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AND

MAGAZINE OF RABBINICAL LITERATURE.

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MORRIS J. RAPHALL.

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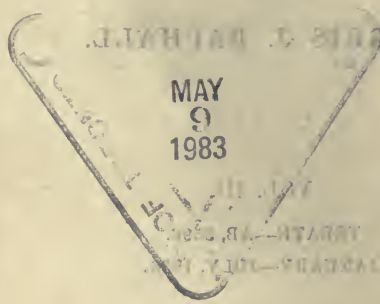
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EDITED BY

ROBERT J. BATHWELL

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CONTENTS.

- Administration of Justice among the Hebrews, 7, 21.
- Canon of Talmudic Logic, 171, 189, 203.
- Character of the Deity as given in the Mosaic Law, 389, 401.
- Character of Hebrew Legislation, 97.
- Chronological Statement of the most Remarkable Events, &c. 15, 29, 45, 63, 79, 95.
- Commentaries on Holy Writ, 317.
- History of the Hebrew Kings, 149, 164, 181, 195, 213, 228, 245, 260, 277, 292, 308.
- Importance of Jewish History, 369.
- Industry of the Hebrews, 36, 57.
- Lament for Judea, 332.

METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

- Sepher Ikkarim*, by R. J. Albo, 11, 26, 40, 73, 90, 107, 154, 169, 187, 218, 233, 250, 264, 297, 313, 329, 345, 361, 376, 393, 405.

THE MISHNA.

- Mesecheth Aboth*: "Ethics of the Fathers," 17, 43, 54, 65, 101, 129, 145, 241, 257, 273, 289, 305, 321, 337, 358.
- Notice to Correspondents, 192.
- Officers of Religion amongst the Israelites, 110, 127, 141, 158, 176.
- Review of Hebrew Literature, 205.

CONTENTS.

Samuel Prophet and Judge, 117, 132.

The Sanhedrin, 324, 341, 356, 374.

The Sect of the Caraites, 221, 236, 252, 268, 281, 301, 334, 349.

Appendix to "The Sect of the Caraites," 381, 414.

The Sect of the Essenes, 123, 138, 156.

The Sect of the Sadducees, 200.

The Sect of the Samaritans, 365, 384, 397, 417.

On the Social Condition of the Jews, 1, 33, 49, 81, 113, 161, 225.

SPIRIT OF THE JEWISH RELIGION.

The Plagues of Egypt, 177, 193, 209.

The Feast of Pentecost, 285.

Talmudic Tales, 77, 93.

Temple at Jerusalem, 68, 85, 105.

Was a positive Religion revealed to the First Man? 385.

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VOL. III.

TWENTY-FIFTH DAY OF TEBATH, 5596.
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No. 53.

I. ON THE SOCIAL CONDITION OF THE JEWS.

THE subject of our present inquiries is not only of paramount importance to us Jews as individuals, and as a body, but has almost equal claims on the serious consideration of those among whom we dwell; for as society is now constituted, it is impossible that exceptional laws should be applied to any class of men, singling them out, rating them below the rest of their fellow-citizens, and denying them a participation in rights enjoyed by all around them: It is impossible that such a state of things should exist without in some (considerable) degree impairing the harmony of the social system. Accordingly in every age, and in every country, the condition of the Jews has excited the attention of the reflecting part of the community; for there is no land which does not, or did not at some former period, number Jews among its inhabitants. In the north as in the south, in the east as in the west, the scattered descendants of Jacob sought, and sometimes found, an asylum. Wherever civilization dispenses its blessings, the Jew is either its forerunner or immediate follower. Wherever commerce spreads its sails, the Jew stands ready to cement that bond which unites the most distant nations. Wherever the dignity of human nature was respected in him, wherever he was treated as a man and a brother, he proved that he too is made in the image of God,*—that his bosom too can be

the repository of every virtue which ennobles our kind: and even where the iron hand of fanaticism ground him to the dust, or the soul-slaining venom of contempt preyed on his mind; even there he strove to preserve those better feelings, which alone render man worthy of that designation. Even there he became not so completely debased as his oppressors would fain have rendered him,—as his detractors would fain make him appear.

An investigation into the fate and condition of the Jews ought to extend to every clime and to every age, for in every clime the Jew is, or has been, located; but the limited space of our pages does not permit us to attempt so gigantic an undertaking. Our researches must be confined to Europe; to what has been—what is the actual condition of our people, amongst the various nations which rank highest in the scale of civilization; and if it should appear that the treatment which the Jew did—or does experience from some of them, is directly the reverse of what reason dictates and justice commands, let us impartially examine whether the Jews have done or do any thing to provoke such treatment. If they are guiltless, what may be the cause why among nations, the avowed assertors and actual possessors of civil and religious liberty, the creed of the Jew should alone be penal? and if guilty of having, in any degree, caused this anomaly, what course ought they to adopt to remove

* Vide Heb. Rev. Vol. II. p. 177, et seq.

that guilt? The social position which the Jews, in most countries, occupy, is not of recent date; it is not in the events of latter years that we can find the clue which is to guide us through the mazes of our investigation. We must go back to a far distant period, in order to arrive at a clear and comprehensive view of our subject; in order to discover the natural connexion between cause and effect, and to ascertain why, when the former has almost entirely ceased, the latter still continues in full force. That we can be altogether impartial, in the strictest sense of the word, we may not presume to promise, for we are Jews. The past, with its never-fading recollections,—the future, with its boundless anticipations, must exercise their full influence over us in an examination, the results of which so materially interest us; but we may promise that “we will nothing extenuate nor set down aught in malice;” and we feel convinced that though some may dissent from our views, all will do justice to our sincerity.

History tells us, that long before the destruction of Jerusalem by Titus, Jews inhabited the various provinces of the Roman empire. Though they seldom lived on a footing of perfect amity with their heathen neighbours, though they sustained and inflicted repeated injuries, the law knew no distinction between them and other subjects of the empire. The Jew could become a Roman citizen. When he claimed exemption from municipal offices, he was told that, like all other citizens, he must contribute to the safety, good order, and well-being of the community. He was even, to some extent, favoured in the exercise of his religious opinions; and, upon the whole, was not treated worse nor rated lower than others who owned the sway of the Cæsars.

The insurrection in Judea, the long and obstinate defence of the Jews, the serious losses the Romans so often sustained, and the desperate valour with which they were resisted to the utmost, embittered the haughty Romans against the Jews. The number of captives made at the sacking of Jerusalem, and the vile price to be obtained for slaves who refused obedience to their master, and would not partake of his food; the tenacity with which the Jews adhered to rites and observances which they esteemed more highly than life itself, rendered them contemptible in the eye of the sensual Romans. Hatred and contempt combined in producing their usual effect: the Jew was oppressed; he was degraded *de facto*, while *de jure* he still continued the equal of his oppressors. This anomalous state continued until repeated rebellions on the part of the Jews, and their repeated defeats, called forth the sanguinary decrees of Hadrian, and the sanction of the law completed what public prejudice had commenced.

Humbled by their defeats, profiting by the lessons of adversity, the Jews resigned themselves to a yoke they found it beyond their power to shake off. The school at Tiberias still existed: its chief soon became distinguished by the Roman authorities. The rigorous enactments of Hadrian were repealed by the Antoninii, the authority of the patriarch of the western Jews was acknowledged by the emperors, and the Jews reinstated in their former rights, once more became the equals of their fellow-subjects.

All the ancient and established institutions of the Roman world, underwent a mighty change when Christianity, became the predominant religion of the state. During three centuries the professors of that religious system had, with unbending constancy, braved persecutions

the most cruel, oppression the most revolting. Disowned by the Jews, suspected by the emperors, denounced as enemies of the gods, and dangerous to men, by the heathen priests, the Christians, during three centuries, were but too often called upon to seal their faith with their blood. From the lowest state of despair and oppression, the new religion suddenly and unexpectedly became dominant. Constantine declared himself a Christian; his victory over Licinius, while it seated him supreme on the throne of the Cæsars, decided the preponderance of his creed. It might have been expected, that those who so long had groaned under persecution engendered by fanaticism, would have detested and abhorred the very thought of becoming persecutors in their turn;—that those who so long and so ardently had contended for toleration, would have been ready to grant to others, what they had with justice claimed for themselves. But it seems, that most men find it more easy to bear up with fortitude against the pressure of adversity, than to temper with moderation the sweets of prosperity and the intoxication of power. Those who had been persecuted, became persecutors; those who had gloried in the crown of martyrdom, longed to transfer its glories to others. Difference of opinion on subjects respecting which we, as Jews, are not called upon, or able to form an opinion, arrayed the professors of Christianity against each other. Toleration became a word void of meaning. Arians and Athanasians pursued each other with unrelenting hatred. Alternately triumphant and oppressed, lording it in the imperial palace, or exiled in the barren deserts of Egypt, the leaders of either sect were strangers alike to mercy in the hour of victory, to submission in the hour of defeat; and that firmness of purpose and adherence

to principle, which is the only virtue the impartial observer can ascribe to either of the conflicting sects, was denounced and punished as perverse rebellion by the victorious party, who, in the hour of adversity, had gloried in their own unbending constancy.

While the conflict was raging, the Jews could not avoid coming within the vortex, caused by the two parties. The Athanasians, victorious in the first contest, and supported by the favour of Constantine, had treated the Jews with great harshness, because Arianism was supposed to have some affinity with Jewish tenets. This was a sufficient reason for the Arians, who, towards the end of his days, supplanted their rivals in the good graces of Constantine, and bore sway during the reign of his two sons, to grant protection to the Jews: but the Athanasians at last remained the victors, and the Jews payed dearly for the short-lived protection which they had enjoyed. Gradually they were stripped of all their rights; their religious freedom was encroached on, till their condition became so insupportable, that the change wrought by the fierce barbarians, who on all sides assailed, and eventually overturned, the western empire, was to the Jews a providential interposition.

The Goths, who conquered and settled in Spain, the north of Italy, Aquitania and Septimania, embraced Christianity, and adopted the principles of Arius. The Jews were not only protected by them, but placed on a footing of perfect equality with their other Roman subjects. When Clovis, king of the Franks, attacked, defeated, and slew in battle Alarich, king of the Wisigoths, the widow and infant son of the conquered monarch, sought refuge at Arles, a town principally inhabited by Jews. Clovis pursued her, and besieged the city. But the Jews, faithful to a dynasty who

had ever treated them with kindness, and respected their rights, loyally defended the fugitive princess and their infant king with such valour and success, that Clovis, repulsed with loss in every attack, was obliged to retire before the forces of Theodorich, king of the Ostro-Goths, who advanced to protect his kinswoman.

The Wisi-Goths were thus indebted for the preservation of their monarchy to Jews, who, treated as freemen, admitted to equal rights with their fellow-subjects, and entrusted with the defence of an important city, had proved themselves every way worthy of the trust. Their services were acknowledged; and in Gallia-Narbonensis, the Jews, during many generations, formed a most influential part of the population. Their countrymen beyond the Pyrenees were less fortunate. The Wisi-Goths had gradually extended their dominion over the Spanish Peninsula; the inhabitants of which, however, adhered to Athanasian principles, and agreed but ill with their rulers. In order to conciliate his subjects, king Reccared renounced Arianism. The consequences of this step were fatal to the Jews. Chindasuinde, and Recesuinde, kings of the Goths, issued decrees against the Jews, the atrociousness of which can only be equalled by their absurdity; and which, in later ages, formed the models whence the inquisition copied its enactments. The Jews of Spain were obliged tamely to submit to laws, which deprived them not only of their social privileges, but also of the common rights of humanity. It is a curious fact, that at the very time these laws were promulgated, by the high dignitaries of the Spanish church, assembled in successive councils at Toledo, the bulk of the nation was living in such friendly intercourse with the Jews, that one of the reasons assigned for the ex-

treme rigour employed against the latter, was, the fear lest they should seduce the nation from its faith. Therefore no Goth was to dwell in the same premises with a Jew—no one was to visit or hold friendly communication with him: dining at his table was a sin not to be forgiven. Inter-marriages between Jews and Christians, which at that time it seems were frequent, were punished by excommunication. But it required the utmost stretch of royal authority, the continued efforts of two reigns, and all the terrors and denunciations of the church repeatedly held out by successive councils, ere the great majority of the nation could be induced to obey laws, the injustice of which was palpable and revolting; and which, degrading the Jews as outcasts from society, were scarcely less penal on those who, for years had been in the habit of constant and amicable intercourse with a race of men, whose only crime was their adherence to the faith of their ancestors.

In Septimania and Gallia-Narbonensis, the Jews resisted, for a time at least, successfully, the introduction of laws which at one fell swoop deprived them of their standing in society, and robbed them of rights which they had possessed for ages. The edicts which prohibited all intercourse between Jews and Christians were resisted by both as alike injurious and oppressive to either. They made common cause, and open rebellion was the consequence; and though king Vamba succeeded in restoring order and tranquillity, it was less by employing the force of arms, than by yielding to the force of public opinion. We mention this singular fact to prove, that the present are not the only times, when the good sense of a nation is at issue with existing laws, respecting the treatment to be observed towards the Jews; and where the reflecting part of the

community was actuated by a spirit, far more enlightened than that of its legislators.

We have dwelt on the fortunes of the Jews in Spain, and southern France, because in those remote ages, these two countries, together with Italy, and the dominions subject to the Emperors of Constantinople, were the only ones in Europe in which the Jews were at all numerous, or where civilization and a social system could be said to exist. In the north of Italy, where, on the subversion of the western empire, the Ostro-Goths, and subsequently the Longobardi had settled, the Jews were well treated. Both these nations were Arians. Theodorich, king of the Ostro-Goths, had witnessed the valour, loyalty, and zeal which Jews evinced in the defence of a dynasty, to whose kindness and justice they were indebted. Sensible of their value as subjects, he treated the maccordingly. When, after his death, the monarchy decayed which his valour had founded, and his wisdom upheld, the Jews were amongst the most faithful of those who adhered to the falling standard of his successors—for well they knew, that not only had they a debt of gratitude to discharge, but that under the sceptre of Justinian, emperor of Constantinople, they could but hope to share the degraded condition of their brethren, who inhabited his dominions. They fought gallantly, but unsuccessfully, in defence of the cities in which they dwelt; at Naples, in particular, that part of the city which they inhabited was defended by them with the most obstinate valour; and when, betrayed and abandoned by their fellow-citizens, who purchased their own safety from the foe at the expense of the Jews, the latter saw themselves surrounded and assailed by an overwhelming force, they still held out; nor was it till the last of

the defenders had perished at his post, that the assailants could gain possession of that portion of the city which was defended by Jews; an example of patriotism and heroic devotion, which in latter years we have seen emulated by Jews at the storming of Praga, near Warsaw, by the Russians under Suwarow. On that memorable occasion, a Jewish regiment of 500 men, to whom the defence of an important post had been entrusted, were cut down to the last man in defence of that post; not one of them quitted the ranks or attempted to seek safety in flight; but, like their brethren of old at Naples, they preferred to die in their dying country's cause, rather than yield to its oppressors.

Justinian was a weak, contemptible, but tyrannical ruler; governed by a prostitute whom he raised to the throne, his despotism weighed heavily on all his subjects, but insupportably so on the Jews. His was the edict which forbade the Jews to celebrate their passover before the Christians; and many were the occasions on which his authority was exercised, to the ruin of their civil and religious liberties. Throughout the wide extent of his empire, the Jews were oppressed and degraded. Goaded on to despair by the extreme of ill treatment, they rebelled, and offered their aid to Cosroes, or Nushirvan, king of Persia, the implacable enemy of the eastern empire. But Justinian succeeded in averting the threatened danger by a timely peace, which left the Jews exposed to the full wrath of an offended and unforgiving sovereign. In the west, he was not equally fortunate. Insults which the empress offered to Narses, the leader of his armies in Italy, led to the introduction of the Longobardi, who possessed themselves of most of the territories formerly held by the Ostro-Goths. By this change, the Jews were material gainers. The

Longobardi, like most of the northern barbarians who embraced christianity, had been converted by Arian teachers. They knew from experience that they could not rely on the affection or loyalty of their Athanasian or orthodox subjects; while the Jews, on the contrary, had always been most faithful to their Arian rulers. Accordingly the Longobardi, not only placed the Jews on a footing of perfect equality with their other subjects, but at the first establishment of the new monarchy, they granted them immunities and exemptions from many of the burthens, which weighed heavily on the conquered land.

If we retrace the short sketch which we have now submitted to our readers, we find that at the commencement of the seventh century, the Jews were oppressed at the two extremities of Europe, in the Spanish peninsula, and the empire of Constantinople: That among the Longobardi in Italy, they were placed on an equality with the rest of their conquered fellow-citizens; while in the south of France they enjoyed perfect liberty and considerable political influence. But few of them were settled among the Franks in the northern parts of France, and their congregations in the Roman colonies on the Rhine were equally inconsiderable. The patriarchal dignity,—which was held during ten generations by descendants of Hillel, who resided at Tiberias, and whose authority over the western Jews had been acknowledged by the Christian emperors as late as the days of Theodosius II.—had ceased to exist. So that the Jews of Europe, without any visible or authorized chief, and deprived of that centre of unity, which the patriarch had offered to them, stood isolated from each other, without any community of feeling, or frequent and continuous intercourse.

Their brethren in the east, enjoyed greater advantages in every respect. They had formed settlements on the borders of the Euphrates: they were governed by their own native princes, who bore sway over them as feudatories of the kings of Persia. They had established schools at Sura, Pumbeditha, and Nahardea, over which the most eminent men of the nation presided. In these schools it was that a compilation was formed, which, from the first hour of its existence unto the present day, has exercised the greatest influence on the fate and fortunes of the Jewish people. Portions of this compilation have been quoted by their friends and apologists, whenever they wished to gain public opinion in their behalf, while other portions have more frequently been adduced by their enemies and detractors, whenever these wished to prejudice the public mind against them. We need not say that the compilation we mean is the Talmud; which having, on almost every occasion, been turned against the Jews as a weapon of offence, and used as such by their most malignant foes, has, nevertheless, maintained its authority and influence unimpaired. Whenever the Jews are to be assailed, or the ill-treatment which they experience is to be justified, the Talmud is the *cri-de-guerre* to which recourse is had by their opponents. It would, therefore, be not only vain, but contrary to truth to assert, that the social condition of us Jews is not at all, or only in a slight degree, connected with this compilation; on the contrary, it may be a useful task, and even greatly aid us in our investigation, if we examine the relative degree of influence which their social condition and their adherence to the Talmud, have exercised on each other, and on the fortunes of the Jewish nation.

(To be continued.)

II. ON THE ADMINISTRATION OF JUSTICE AMONG THE HEBREWS.

"Relieve the oppressed, judge the fatherless, plead for the widow."—Isaiah i. 16.

WITH an imperfect administration the wisest laws are of little avail, and can at most serve the interest of a part only, of the community. Such was not the administration of the law of Moses. No legislation, whether ancient or modern, has stayed its wise enactments by a more able system of procedure than that of the Hebrews. In retracing the modes of executing the laws, as recorded in the Mishna, we shall furnish a proof, that the widest latitude was afforded the accused in their defence, and that truth and justice were the attributes of the Jewish tribunals, when led by the dictates of their dispensation. In Egypt, none but the privileged cast of the priests, could be invested with the interpretation and application of the laws, none else possessing any knowledge of them; at Rome, the patricians held this great prerogative for a considerable time with an iron grasp; in the land of Israel, it was, from the commencement of the commonwealth, the birth-right of every citizen. For unlike most other nations, whose progresses are due to time and experience, the Hebrews were at once, in the very infancy of their existence, endowed with every necessary material for raising themselves to national perfection. Their duty did not consist in seizing upon innovations; but, on the contrary, in abstaining from them. They were nearest their acme of prosperity when their actions were in strictest unison with the spirit of their institutions; and widest apart from reason and welfare when the ideas of other nations, in matters of law and religion, found access to the minds of their rulers. The principal directions for the conduct of judges are contained in the sacred

volume, and the mission of the sages was, merely to render them practical, by entering into details on subjects hinted at as general principles throughout the written code, in such passages as the following: "O, assembly! there shall be one law, one right, one justice, one rule for all; your judges shall be the wisest, the most instructed, the most respected among the people. Hear the altercations which arise in the community, and judge with equal impartiality the cause of the stranger and of the citizen. The alien be before you, as a native of your land; follow not the cries of the multitude, when they clamour for condemnation; pay no respect to persons; fear not those in power; commit no iniquity, were it even to shew favour to the poor; accept of no remunerations, for they blind the clear-sighted, and pervert the sentiments of the just." (Deut. i. 16; Levit. xix. 15; Levit. xxiv. 22; 2 Chr. xix. 6. 7.) That is the fundament on which the prescriptions of the Talmud lean for support. The first principle is: a single judge cannot decide—there is no single judge, except the ONE! Arbitration, however, may be resorted to by citizens for terminating their disputes, but at their own option only. Thus a mighty barrier was raised against arbitrary decisions, since corruption is less practicable on many than on one. Of tribunals there were three kinds: the common court of justice in each town; the council of the elders belonging likewise to municipal government; and the grand council at Jerusalem, forming the highest court in the commonwealth. The civic tribunal consisted of three judges, chosen for the occasion.

Each contending party selected one of the most respectable inhabitants, and these two appointed, by common consent, a third colleague. The slightest motive was valid on the part of the plaintiff or defendant, to put aside the eligibility of the judges. One of the pleaders, says the Mishna, declares, that he will be judged by such a person, whereas the other fixes his choice on another. These two nominate a third. But each party has the privilege of rejecting the judge chosen by his opponent, provided he can substantiate his objections with proofs of the existence of relationship, intimacy, or any other connexion by which the opinion of the judge may be influenced. Two judges, hostile to one another, cannot be seated on the same tribunal, lest their own enmity produce wilful opposition in their awards. A magistrate, neglectful of his duty, causes the glory of the Lord to depart from Israel; but the righteous judge consolidates the world, and sanctifies the presence of the Eternal in the midst of His people. Especially, let it be your care, that no one apply to himself the salutary promise, 'God will be with you in your judgment,' unless he uses all his personal efforts to render himself worthy of this boon by searching after the truth. Ye must judge according to sensible appearances; look upon the two parties at the commencement of the trial as crafty men, whose sole aim it is to delude you by sophisticated arguments; but after the debates, you shall consider them as upright men, who loyally bow to the decision of a just court. (Mishna Sanh. chap. vii.) At least, one of the three magistrates was to be chosen among the doctors of the law, to which degree the student was raised by his master or masters, as soon as he proved himself worthy of that dignity. Hence, we sometimes read of the decision of a judge, although

no court could be composed of less than three magistrates; in all such cases the investigation was carried on by the three unitedly, whereas the sentence was pronounced by the doctor only. (Mishna Sanhedrin, and Deut. xxv. 1, 2.) All matters of private interest and contestations of property, fell under the jurisdiction of that tribunal. Its province extended to decisions on theft, violation of deposits, immoral conduct in public; the three judges were empowered to pronounce on the payment of tithes, the estimations of vows, and other subjects of the same kind; they could administer oaths, impose fines, and inflict corporeal punishment. (Mish. Maccoth iv.) The city gates or the public roads were the places for those magistrates to dispense justice in. Every party spoke for himself, or engaged an official pleader, Baal Rib (master of disputation). A majority was necessary for the validity of the verdict; and if two judges were of opinions opposed to one another, and the third declared himself unable to pronounce, two additional magistrates were called, and in case of need, two more, until a satisfactory majority could be obtained. Authors are much divided in their opinions, whether the right of appeal lay open for such as had met with an unsatisfactory sentence from the minor tribunal. Those who deny the right of appeal find, in the institutions of the inferior courts themselves, a sufficient security for the impartial distribution of justice. But as the examples and words of Moses are quoted in support of that system, we may also refer to the same source for our instruction; and we shall find, that Moses, upon the advice of his father-in-law, Jethro, instituted rulers of thousands, rulers of hundreds, &c. to judge the people, with the provision, to submit all such cases as would prove too difficult for them

to his own cognizance; thus the privilege of appeal could, with a degree of plausibility, be inferred from the words of Moses himself. At all events, the right of appealing to the highest court at Jerusalem, from the decisions of the municipal tribunals, is recognized by the Gemara in some peculiar cases, and it was always in the power of the interested parties to apply to the grand council for advice, while the suit was pending. (Gemara Sanh; Maimon).

The opinion of Josephus may equally be appealed to, to support the existence of the right of transferring causes to higher courts, in cases of emergency. The law enjoins, that seven men of well-known probity and ability be selected in each town, for administering justice. The judgment of these magistrates will be strictly followed, except it be satisfactorily proved, that they have been blinded by corruption, or that they have taken an erroneous view of the cause. If the minor courts be at a loss how to pronounce in cases of intricacy, they are to submit the question to the council at Jerusalem, without venturing on any sentence of their own. (Antiq. Rer. Jud. Lib. iv. cap. 8.) If any discrepancy arises between the decisions of the three judges of the minor civic tribunal (says the Talmud, Bab. Sanh. chap. 8), they have recourse to the town council, or to that of a neighbouring city. Should nothing satisfactory be elicited from the members of such council, the case is to be referred to the minor council of the city of Jerusalem; and thence, if necessary, to the grand council of the kingdom, with the following rescript—"I have understood the matter thus; but my colleagues having a different conception of the same, we call upon you to decide." Then the grand council pronounces judgment according to precedents, if any

exist or else according to the majority of opinions; and their verdict is decisive in every part of the commonwealth. The second tribunal, superior to the one above-mentioned, was composed of the elders of each town; and under its immediate jurisdiction came all such questions, as required an interpretation of the laws. Whenever a conflict of opinions was dreaded, this venerable court claimed the assistance of the Sanhedrim and the high priest. Capital punishment could be inflicted only on the sentence of these heads of the nation, their voice being taken for that of the people as a body. The number of elders who would thus be called upon to decide on the fate of criminals is nowhere fixed in holy writ; but it is plain, that by virtue of the laws of Moses no citizen could be deprived of his life, but by a sentence passed in the hearing of all his brethren, and pronounced by the most respectable and experienced among his peers. The Talmud assigns to that awful function twenty-three members, eleven of whom must belong to various professions, in order that they might be able to throw light on subjects wherein, besides a knowledge of the laws, experience was required; such cases, for instance, as rendered an acquaintance with the civil occupations of the inhabitants necessary, for the better elucidation of the facts submitted to their inquiry. Each town containing upwards of 120 families was under the management of its own council.

Every part of judicial procedure in the Mosaic law is founded on these three principles,—publicity of trials, liberty of defence for the accused, security against false testimony. Hence a single witness counts as nothing. Two or three at least are necessary to establish evidence. The witness on whose declaration a citizen is to be arraigned, must

previously be conducted before the priests and judges, and there take a solemn oath in the name of the Eternal, that his statement is the truth. Then the magistrates inquire diligently into the veracity of the accusation, and woe to the perjurer by whose calumnious attack, the life or honour of a brother has been put in jeopardy! The blow he intended to inflict on the innocent will, in adequate measure, recoil on his own head. The trial is to be held before every member of the community, whence false testimony is at every instant in danger of being brought to light by some one of the surrounding persons, in whom, if he know aught of the circumstance, the solemn proceedings of the court, and the unmerited fate of the accused, will surely awaken the sense of justice. Finally, after sentence has been passed, the leading witness is the first whose hand hurls the deadly stone against the condemned brother; and at that trying moment he must seal the candour of his depositions by the firmness he shows in the execution; and it is more than probable that the wretch, who could coolly calumniate his brother, and prepare for him an untimely and ignominious death, will not be able to command that composure of the soul, which a witness requires, to strike the death-blow in presence of assembled multitudes, without feeling the dread of retribution.

The accused individual was arrested and detained until his trial, the hour of which must not be delayed too long. No secret inquests, no examinations within doors, extorted from the affrighted the confession of wrongs, often unknown to them. No one was left to pine away in a dungeon, ere he was placed before the judgment seat of his people. We have numerous instances in the pages of Jewish history, proving, that except in the case of a criminal being taken in

the fact, the formalities necessary for the apprehension and committal of an Hebrew citizen, were many and dignified, and that he was then immediately ushered into the presence of his judges. Only in case of a charge of murder, the accused had to await the term of his trial, but his prison was a whole town, the magistrates of which were responsible for his security. On the judgment-day, the authorities called the accused person before them. They took their seats in the open air, in the shade of trees. A class of young men, destined to the legal profession, watched, respectfully ranged below the elders, the proceedings of the court (*Mishna Sanh.*). Perhaps the nature of the locality, in which the dispensation of justice takes place, will appear to be of no moment to some men; but it certainly operates strongly on the minds of those, whose earthly fate is to be decided upon, by the impression they may cause on their hearers and judges. A dark and dreary justice-room, hung with the tapestry of the tomb, filled with a dark, depressive atmosphere, deprives the accused of all their mental firmness; whereas the free air, the sight of the lovely sky, and the enlivening fragrance of vegetation, inspire with courage, and preserve the love of life. Hence it has occurred to the philanthropic minds of the judges at many of the British courts, to decorate with flowers the awful bench of justice.

It was of signal advantage to the culprit, that he had the faculty of being tried at his choice, either by the council of his own city, by the minor council of Jerusalem, or by the high Sanhedrim. By these means he was protected against the fatal influence which local prejudices might, in many cases, engender. If, as has above been stated, in pecuniary matters, the defendant could appoint such judges as

appeared unexceptionable to him, this privilege was with still greater consistency granted to the man, who had to defend his life against the incrimination of the law. And it impresses the modern reader with a high idea of the disinterestedness, expected at the hands of magistrates in those days, when he learns, that Rabbi Samuel refused to be judge in a case brought before him by an individual, on the ground that the latter had once offered him his arm for support, when the Rabbi was landing from a boat; and that

(*To be continued.*)

Rabbi Amemar acted in the same manner towards a man who had once done him the service of taking a feather off his robe. (Talm. Bab.) So great was the fear lest aught but the purest motives of equity and love of justice, could guide the judge who stood on any point of intimacy, or was at variance with, the contending parties, or the person charged with an offence; and hence the extensive latitude left to the prisoner in the choice and rejection of the arbiters of his destiny.

T. T.

III. METAPHYSICS AND PHILOSOPHY OF THE JEWS.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(*Continued from vol. ii. p. 393.*)

CHAPTER. XXVI.

IN David we have thus an example of true penitence, in thought, word and deed; and we therefore know, what rendered his repentance acceptable and availing. But, if we examine the penitence of Saul, we find that it was deficient in all the essentials of true repentance, and that, consequently, it was unavailing; so that although he twice confessed to Samuel and said, "I have sinned," he was not forgiven.

We have already stated that "the obstacles and impediments which stand in the way of true repentance are three-fold; namely, 1. Insensibility to the nature and consequences of sin. 2. The seeking by subterfuge to extenuate our sins, and to exculpate or excuse ourselves at the cost of another. 3. The love of money and fame. Each of these is effectual to prevent the mind from becoming penitent."* In Saul we behold all these obstacles combining their influence to thwart his repentance, and to render it inefficient. He was insensible to his sin, for when Samuel reproached him, and said, "Wherefore then

didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" (1 Sam. xv. 19.) Saul, nothing abashed, answered, "Yea, I have obeyed the voice of the Lord, and have gone the way in which the Lord sent me," &c. (ib. ver. 20.) Samuel, however, explained to him that this stubborn denial of his guilt enhanced its sinfulness, and was even of a more heinous nature, than the crime of rebellion and disobedience to the divine command; which explanation Samuel gave him in the energetic words, "For rebellion is as the sin of witchcraft, but stubbornness is as iniquity and idolatry" (1 Sam. xv. 23), the greatest offence of which any Israelite could render himself guilty. This explanation and the fearful denunciation, "Because thou hast rejected the word of the Lord he has also rejected thee from being king" (1 Sam. xv. 23), this it was which first brought Saul to a sense of his sin. Accordingly Saul said unto Samuel, "I have sinned." But even while making this confession he sought to extenuate his own guilt, and to excul-

* Vide Heb. Rev. vol. ii. p. 391.

pate himself at the cost of others : therefore he continues : " For I have transgressed the commandments of the Lord, and thy words ; because I feared the people and obeyed their voice." (Ibid. verse 24.) But this subterfuge could not avail him ; and when he entreated Samuel, saying, " Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord," the answer given to him by the prophet was, " I will not return with thee, for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." (Ibid. ver. 25 and 26.) Samuel knew the nature of true penitence too well, to suffer himself to be misled by the mere confession of his wrong by Saul, accompanied as that confession was, by an attempt to exculpate himself by throwing the blame on others, which plainly proved that his own heart was unmoved. Saul finding that he could not succeed in extenuating his transgression of the divine command, and that the real impenitence of his heart is seen and known, exclaims, " I have sinned ;" and Samuel then consents to accompany him ; but even this last acknowledgment of his sin, and the repentance it implies, flows from an impure source. It is not the hope to appease the justice of his God, but the desire to maintain his own dignity before men, which is uppermost in Saul's mind ; accordingly confession " that he has sinned," is not followed by a prayer that he may be forgiven, but he says to Samuel, " Honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me that I may worship the Lord thy God." (Ibid. verse 30.) Accordingly " Samuel turned again after Saul." The dignity which he was so solicitous to preserve was not then, at once, taken from him ; but

his repentance was unavailing as it was insincere. The command was directly afterwards given to Samuel, to go and anoint David as king of Israel ; and as soon as that sacred ceremony had been performed, Saul's reign was considered as virtually at an end, and the subsequent years he swayed the sceptre of Israel, are not computed to him. For it is evident that David was upwards of two years in exile, and pursued by Saul, as holy writ informs us. " The time that David dwelt in the country of the Philistines was a full year and four months." Previous to which time he had, during a considerable period, been kept concealed within the boundaries of Israel, in the wilderness of Ziph, in strongholds, and at Carmel, with the herds of Nabal. Now, holy writ tells us, " Saul reigned one year, and he reigned two years over Israel when he chose him three thousand men of Israel." (1 Sam. xiii. 1, 2.) The meaning of this (obscure) passage is, that after Saul had been anointed king one year, he selected three thousand men as his guards, and began to carry on war with the surrounding nations ; and that after choosing his guards he only reigned two years over Israel, and no more. The question, however, arises, how could Saul, during so short a space of time, carry on the numerous wars in which he was engaged, as it is written ; " So Saul took the kingdom over Israel and fought against his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines" (1 Sam. xiv. 48), while great part of his time must necessarily have been occupied in the pursuit of David ? To this question we reply, that from the day David became anointed as king, Saul's government was considered at an end, and the succeeding years of his reign, are no longer computed

to him. Another instance of the same kind we find in Ish-bosheth, the son of Saul. He was king of Israel during the whole time that David was king of Judah and resided at Hebron, a period of seven years and six months. (2 Sam. ii. 11.) Nevertheless, holy writ tells us, that "Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years" (2 Sam. ii. 10.), because the years of civil war between him and the adherents of David are not computed as forming any part of his reign, the duration of which, is considered as limited to the two years of undisturbed tranquillity, during which he sat on the throne of Israel; and does not comprise the time of the "long war between the house of Saul and the house of David," during which "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." (2 Sam. iii. 1.)

There is however another question which presents itself to our mind, and which we must endeavour to solve. Why was Saul punished by being deprived of his kingdom for his sin? And why was not some other punishment inflicted on him, as it was on David, when he sinned in the matter of Bathshebah? The cause of this difference is, (according to our opinion) that David did not transgress any particular commandment that was individually addressed to him after he became king, or any commandment enacted in the law directed to, and especially incumbent on, him as king. But the sin he committed was, transgressing a general commandment of the law, addressed to him in common with the rest of mankind: for the prohibition to commit murder and adultery, is general and alike binding on all men, and, therefore, it was proper that his punishment should be inflicted on him not as king, but as man, and be of a kind that could

befall all men. Saul, on the contrary, transgressed and disobeyed commandments, addressed to him individually by Samuel, after he became king; as when he was bid to wait seven days until the coming of Samuel, but in his impatience he sacrificed before the arrival of the prophet, who then at once told him, "Thou hast acted foolishly, thou hast not kept the commandment of the Lord thy God which he commanded thee, for the Lord would have established thy kingdom upon Israel for ever; but now thy kingdom shall not continue." (1 Sam. xiii. 13, 14.) This denunciation merely announced to him, that his sons were not to be his successors in royalty. But when on a subsequent occasion, Samuel had again, in the name of the Lord, addressed a special command to Saul as king, and told him, "Now, go and smite Amalek, and utterly destroy all that they have, and spare them not" (1 Sam. xv. 3.); and Saul again disobeyed the divine behest, Samuel then told him, "Because thou hast rejected the word of the Lord, he has also rejected thee from being king" (ib. verse 23.): as in the first instance the sovereignty was not to be inherited by his descendants, his second transgression caused him personally to be rejected by the Deity, and led to his violent and untimely death; which was declared to him by the spirit of Samuel: "Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with thee. The Lord also shall deliver the host of Israel into the hands of the Philistines." (1 Sam. xxix. 18, 19.) Thus Saul having offended in his regal capacity by transgressing divine commands, addressed to him in par-

ticular as king, and not to be performed by the rest of mankind, was punished by the privation of his sovereignty, a chastisement peculiar to himself, and which could not be inflicted on the rest of mankind. Nor is Saul the only example of reward or punishment granted to, or inflicted on, kings, which holy writ offers us. Jehu, the son of Nimsi, was rewarded by the assurance, that the sovereignty over Israel should continue with his descendants during four generations, because he punctually obeyed, and faithfully executed, the divine commandment addressed to him as king, which bade him exterminate the worshippers of Baal, and the family of Ahab. Whereas Solomon, who infringed the divine enactments of the law, which command that a king, as such, "shall not multiply wives unto himself," was punished in his regal capacity as Saul had been before, and the sovereignty of ten tribes out of the twelve, was taken away from his descendants, who were permitted to reign over two tribes, solely on account of the divine promise made to David; without which the regal dignity would altogether have departed from them, as it did from the descendants of Saul.

This, according to our opinion, is the cause why David's punishment differed from that of Saul. Some one has assigned another reason, namely: Saul sinned in the exercise of his royal authority, and, therefore, was justly punished by being deprived of the power, again to abuse that authority: but David's sin had no connexion with the exercise of his royal authority, and, therefore, a punishment which deprived him of that exercise, would not have been analogous to his sin. In order to illustrate his opinion, the writer whom we quote, instances the case of two scriveners, one of whom has been guilty of forging a bond, and the other has

been guilty of fornication. Each of them is to be punished in a manner corresponding to his crime: the fornicator, by fine and imprisonment; after having submitted to which, he may re-enter on the exercise of his profession as a scrivener, and is still worthy of trust in the discharge of its duties: but he who had committed forgery, after expiating his crime by submitting to the punishment pronounced against him, cannot be permitted to resume the practice of his profession, inasmuch as he is no longer worthy of trust in the discharge of its duties, and must, consequently, forfeit his office. Applying this example to the case of Saul and of David, we find that Saul, who violated the confidence reposed in him as king, by shewing mercy to Agag, and not executing the vengeance of the Lord against Amalek, was no longer worthy of trust in the performance of his royal duties; whereas David, whose crime had no connexion whatever with the trust confided to him as king, might, after expiating that crime, still be deemed worthy of trust in the performance of those duties.

But this reason is insufficient and does not satisfy us, unless it be carried further than the writer whom we quote, has done. For, previous to Saul's transgressing the divine command in the war with Amalek, he had been told by Samuel—when he brought his burnt-offering without awaiting the arrival of the prophet—"But now thy kingdom shall not continue." (1 Sam. xiii. 14.) In order, therefore, to carry out the reasoning of this writer, until it affords conviction to the mind, it is needful that we should revert to a cause which we have already assigned, namely: that Saul violated those enactments of the law, which prescribed his duties as king, and the observance of which was directed to, and especially incumbent

on him as sovereign, elected by what are the duties of a king, and virtue of the law : and in order to for what purpose the law permitted establish this violation on his part, the Israelites to appoint one of their it is needful we should examine, brethren to hold that high office.

(To be continued.)

IV. CHRONOLOGICAL STATEMENT OF THE MOST REMARKABLE EVENTS IN JEWISH HISTORY, FROM THE DAYS OF ABRAHAM TO THE PRESENT TIME.

In order to avoid a confusion of dates, it has been deemed advisable to take the common or Christian era as the standard before and after which the dates are computed.

FIRST PERIOD.

THE PATRIARCHS.

From Abraham to Moses 2000—1530 before Christ.

2000. Abram, subsequently called Abraham, a nomade, or wandering emir or sheik, as at present he would be styled, distinguished by the purity and constancy of his faith, and the firmness of his virtue, the progenitor of the **עברים** Hebrews, was born at Ur in Chaldea, 2030, and died at Hebron, in Canaan, subsequently called **ארץ ישראל** the land of Israel, or Palestine, 1855. The birth of Abraham forms an era first introduced by Eusebius, and took place in the year of the world 1948, according to some, while others place it five years later. The same difference prevails with respect to his death, which took place A.M. 2123, or 2128.

1955. Abram, **אברם**, in obedience to the divine command, enters Canaan ; his frequent migrations ; sojourn at Sichem ; visit to Egypt : stay near Hebron ; monotheism, or a belief in the absolute unity of the Deity, the faith of Abram, his family, and household ; victorious in a war with four confederate kings ; **ברית בין הבתרים** the covenant between the parted pieces ; polygamy—the birth of **ישמאל**

Ismael, the progenitor of the Bedonin Arabs.

1931. Abram's name changed into Abraham, **אברהם**, by Divine command ; **ברית מילה** the covenant of circumcision instituted and ordained as a perpetual observance ; alliance with Abimelech, king of the Philistines, at Gerar ; **לשון עברית** the Hebrew language subsequently called **לשון הקדש**, the sacred language, spoken by Abraham, his family, and household.

1931. Birth of Isaac, **יצחק** ; died 1750, near Hebron. More fixed in one place of abode than his father ; unites agriculture with his pastoral occupation ; renewed alliance with the Philistine king of Gerar.

1870. Birth of Jacob, **יעקב** ; died 1723 in Egypt. Sojourn in Mesopotamia ; return with his family to Sichem ; covenant at Bethel ; his name changed into **ישראל**, Israel, by Divine command ; residence at Hebron ; has twelve sons, and follows pastoral occupations only

Esau, **עשן**, likewise called Edom, **אדום**, the brother of Jacob, progenitor of the Edomites, or Idumeans.

1749. Joseph, **יוסף** one of the sons of Jacob, becomes **שריט**, or viceroy of Egypt ; "his entire history is the best theodicy."

1740. Jacob and his whole family, consisting of seventy persons,

(exclusive of females and slaves), settle at נִשְׁן in Lower Egypt; according to Shaw in the heliopolitan Nomos; according to Jablonski in the province Heraclotis; according to others in the Delta, and beyond it to the east, as far as Gaza, in Canaan.

1670. Death of Joseph; the words בְּנֵי יִשְׂרָאֵל, the children of Israel adopted as the designation of Jacob's descendants; increase and form a nation; Egyptian bondage until the year 1530; the Israelites compelled to build the cities of Pethom (Pathamos) and Ramses.

Inroads of the Ephraimites, (descendants of Jacob,) towards Gaza; Egyptian idolatry prevails among the Israelites; murder of their male infants by order of the king of Egypt,

1610. Birth of Moses, מֹשֶׁה; died on Mount Nebo, east of the Jordan, opposite Jericho, 1490. Educated at the court of Pharaoh; his campaigns with the Egyptians against the Ethiopians of Meroe; his flight from Egypt, and sojourn in Midian.

SECOND PERIOD.

THE THEOCRATIC REPUBLIC IN THE DESERT.

From Moses till Joshua 1530—1490.

1530. Exit from Egypt. After numerous miraculous inflictions

Pharaoh consents to liberate the Israelites. Two millions and a half of individuals, among whom 600,000 men, capable of bearing arms, march out of Egypt under Moses, "the man of God," A. M. 2448, (according to others, 2453); passage of the Red Sea; the pursuing Egyptians perish.

Combat with the Amalekites at Rephidim, near the Red Sea.

The covenant of Mount Sinai. עֲשֶׂת הַדְּבָרוֹת the decalogue; religious legislation inculcating pure and absolute monotheism, and proper notions of the dignity and duties of man; political legislation; theocracy, with republican forms; twelve נְשִׂאִים, elective phylarchs, or chiefs of tribes; seventy זְקֵנִים senators, over whom Moses presided in the name of the Deity; general assemblies of the nations on certain occasions.

Migrations in the desert; the Israelites miraculously supported; erection of the מִשְׁכָּן tabernacle.

Mechanism and the fine arts in an advanced state among the Israelites—, בְּצַלָּאֵל, Bezaleel.

Appointment of a sacerdotal race; Aaron, אַהֲרֹן—the tribe of Levy devoted to the service of the Lord.

1491. Conquest of trans-jordanic Palestine; Moses writes the תּוֹרָה, Torah, the most ancient written laws and historical documents now extant.

Death of Moses; the new generation.

(To be continued.)

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"

י"ן לבנן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from Vol. ii. page 404.)

R. LEVEETAS, a man of Jabneh, said, "Be exceedingly humble of spirit; for the aspirings of man end in worms."

COMMENTARY. "*Be exceedingly humble of spirit.*" The saying of this *Tanai* is intended as a corollary on Ben Zoma's maxim, "Who is truly a hero? He who subdues his own passions: as it is said, 'He who is slow to anger is better than the mighty, and he who governeth his own temper than he who taketh a city.'"^{*} He who governs his own temper, and subdues his passions, must necessarily resist the promptings of vanity and pride; and self-command will add to the humility and meekness of his spirit. To this true hero it is, that our teacher addresses his instruction, and tells him, "Do not think thou hast ever reached perfection in this most excellent quality of the mind, but strive continually to preserve and to increase thy humility. For this quality is the master-key, which opens unto thee all the treasures of the soul: by its means thou wilt acquire virtue and wisdom; by its means thou wilt preserve that acquisition in thy heart; through its influence true piety will be firmly rooted within thee, directing all thy actions, so that thou wilt succeed in becoming wise, and understanding in the fear of the Lord, and in the contemplation of His name. No quality of the soul

can possibly be more precious than this, as on the contrary the opposite quality, haughtiness of spirit, is the most pernicious that can possess the soul." Such is the lesson our teacher inculcates in the present Mishna, supported by the words of holy writ,—"*Every one that is proud in heart is an abomination to the Lord. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.*" (Prov. xvi. 5. 19).

"*For the aspirings of man end in worms.*" That the material conformation of man must, in obedience to the laws of nature, decay and become food for worms, is a truism too well proved by the experience of every age, to have needed repetition; our teacher, therefore, does not tell us what we all know, but he takes the opportunity of firmly implanting his lessons of humility on our minds, by placing before us a subject of meditation, which alone is sufficient to reduce the most haughty man, to a proper sense of his own nothingness.

Man is composed of two distinct principles, celestial and terrestrial, or soul and body; which, united during the mortal career of man, separate as soon as that career terminates, each returning to the source whence it sprung. During the time

^{*} Vide Heb. Rev. Vol. II. p. 353, et seq.

of their union there is a constant struggle for mastery between these principles. The longings of desire, the force of passion, the enjoyments of the moment, strive to gain the ascendant for the animal man, and all their aspirings are akin to their nature. To oppose them, true wisdom and obedience to the revealed will of God, strive to vindicate the superior dignity of the spiritual man. The supremacy of the former begets pride and haughtiness; that of the latter humility and meekness. Whichever of these two principles obtains a decided preponderance in the struggle, fixes the impression of its own nature on the other; so that the supremacy of celestial principles, or virtue, ennobles the body, while the dominion of the terrestrial principle or vice degrades the soul.

When the time of separation is come, and the celestial principle returns to the pure source whence it emanated, it carries with it those aspirings and hopes which are found-

ed on eternal felicity, and humble reliance on the word of God; but when that principle has become debased by the undue preponderance of the animal man, its aspirings, which are unholy, cannot accompany it, but are interred in the same tomb, where worms riot on the senseless clay, in and by which these aspirings were engendered. Thus the proud worldly man, at the close of a career which he has abused, finds not only his body, but also his hopes enshrined in the tomb, while eternity offers to him the fearful denunciation of the prophet,—“And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and contempt.” (Dan. xii. 2.)

By the former, he means the humble servant of his God; by the latter, the proud slave of his passions. Thus the short lesson of our teacher tells us, in few words, which quality of the mind we must cherish, and which we must shun in order to become truly happy.

R. ISHMAEL, the son of Jochanan, said, “Whosoever seeketh to learn, in order to teach others, becomes enabled to study and to teach; but whosoever seeketh to learn, in order to perform, becomes enabled to study, to teach, to observe, and to perform.” (iv. 6).

COMMENTARY. “*Whosoever seeketh to learn*,” &c. One of the greatest foes to human perfection, to the temporal and eternal welfare of our race, is ignorance. If we carefully examine the construction of the human mind, we find that it contains the germ of every virtue, as of every vice; and that it depends entirely on the development which these germs receive, whether good or evil is to preponderate. If that development be in accordance with the great purpose for which man has been created; if the intimate connexion, which subsists between the understanding, him who understands and the objects to be understood, be cherished; if the latent powers of reason be awakened by proper instruction, and guided by the light of the divine laws, man's

disposition and his actions will be good; and the longer his course of instruction is continued, the more acquainted he becomes with the power, the wisdom, and the beneficence of his Creator, the better he understands the revealed will of his God; the greater, in short, the progress which he makes in true wisdom and true knowledge*, the more complete will be his mastery over the passions, the more perfect the inward conviction of his duties, and the more certain his happiness here and hereafter. But, on the contrary, if these germs which are dormant in the mind be not properly unfolded; if the understanding be not impressed with a due sense of the great end and aim of

* Vide Heb. Rev. Vol. II. p. 338, et seq.

our being,—eternal felicity; if the latent powers of reason be not awakened by proper instruction, or guided by the light of the divine law, man's disposition and his actions cannot be good; for his desires grow with his growth,—his passions become stronger as his corporeal strength increases. The salutary check which the revealed will of his Maker imposes on their turbulence, exists not for such a man; the awe, the admiration, and the love with which he should contemplate the Creator of the universe, find no room in his benighted mind; and he staggers on, the victim of impulse, until, reaching the brink of eternity, he discovers that he has known no happiness here, and may not hope for any hereafter; for truly does the Psalmist exclaim, "Man, invested with the highest dignity, if he be not wise, must perish even like the brute." Ps. xlix. 21.

Thus we see, that while true knowledge and its concomitant, true wisdom, are the only real means which enable man to attain the purpose for which existence was bestowed on him by an all bounteous God, the want of that knowledge, and the consequent domination of evil propensities, are one great barrier which excludes man from arriving at that perfection and happiness to which his species is destined. We have said true knowledge, in order to distinguish between that which is centered in the law of God, and that which has for its basis the inventions of human wants, or the discoveries of human reason. We are ready and willing to allow the merit and utility of this latter species of knowledge. To it we are indebted for most of the comforts which we enjoy: reason was the instrument which the Deity bestowed on man, when He denied him instinct, which is the unerring guide of the brute; and it is only using that instrument

according to the design of the Donor, when man carries his arts, his sciences, his inventions and discoveries, to the highest degree of which his faculties are capable. It is true, that he but too often abuses the precious instrument with which he has been entrusted; that his knowledge and discoveries are but too frequently destructive of that happiness which they ought to promote; but this fact furnishes us with the proof that the knowledge derived from, and founded on, human reason only, cannot be that true knowledge which promotes man's lasting felicity. While, therefore, knowledge in the abstract, as the offspring of reason, the gift of the Deity, is worthy of all commendation, there is one species which, being in itself the most important, is likewise most entitled to our attention,—the knowledge of the law of God as he vouchsafed to make it known to our fathers at Mount Sinai, through Moses his servant. This is the knowledge to which holy writ bids us aspire, in the words: "Thou shalt know that the Lord is God." (Deut. iv. 35.) This knowledge is promised hereafter to become the portion of all mankind when "The earth will be filled with the knowledge and fear of the Lord." (Habak. ii. 13). And as this knowledge can only be obtained by studying and meditating on the "Thorah," or revealed law and will of God, our Rabbies on all occasions recommend this study as one of the most meritorious occupations to which man can devote himself; and to denote the exclusive nature of the studies by which this knowledge is to be obtained, they always confine the word "learning" abstractedly, and, in its first sense, to the study of the law, so that whenever they have occasion to speak of profane learning, study, or knowledge, they always append an explanatory phrase.

This then is the kind of learning to which our teacher here alludes. The use of this learning, or study of the law, may be twofold:—1. A man may thereby qualify himself to become a teacher to others, to rescue them from the fangs of ignorance, and to guide them on the narrow path of duty and virtue, by instructing them in the law, and acquainting them with the revealed will, of their God. He who, in his studies, is actuated by this desire, who, free from selfishness and ambition, seeks to become learned in order to improve mankind and promote their happiness, acts nobly; his motive is pure, and the blessing of heaven crowns his efforts. "He becomes enabled to study and to teach." He is gifted with wisdom from on high, with sense and penetration, so that he learns with facility, and digests the lessons that are bestowed on him. He is also endowed with the power of teaching others. His clear and perspicuous instruction carries conviction to the minds of his pupils, who, by his tuition, are initiated into the knowledge of sacred truth; and whose adherence to his precepts are the result of his own heartfelt conviction.

"*But whosoever seeketh to learn in order to perform,*" &c. There is, however, a second and far more excellent use to be derived from these studies; namely, to perform the duties the law inculcates. Our teacher does not intend to tell us, that the man who teaches the law to others, but does not himself practice its commandments, can ever expect the blessing of heaven on his efforts. For such a man is an hypocrite, impious in the highest degree, deserving, and certain to meet with, the punishment due to his deceitfulness, and of him it can never be said, that he "becomes enabled" by providence. Nor does the *tanai* intend to contrast the merit of him

who teaches and him who performs; for he who does teach, so as to be deemed worthy of the aid of divine grace, must necessarily obey the precepts of that law in which he instructs others. The intention of our teacher is to point out to us the noblest use that can be made of study and knowledge; namely, to teach others by example, as well as by precept. When therefore he speaks of him who performs, he means the man whose principles are so firmly based on the law of his God, and whose conduct is so perfectly in accordance with the dictates of that law, that his example, even under the most trying circumstances, becomes a beacon to his brethren, pointing out to them the strict line of duty, which it behoves them to pursue. He is the teacher whose lessons penetrate the most callous heart, and soften the most obdurate mind. Even those on whom learning can make no impression, who are proof against the melting exhortations of eloquence, must reluctantly yield to the force of example; for there is something so beautiful in virtue, that even the vicious are compelled to pay homage to its worth, and to envy its excellence. Nay, such is the wonderful construction of the human mind, such the unfathomable workings of the soul, that sometimes it needs but the electric spark of reflection, aroused by the sight of pure unassuming piety, to re-kindle in the mind of the reprobate a sense of his duty, and heartfelt contrition, producing the firm resolve of amendment. Thus what learning and eloquence failed to effect, humble but genuine virtue will often accomplish. And as the sphere of his usefulness is thus more extensive, as its character is more noble, the divine grace is bestowed upon this truly pious man in a more abundant degree, as the prophet declares: "And they that be wise shall shine

as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Dan. xii. 3.) By "they that be wise," the prophet means the man who assiduously studies the revealed law of his God, in order to be able to teach its excellent precepts and dictates to others; but by "they that turn many to righteousness," the prophet means the man, whose whole soul is absorbed in, whose whole life is devoted to, the service of the Lord; whose every action is a lesson to his fellow-men, and the purity of whose virtue forces even the sinner to exclaim, in the words of the Psalmist, "Truly God is good to Israel, even to such as are pure of heart."

(*To be continued.*)

II. ON THE ADMINISTRATION OF JUSTICE AMONG THE HEBREWS.

"Relieve the oppressed, judge the fatherless, plead for the widow."—Isaiah i. 16.

(*Continued from page 11.*)

ON the opening of the trial, the president read aloud the indictment, and then solemnly addressed each witness thus:—"We question thee, not on any public rumour which may have reached thee concerning this cause, but on thy own knowledge thereof. We charge thee, well to weigh the responsibility thou art loading on thy conscience, if by thy statement we be induced into error. These are not matters of pecuniary interest, wherein erroneous sentences may be corrected; but thy testimony is to call forth our decision on this man's life or death. If thou causest his blood to flow undeservedly, may his blood, and that of the posterity with which the Lord would have blessed him, fall on thy head! The God of our fathers will call thee to account over it, even as he called Cain to account over the blood of Abel. Speak!" Disqualified from speaking as witnesses were children under age, bondmen, men of decidedly evil repute, and all such as were by infirmity precluded from the free use of their physical and intellectual powers. No man, under the sentence of corporeal punishment, could testify in court previous to having expiated his misdeed. Immediately after having submitted to his sen-

tence, he reassumed his position in society, without difference as to rank or birth. Since all laws were applicable to all the citizens, it would sometimes occur, that the highest dignitaries had humiliating punishments pronounced against them; but they did not thereby forfeit their offices, with the sole exception of the president of Sanhedrin, whom such a sentence would move back into the rank of the common senators. Here it may be proper to state that, among the Hebrews, no capital punishment could be inflicted on the testimony of a woman. This would certainly appear strange, if contempt or mistrust in the veracity of the weaker sex, had dictated the disqualification. A single glance at the history of the nation will overthrow that opinion: the respect paid to such names as Miriam, Deborah, Huldah, the enthusiasm with which the prophets sing of the maids of Zion, can hardly be reconciled with that supposition. The Jews could not allow their sisters and mothers the high prerogative of speaking in the name of the Eternal, and obey their behests, and refuse them, on the other hand, the common justice of being believed, without committing a gross inconsistency. A much

more evident and laudable reason is visible in the code of our fathers : it was the awful duty of the witness, to bear out the truth of his deposition by the execution of the verdict ; and it was this part of the functions of a witness, which the law nobly declared the female citizen to be unable to perform. Instead of being a stigma on the character of the nation generally, and of their female population especially, it must, on the contrary, inspire us with admiration of the delicacy of feeling displayed in that enactment. Barbarians despise their wives, mothers, and sisters, consider them unfit for any occupations, save those of slaves : women and slaves rank on a par in barbarian phraseology and customs ; but among the Hebrews no such degrading notions are to be met with. The Hebrew mother was by no means excluded from taking an active share in the education of her children, even the male ones. " My son," says the sage, " hear the instruction of thy father, and forsake not the law of thy mother. . . A wise son maketh a glad father, but a foolish man despiseth his mother. . He that can find a virtuous wife, possesses a treasure more valuable than rubies." But the unsophisticated inhabitants of rugged and mountainous Jewry, probably had no idea that centuries after their disappearance from the political stage, in countries which boast, and justly boast, of their high degree of civilization, it would become notorious that the principal cortege of the executioner consists of women, evincing an indecent curiosity for the sight of blood. Such is, however, the case now in the most populous cities of Europe ; and it was against this shameful characteristic of modern times, that the regulation contained in the Hebrew legislation was directed. May the day speedily appear, when it will belong to

the privileges of every human being, to be considered unfit for acts of sanguinary, though at present perhaps necessary, justice !

The Talmud taking it as an axiom, that no man can intend harm to himself, it thence follows, that a man's testimony against himself must be looked upon as insincere. It had no validity in our jurisprudence, unless indeed it was supported by two other witnesses. The case of Achan, who suffered condemnation on his own unsupported statement, as related in the book of Joshua, is, by the Mishna, declared to have been an exceptional one, rendered imperative by the urgency of the times ; for, adds the same authority, it is an uncontested point amongst us, never to admit the avowal of any individual against himself, nor of one man only, against another, were that one witness even a prophet. (Mishna, Sanhedrin). The depositions of the witnesses were taken with the greatest circumspection ; and it was necessary that they should state the month, day, and hour of the perpetration of the alleged fact. The least discrepancy in their details obtained a verdict of acquittal for the prisoner ; and it greatly invalidated their evidence if the question, " whether they had done all in their power to prevent the crime ? " was not affirmatively solved. The Thorah (Pentateuch) contains a model of inquisitorial precision, on which the Mishna affords its comments, to prove the anxious desire of the Legislator, that the lives of the children of Israel should not be endangered on slight grounds, by the judges whom they would choose among their brethren. Did any hatred exist between the criminal and his victim ? Did he way-lay him ? Is it certain that he slew him ? Intentionally ? With an instrument of iron, or a missile of stone or wood ? Did death ensue in consequence thereof ? or did

he push him and throw something on him? (Deut. xix. 11; Num. xxxv. 16, et seq.) After the witnesses for the prosecution, those for the defence were heard. Hereupon the elders pronounced their opinions both for and against the accused person. During the sitting of the Court, the auditors and candidates present were at liberty to ascend the judgment seat, and to employ all their eloquence, if they intended to speak in favour of the delinquent. No such right was granted them, if condemnation was the motive of their application. At any stage of the proceedings, the prisoner was at liberty to interrupt the debates, and to call upon the assembly to listen to his defence; and he was ever allowed the benefit of a scruple, where a point of law rendered the decision difficult. As we have already remarked, it only depended on the prisoner to throw himself on the mercy of the grand council of the kingdom at Jerusalem, if he felt any uneasiness at the sentence of the local senate.

After the opinions of the assembled elders had been delivered, one judge collected the votes. Then all the assistants left the tribunal, and two scribes drafted the verdicts, one for acquittal, and the other for punishment. If the majority of opinions was favourable to the prisoner, he was immediately set at liberty; but if the majority of elders had found him guilty, the court adjourned until the third day. During the intervening day, the judges were exclusively to consider the case in question, and to compare their notions on its issue; they were to abstain from too copious a use of wine, or whatever else might impede their serious contemplations. On the morning of the third day, the magistrates again repaired to the seat of justice; and those who had found no reason to retract their verdict, showed their adhesion to

the same by a repetition of their sentence. At the same time, the scribes recalled to the minds of the judges such facts as they might have lost sight of since the trial. But, as a generous trait in Hebrew legislation, it may be remarked, that only those elders who had found a verdict of guilty on the day of the trial, could change their sentence into an acquittal. The word of mercy once pronounced, could no more be revoked. Of the twenty-three votes, twelve favourable ones were sufficient for the liberation of the accused, whereas it required more than twelve on the side of the prosecution to elicit a sentence of guilty. In cases of great and lasting division among the twenty-three elders, two additional judges were consulted, and then two more, until the number of the councilmen amounted to seventy-one. A majority of one voice for the prisoner carried the verdict, but a larger majority was still necessary to pronounce the sentence against the delinquent. The court had to discuss the case until one of the members, whose vote had been for punishment, relinquished his side, and thus gave a majority for the prisoner, it being understood that all favourable verdicts were irrevocable.

But if a majority of the elders pronounced the sentence of guilty, the culprit was carried off to the place of execution. And even then, every precaution was taken to allow the prisoner a chance to retrieve his forfeited life, in case his innocence should come to light at that late hour. The magistrates did not leave their chairs; an usher, with a banner in his hand, was stationed at the entrance of the judgment place; another officer followed the prisoner on horseback, and incessantly turned his eyes towards the judges. On the first favourable intimation, by which some light was likely to be thrown on the case of the unfortu-

nate man, the usher waved his banner, and the officer instantly took the prisoner on horseback with him, and rode hastily back. On the prisoner's own request, if he had any disclosures to make, he was taken back before the court as often as five times. But if no hope lighted on the fate of the victim, the procession moved slowly onwards, preceded by a herald, who addressed the following words to the people: "This man is led to the place of execution for such a crime; the witnesses who have spoken against him are such ones: if any one can offer any defence for him, may he do it speedily." (Mishna, Sanhedrin, iii. and iv.

But if no one appeared, the culprit was exhorted to submit with resignation, and loudly to confess his crimes; at a short distance from the place of punishment a soporific was administered to him, which had the effect of making him less sensible of the horrors of death. And only then, when every chance of reprieve was impossible, the sentence of death was passed in the following words: "Thou hast caused us trouble, and therefore thy God causes thee trouble this day; this day shalt thou suffer, but not in eternity!" The criminal was then stretched out at full length for lapidation, and the witnesses, through whose testimony this punishment had been decreed against him, approached with the missile. Again, the divine words: "I abhor the wicked man who slays the innocent," resound in their ears—and human justice exacts its due.

After the execution, the corpse was given up to the relatives of the deceased. They wept over his fate, but without shewing the outward ordinary signs of mourning; and the first time they met one of the judges after the execution, they were bound to salute him cordially, as an expression of the total ab-

sence of resentment on their part; since they knew, that the magistrates had merely acted as instruments of the law, which is superior to all human judges.

Such is in fact the administration of justice, as recorded in the Mishna, Talmud-Babylon and the *Jad Hachazaka*, by Maimonides; and although it would by far overstep the boundaries of our extract, to retrace all which might be said in honour of Jewish jurisdiction, what we have related is a proof of its excellence in many points over similar systems of the modern world, and of its equality at least, in other respects, with what is most boasted of. The tendency towards benefiting the accused—who, let their crime be ever so heinous, ought always to be looked upon as worthy of our commiseration; nay, indulgence will be discovered at every step. However rigorous the legislation of the Hebrews was in theory, nothing being of more frequent occurrence than the menace of death in the law, it will be acknowledged, that the application of that severe system had, on the other hand, so many salutary restrictions that it could never degenerate into cruelty. Dom Calmet himself, who appears to have felt elated, whenever he could vent his railery against the Rabbies, brings a brilliant, though involuntary, testimony to their humanity: "The Hebrew doctors," says he, "have disfigured the law, which pronounces death against the rebellious son, as they have done with respect to all laws that were odious to them: they have surrounded that commandment with so many preventives, exceptions, and subterfuges, that they have rendered the appearance of a case, calling for the punishment according to law, almost impossible." But the words of the Mishna on punishments, chap. i. & x., require no comment, and serve at once as the most characteristic description of the

spirit of Judaism: "A tribunal which passes a sentence of death once in seven years, may with justice be called sanguinary." "It would still deserve that appellation, if it passed such a sentence once in seventy years," exclaims R. Eleazar, the son of Azarias. "Had we been members of the high court," add R. R. Tarphon and Akiba, "we should never have condemned a man to death." R. Simeon, the son of Gamaliel, asked: "But would not your lenity be an abuse? Would you not increase crime in Israel?"

We have it not in our power to give a satisfactory answer to the objection here raised by R. Simeon,—but, considering the age in which his generous opponents lived, it is to them we must bow in deepest veneration—for they have bequeathed to us in the Mishna the expression of an idea, which has but very lately been appreciated, by the deepest and most humane thinkers of civilized Europe. Let the maxim of Tarphon and Akiba under then, and even now, existing circumstances, be legally erroneous, it is noble, it is great, thus to err. A rigorous and indiscriminate application of a severe law, instead of diminishing crime, has precisely the contrary effect, by stamping with greater atrocity the deeds of the determined offender; and the frequent sight of blood certainly familiarises the people with the horrors, intended to strike them with awe.

As the law allowed the accused every possible security for the liberty of their defence, so, on the other hand, it enforced respect being paid to the tribunals by every citizen. We repeatedly had occasion to remark, that exceptional laws were unknown in Hebrew jurisdiction—one law governed all; whereof Josephus furnishes an illustration, which it may not be irrelevant to our subject here to re-produce:

"Herod, the favourite of imperial Rome, the military governor of the land under Hyrcan, who was little more than nominal king of Judea, was cited before the Sanhedrin to answer the charge of having, without observing the formality prescribed by the law, ordered the execution of some Galileans. The haughty warrior, imitating the exhibitions he had witnessed among the heathen, appeared before the senators in splendid apparel and fully armed, while his foreign soldiers occupied the entrance of the porch, ready to support his cause by their alarming presence. Terror seized on the hearts of the elders, who were not accustomed to hear the clash of arms within the sacred precincts of the tribunal. At that moment of general consternation, Shammai, one of the fathers, arose, and looking round him with an air of calm determination, thus inspired his colleagues with the sense of their dignity: 'What think ye, brethren, of a man who shews such an effrontery, while the charge of murder rests on his head? Is he not aware, that the accused citizen ought to appear with the mien of deference and humility before this supreme assembly of the ancients of Israel? Or shall we be awed by the insignia of royalty that deck his body, and by the armed mercenaries who stand there with the obvious intent to rescue him from the power of justice, and to dip their hands in our blood, if we pronounce the sentence of the law against him that has wantonly transgressed it? I do not blame Herod for preparing his defence: it is his right—it is his duty so to do; for nought is dearer to him than his life. But you, men of the Sanhedrin, and thou, king Hyrcan, you betray your sacred duty in thus allowing the sanctuary of justice to be defiled by the lawless demeanor of an accused individual.

Brethren, be mindful of what you do. Follow the call of your conscience, administer justice rigorously, and let us preserve the high satisfaction of having done our duty regardless of every other consequence. But if you fault, if you let your hearts grow faint at the sight of wrong and barbarous force, then beware of the wrath of the Omnipotent, to whom we are responsible; nay, beware lest this same Herod punish you hereafter, by his further atrocities, for having this day set him above the law of God!" These words reanimated the drooping courage of the elders, and without the fear of man, they pursued the trial against Herod, who was saved, however, by the weakness of Hyrcan, the king. (Jos. Ant. Rer. Jud. Book xix. ch. 18.) After these scanty observations, it will perhaps appear less enigmatical, why the Jews, who, in their revered writings

possessed every principle of equity, and the germs of the most liberal institutions, were ill-treated, derided, called ignorant, and not allowed to possess their doctrines during many centuries, wherever they lived in dependence on Christians; who, in those days even of their political brilliancy, lived under the baneful dominion of secret trials, without any right of legal defence, without a shadow of equality, and depending in most cases on the arbitrary will of a tyrant, or at best, of tyrants. Amongst them, the nomenclature of legal terms comprised such words as dungeons, torture, ordinary and extraordinary, fire and water ordeals, trials by single combat, inquisition, and the whole hideous train of instruments of despotism descriptive of the middle ages, and from which the christian world is but slowly, and not in every respect emancipating itself. T. T.

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from p. 15.)

CHAPTER. XXVI.

WHENEVER a commonwealth, of its own accord, raises one of its citizens to the highest dignity and power, appointing him king and supreme ruler, it is done in the expectation, that he will protect and promote the welfare of his people abroad and at home. Abroad, by maintaining the national independence and defending his subjects against all foreign foes; and at home, by an equitable administration of justice, which, upholding the majesty of the laws, secures to each citizen the greatest degree of liberty, compatible with the well-being and safety of his fellow-citizens. Accordingly, when the Israelites clamoured for a king, their address to Samuel was: "We will

have a king over us, that we also may be like all the nations, and that our king may judge us and go before us, and fight our battles." (1 Sam. viii. 19, 20.) These then, are the principal duties incumbent on a king, by virtue of his regal office; and in order that he may perform them properly, it is indispensable, that he should be possessed of those mental qualities, which form the judge or leader in peace and war.

The qualifications which holy writ requires of judges are four; namely, that they should be "upright men, fearing God, men of truth and hating covetousness." (Exod. xviii. 21.) If to these four qualities we add those which a king must possess as supreme leader in war, and prin-

cipal director of the nation's intercourse with, and relations to, foreign states, we find, that to meet the exigencies of his high station, he must be possessed of the following six qualities:—1. He must be fearless, prompt to maintain the honour, rights and interests of his subjects; preferring their welfare to that of every other nation, and ready to lay down his life to protect them and to secure their happiness. 2. He must be grateful to the servants of the public, rewarding his civil and military officers according to their deserts. 3. He must be above covetousness and egotism, for it is not proper that the guardian of the flock should strip off its skin, and steal the flesh from off its bones; as that would be inverting the purpose for which he was appointed, inasmuch, as the shepherd must protect the flock, but the flock must not be devoured by the shepherd. Therefore holy writ declares, that a king must not “greatly multiply to himself silver and gold” (Deut. xvii. 17), even out of the spoil taken from a foreign foe, lest habits of avarice may thence become rooted in his mind; so that in the absence of other sources for accumulating treasure, he might be tempted to plunder his subjects. 4. He must be upright and strictly just: the poor must not be favoured through mistaken pity, nor the wealthy screened from motives of policy; but the scales of justice must be held with an even hand, and no fear of consequences control the sacred dignity of the laws. 5. He must be a man of strict veracity, and should never pollute his lips by the utterance of an untruth. For falsehood is the offspring of weakness and the recourse of fear; he only tells a lie who dares not avow his conduct, or who cannot attain his object by any other means. But the objects of a king ought to be commensurate with his power; and his

conduct in accordance with the most rigid equity, so that every man may place the fullest reliance on his word. 6. He must be meek and god-fearing, strictly observant of the law of God, respectful and obedient towards the messengers of the Deity. He must not be proud, so as to exalt himself above his brethren, or to imagine that he, more than any other man, is free to disobey the commands of the law. Therefore holy writ enjoins the king to take care, “that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right-hand or to the left.” (Deut. xvii. 20.) The example of the king has great influence over his subjects. If he slights the precepts of the law, and despises its teachers, his subjects will readily imitate him: and when the divine law is once set at naught, the royal authority will not long be respected. Therefore a sage justly remarked: “The law and the king are true brothers”—when the first is shook, the second falls. But if the king is sincere in his obedience to the will of God in word and deed, which of his subjects can claim exemption from that obedience!

If we examine the conduct of Saul, or compare it with that of David, we find that the former was deficient of these qualities, essential to a king, which we have just enumerated, while the latter possessed them in an eminent degree. 1. Saul was not fearless or prompt to maintain the honour of his people, as holy writ relates: “When Saul and all Israel heard these words of the Philistine, they were dismayed and sorely afraid.” (1 Sam. xvii. 11.) Whereas David evinced both these qualities, when he said: “Let no man's heart fail him; thy servant will go and fight with this Philistine. Thy servant slew both the lion and the bear: and this uncir-

circumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." (Ib. verse 32—36.) Saul valued his own personal safety more highly than the lives of his people, when he caused Nob, the city of the priests, to be destroyed, and all its inhabitants, men, women and children, to be slaughtered. (1 Sam. xxii. 18, 19.) Whereas David, when he saw the angel of the Lord "that smote the people," was at once ready to lay down his life for the good of his subjects, and exclaimed: "Lo! I have sinned and done wickedly: but these sheep what have they done? let thine hand, I pray thee, be against me and against my father's house." (2 Sam. xxiv. 17.) 2. Saul was ungrateful, and did not recompense the servants of the public according to their deserts, for he made David the victim of causeless hatred and envy, excited by services rendered to the state and to himself: whereas David, even on his death-bed, did not forget the claims of gratitude, but directed his successor "to shew kindness unto the sons of Barzilai, the Gileadite," &c. (1 Kings ii. 7.) 3. Saul was covetous, for the messenger of the Deity reproaches him and says: "Thou didst fly upon the spoil;" (1 Sam. xv. 19); whereas David was of a generous and liberal disposition, as holy writ records: "And when David came to Ziklag, he sent of the spoil unto the elders of Judah, to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord." (Ib. xxx. 26.) 4. Saul was not strictly just, but allowed himself to be swayed by his fears, or by motives of policy, in his administration of justice; as he himself urges to Samuel, "because I feared the people, and obeyed their voice." (1 Sam. xv. 24.) David, on the contrary, was undaunted, and dispensed justice without fear or favour; as it is written,

"And David executed judgment and justice unto all his people." (2 Sam. viii. 15.) 5. Saul was guilty of prevarication, and tried to disguise the truth from Samuel; whereas David was a man of strict veracity; and when taxed with his sin by Nathan, at once spoke the truth, and confessed "I have sinned." 6. Saul was disobedient, and transgressed the divine commandments as king and as man. He slighted Samuel, the prophet of the Lord, and caused priests to be executed who had been guilty of no crime. David, on the contrary, was faithful and obedient, yielding due respect to the messengers of the Lord, to Nathan the prophet, to Gad the seer, and to Samuel, whose directions he implicitly followed.

This, then, will explain to us, why the punishment of Saul was different from that of David, and why the latter, notwithstanding his sin, was permitted to continue his reign, while the former was not only utterly rejected and deprived of the crown for himself and his descendants, but also died a violent death. Saul was possessed of no one quality essential to a king. Success had perverted his mind, and renouncing the fear of God, he violated the duties of his regal office. He was taxed with his offences, but did not repent. Indeed, the guise of penitence which, for a minute, and to suit his own purposes, he assumed, did but aggravate his offences. He therefore forfeited his royal authority, of which he proved himself every way unworthy; and also his life, to expiate the crime of murder, which he had committed, through the instrumentality of Doeg his servant. (1 Sam. xxii. 18.) Thus having sinned, as a king and as a man, he was punished for each sin in a commensurate manner; as a king by the loss of his crown, and as a man by the loss of his life.

David, on the contrary, was gifted

in a most eminent degree, with all those excellent qualities which render a monarch worthy of his high dignity. Nor do we find that he, on any one occasion, neglected the duties, or abused the powers, of his office. It is true he sinned, but not in the exercise of his regal authority. He was taxed with his offence, and he did repent: his penitence, sincere, heart-felt, and evinced in word and deed, was accepted. He was punished, but as a man only, for as man only had he sinned. Had his punishment been inflicted on him as king, it would not have been in accordance with his crime: it would, moreover, have alighted on his innocent subjects, who, under his reign, enjoyed the highest prosperity, security from foreign foes, liberty and affluence at home; and who therefore could not have been

gainers, but might have been losers, had he, like Saul, been deprived of his crown.

The fate of both is held up as an example and a warning to succeeding monarchs; to teach them that their rank does not exempt them from obedience to the mighty Ruler of the universe; that their sovereignty is only then established when they worthily perform the duties of their high station; and that, as pride and impenitence are sure to meet with due punishment, humility and virtue are equally certain of meeting with their reward: as the prophet declares, "Blessed be the name of God for ever and ever: for wisdom and might are his. And he changeth the times and the seasons; he removeth kings and setteth up kings," &c. (Dan. ii. 21.)

(To be continued.)

IV. CHRONOLOGICAL STATEMENT OF THE MOST REMARKABLE EVENTS IN JEWISH HISTORY, FROM THE DAYS OF ABRAHAM TO THE PRESENT TIME.

(Continued from page 16.)

THIRD PERIOD.

THEOCRATIC FEDERATIVE REPUBLIC.

From Joshua to Saul. 1490—1075.

1490. The Israelites cross the Jordan and enter Palestine-proper under Joshua (an Ephraimite), the disciple and successor of Moses.

Seven years war with the Aborigines of the land. 31 Kings are conquered, but all the Canaanitish nations are not subdued.

Federative agricultural republic; thirteen tribes—1. Reuben; 2. Simeon; 3. Levi; 4. Judah; 5. Issachar; 6. Zebulun; 7. Dan; 8. Naphtali; 9. Gad; 10. Asher; 11. Ephraim; 12. Manasseh; 13. Benjamin—settled in twelve cantons, in which forty-eight cities were assigned to the tribe of Levi. Six of these cities ap-

pointed to be ערי מקלט, cities of refuge for the involuntary homicide.

The Gibeonites, גִּבְעֹנִים, permitted to reside in Israel.

1476. The national sanctuary or tabernacle, מִשְׁכַּן שְׁלֵה, erected at Silo, in the tribe of Ephraim, where it continued till 1092. The entire male population of the land assembled there thrice in every year. The book of Joshua,—geography, maps (?).

1464. The war against the Aborigines continued after the death of Joshua; the Israelites adopt the idolatrous customs of the Phœnicians; are subdued by the king of Mesopotamia, אַרַם נַהֲרַיִם, and continue his tributaries during eight years.

1456. I. Othniel, עֹתְנִיָּאל, of the tribe of Judah, vanquishes the

- king of Mesopotamia, and frees the Israelites from his yoke; governs the nation forty years as **שופט** judge, invested with the executive power in peace and war. Fifteen such judges govern Israel successively until the year 1075. **HEROIC AGE**, frequent relapse into idolatry, and subjection to other nations; the senate or assembly of the elders of all Israel ceases (precise period not known); the local elders of the various cities rise in political estimation and juridical power; subordinate influence of the priesthood.
1416. Israel subdued by the Moabites during eight years.
- II. Ehud, **אֶהוּד**, a Benjamite, expels the Moabites, restores the national independence, and secures public tranquillity during eighty years.
- III. Shamigar, **שַׁמְגַר**, the coadjutor of the aged Ehud, and subsequently his successor, repels an inroad of the Philistines—did not govern long.
1336. Jabin, king of the Canaanites, at Hazor, **חֲצוֹר**, subjugates the Israelites. His vice-roy, Sisera, tyrannizes over them during twenty years.
- IV. Deborah, **דְּבוֹרָה**, a prophetess, and Barak, **בָּרַק**, a Naphtalite, conquer Sisera, and destroy the kingdom of Jabin. They jointly govern Israel, and maintain the public prosperity during forty years. The Israelites relapse into idolatry.
1296. The Midianites and Amalekites (Bedouin Arabs) make annual inroads into the land of Israel during seven years, and commit great depredations.
1289. V. Gideon, **גִּדְעוֹן**, surnamed Jerubael, **יִרְבֵּעֵל**, of the tribe of Manasseh, destroys the altars of Baal, expels the Midianites and their allies with great slaughter, and restores peace to the land; refuses the regal dignity which is offered to him by the nation, but governs as judge during forty years.
1249. VI. Abimelech, **אֲבִימֶלֶךְ**, the illegitimate son of Gideon, seizes on the government, and murders all the sons of his father, except the youngest, Jotham, who escapes. Abimelech reigns with great cruelty during three years; attempts to establish monarchy; civil war; Abimelech perishes.
1246. VII. Thola, **תּוֹלַע**, of the tribe of Issachar, governs as judge twenty-three years.
1223. VIII. Jair, **יַאִיר**, a Gileadite, of the tribe of Manasseh, governs twenty-two years.
- The government of these two judges, is not distinguished by any events recorded in history.
- The Israelites relapse into Phœnician idolatry.
1201. The Ammonites subdue the children of Israel, who remain tributaries during eighteen years. The idol erected at the house of Mical, in Mount Ephraim, and the war carried on by the Israelites against the tribe of Benjamin, are events which took place about this time, according to the *Seder Olam*.
1183. IX. Jephthah, **יִפְתָּח**, a Gileadite, of the tribe of Manasseh (?), expels the Ammonites, 300 years after the conquest of Palestine, (Jud. xi. 25), and governs six years. Jephthah's vow; human sacrifices (?); civil war between the Gileadites and Ephraimites.
1177. X. Ibzan, **אִבְזָן**, of Bethlehem, in the tribe of Judah, governs seven years; the history of Boaz and Ruth.
1170. XI. Elon, **אֵילֹן**, a Zebulonite, judges ten years.
1160. XII. Abdon, **עַבְדּוֹן**, an Ephraimite, governs eight years; forty years subjugation by the Philistines, the commencement of which is not known with any certainty.

1152. XIII. Samson, **שמשון**, of the tribe of Dan, governs twenty years; he was gifted with superhuman strength and courage, defeated the Philistines repeatedly, but was at length overcome by them; heroic death of Samson.
1132. XIV. Eli, **עלי**, high-priest and judge, governs forty years; partial relapse into idolatry; misconduct of the priests; the Israelites defeated with great slaughter by the Philistines.
1092. XV. Samuel, **שמואל**, a Levite and prophet, governs prosperously seventeen years; he died 1057; the Israelites victorious against the Philistines; the worship of the Lord is re-established in its purity; the national sanctuary or tabernacle erected at Nob, in the tribe of Dan, **משכן נב**, where it continued till 1055. Schools of the prophets—poetry and music.
- Samuel wrote part of the Biblical records which bear his name; he is also supposed to have been the author of the books of Judges and Ruth. Samuel's sons strive to render the government hereditary in his family, and to unite the spiritual and temporal power; discontent of the people; the assembled nation is urgent for a change of government, and determine to elect a king.
- Constitutional charter, **משפט המלוכה**. (Archives of the temple.) The seat of government not fixed in one particular place. Saul wars victoriously against the Ammonites, Philistines, and Amalekites.
- Jonathan, **יונתן**. Goliah, **גלית**. The national independence maintained, and its welfare increased through the concentration of powers in the monarch. Saul, inflated by prosperity, disobeys the commands of the Lord; his dynasty is rejected by the prophet Samuel, and himself declared to have forfeited the crown.
1057. Death of Samuel; civil commotions.
1055. War with the Philistines; battle of Gilboa; Saul defeated and slain with three of his sons.
- David, **דוד**, of the tribe of Judah, distinguished for his heroic achievements, and who had been anointed by Samuel during the life-time of Saul, is proclaimed king by the tribe of Judah. He reigns forty years. New dynasty.
- Civil dissensions. Ishbosheth, **אישבושת**, son of Saul, acknowledged king by eleven tribes; resides at Mahanaim. David resides at Hebron. War between the rival dynasties. Ishbosheth, after a reign of two (seven?) years, is murdered.

FOURTH PERIOD.

THE MONARCHY.

From Saul until the division of the state. 1075—975.

1075. Saul, **שאול**, a Benjamite, nowise distinguished by wealth or influence, but valiant and firm, is elected king, and the royal dignity declared hereditary in his family. He reigns twenty years (according to Josephus) from A. M. 2882; some place the beginning his reign in A. M. 2839.
- The whole empire extends from the Mediterranean to the Euphrates, and from Phœnicia to Egypt and the Gulf of Persia,

- and contains about six millions of inhabitants.
- Organization of the internal administration. Taxes paid in kind; Royal treasure nearly seventy millions sterling; army, 300,000 men, in twelve divisions; royal guards, Creti and Pleti.
- Public worship purified. The national sanctuary erected at Gibeon, in the tribe of Benjamin, **משכן גבעון**, until 1004.
- Blooming period of Hebrew (lyric) poetry, the Psalms, **תהלים**, by Moses, David, Solomon, Asaph, **אסף**, Heman, **הימן**, Jeduthan, **ידותון**, and the sons Korah, **בני קרח**. Didactic poetry: Job, **איוב**? Gad, **גד**, and Nathan, **נתן**, prophets, probably the authors of those Biblical records which narrate the history of David, and perhaps in part of his successor. Annals of the kingdom, **דברי הימים**, the greater part of which is lost.
1018. Conspiracy of Absalom, **אבשלום**, a son of David, to dethrone him; David obliged to fly from Jerusalem.
- Battle of the forest of Ephraim; Absalom is slain, and his party defeated.
- The eleven tribes jealous of the tribe of Judah; civil commotions caused by Sheba, the son of Bichri, **שבע בן בכרי**, a Benjamite, who however is slain, and tranquillity restored.
1015. Adonijah, **אדניה**, a son of David, conspires to obtain the succession; defeated; Solomon, **שלמה**, appointed by David as his successor on the throne, is proclaimed king; David dies.
1015. Solomon, the son of David, "the wisest of all oriental monarchs," whose reign was the golden age of the Israelites, but led to their subsequent decay, reigned forty years, and died 975.
- Alliance with Hiram, king of Tyrus. National temple at Jerusalem built 1011—1004. Industry and the arts promoted. Navigation—jointly with the Phœnicians—to Tarsis and Opher.
- Annual revenue—exclusive of that derived from tributary princes and from the duties on merchandize—666 talents of gold—about a million and a half sterling.
- Splendid court—excessive luxury and expensive habits introduced by the foreign wives of Solomon.
- Tadmor (Palmyra) and Baalbeck (Heliopolis) built by Solomon.
980. Rebellion in Syria. Rezon, **רזון**, founds the kingdom of Damascus.
- The Israelites oppressed by excessive taxation caused by Solomon's luxury. Attempted rebellion of Jeroboam, suppressed.
975. Discontent of the nation. Solomon dies.
- The writings of Solomon. Proverbs, **משלי**; Ecclesiastes, **קהלת**; and Solomon's Song, **שיר השירים**.
- Jeroboam returns from exile. General assembly of the nation at Shechem.

(To be continued.)

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I. ON THE SOCIAL CONDITION OF THE JEWS.

(Continued from page 6.)

THE laws which were imparted to the Israelites, by divine command, through Moses "the man of God," are contained in the *חמשה חומשי תורה*, "Pentateuch," or "five books of Moses;" a system of legislation the most perfect, embracing religious, moral, political, social, and ritual enactments, fully calculated to make their observers as truly happy as human nature is capable of becoming; and parts of which have been adopted into the codes of all other civilized nations. But, however comprehensive the spirit of this divinely inspired system, although its general principles are applicable to every possible case of conscience or of contestation; yet the special application of these general principles would naturally require to be modified according to the minutiae of time, place, and circumstances. Accordingly Moses placed the power of making this special application in the hands of those who should succeed him on the judgment-seat of Israel; and therefore he says, "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, matters of controversy within thy gates, then shalt thou arise and get thee up unto the place which the Lord thy God shall choose; and thou shalt come unto the priests, the Levites, AND UNTO

THE JUDGE THAT SHALL BE IN THOSE DAYS, AND INQUIRE; and they shall shew thee the sentence of judgment, and thou shalt do according to the sentence which they of that place shall shew thee, and thou shalt observe to do according to all that they inform thee. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee to the right nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister before the Lord thy God, or unto the judge, even that man shall die." (Deut. xvii. 8.)

This quotation establishes the fact, beyond doubt or cavil, that Moses did contemplate the possibility of cases arising, in which the precise application of the general principles contained in his law, might not be clear and obvious; and that whenever such a case did arise, the application to be made by the judge to whom the appeal would be directed, is to be held as peremptory and binding. Nay, Moses himself, who had previously cautioned the Israelites, "Ye shall not add unto the word which I command you, neither shall you diminish from it," (Deut. iv. 2,) inflicts the penalty of death on whosoever contemns the exposition and application of the

law made by the judge, thereby, as it were, giving to the decisions of these judges the same degree of authority with which his own law is invested.

As long as the Israelites were wanderers in the desert, without any fixed place of abode, their wants supplied by the Deity, and their habits simple and regulated by that supply, the disputes, or subjects of litigation, which from time to time arose among them, must have been so little complicated, and the application of the specific law to each case so plain and obvious, as to render unnecessary any appeal to the discretion of a superior judge. But when they were settled in the promised land; when each Israelite was become a landed proprietor; when they dwelt in cities, and the occupations there carried on became a regular means of subsistence to many of them; when an advanced state of society produced conflicting interests, which gave rise to intricate disputes; then the case foreseen by the inspired prudence of Moses, must often have arisen, and appeals to the superior judge become frequent. At first each solitary decision rested on its own merits; but when in cases nearly similar, the same decision had repeatedly been adopted, that decision became established as a precedent for the adjudication of similar cases in future, was then called **הלכה למשה מסיני**, "a decision of Moses from Sinai," and as such possessed of that full and equal authority which Moses, in the passage we quoted above, had conferred on the decisions of the judges, his successors.

But it was not only in juridical matters that the application of the law enacted by Moses, was necessarily confided to the subsequent teachers of Israel; the necessity for established rules likewise existed, in an equal and even greater de-

gree, in the ritual observances enjoined by that law. Thus the covenant of the circumcision, the observance of the tenth day of the seventh month as a day of atonement, the paschal festival to commence on the fourteenth day of the first month, are commanded in the law; but no certain direction is given respecting the manner in which the first is to be carried into effect, or whether the months in which the other two are to be observed be solar or lunar months; although the penalty denounced against the transgressor of either of these three commandments is the very highest known to the law, namely, **כרת**, or extermination. Again, the law declares, "Thou shalt kill of thy herd and flock as I have commanded thee" (Deut. xii. 21); but the manner in which they were to kill their beasts, or the commandment here alluded to, is nowhere found in the law of Moses. Many similar instances could be adduced where the law is not clearly defined, but must nevertheless be, and actually was, observed. The manner of the observance must therefore have been known, not only to the Israelites of latter ages, but also to the contemporaries of Moses, who could not have remained ignorant of the precise nature of enactments which they were bound to obey, under peril of their lives here, and of their eternal felicity hereafter. They therefore must have been properly instructed; and as they could only receive that instruction from Moses himself, which (however) is not contained or preserved in the code of laws written down by him, it follows that such instruction must have been conferred on them verbally, and preserved by means of tradition, each succeeding generation inheriting and imitating the observances of its immediate predecessors, who transmitted to their sons the instructions

they themselves had received from their fathers.

As long as the Israelites formed a body politic, as long as they lived in close community with each other, and similar customs prevailed throughout the whole country, these traditions were confided to the guardianship of the whole nation, as the example of all was instructive to all. Proofs are to be found in the writings of the prophets, that these traditions were actually extant at the time of the first temple. After its destruction, and the return of the Jews from the Babylonish captivity, the traditions are proved to have been in full force, so that a two-fold code existed, namely, the **תורה שבכתב**, Pentateuch, or written law, as the five books of Moses were called, and the **תורה שבעל פה**, verbal or oral law, founded on and explaining the former, and composed of the "decisions of Moses from Sinai," and the traditions which had been preserved in the nation ever since his days. It is true that during the second temple an influential sect, the **צדוקים**, Sadducees, denied the authority of the oral law; but it is equally true that this sect started up long after the return of the Jews from the Babylonish captivity; and its founders, Zadock and Baithos, were induced to adopt and promulgate their opinions, from having misunderstood the doctrines of their teacher, Antigonus of Socho.

Thus there were two laws, the written and the oral, of which the latter served to explain the former, and to point out its precise meaning and the special application of its general principles. The one was preserved in writing, and still exists in its pristine form in the pentateuch. The second was preserved by tradition only, each successor of Moses in the high office of teacher of Israel, transmitting it to his disciples and followers as it had been

delivered to him. Immediately on the return of the Jews from Babylon, we find the **אנשי כנסת הגדולה** "men of the great assembly," or Sanhedrin, a legislative and executive tribunal, the first duty of which was to preserve, uncorrupt, the laws and observances of Israel. The oral law still continued tradition only; frequent decisions and actual observance kept the tradition alive, and presented it to the mind of every member of the Jewish community; so that as long as that community existed, no reasonable fear could be entertained, that the traditions would become either lost or corrupted.

But after the destruction of Jerusalem, and still more after the complete dispersion of the Jews, under Hadrian, whose edict prohibited the practice of their customs, and declared the **סמיכה** transmission of the oral law, or act of appointing a teacher, a crime, the perpetrator of which was guilty death; at a time when the Jewish community no longer existed, and when the scattered remnant of Israel, suffering and oppressed, were often in danger of being left without any teacher, it was feared that the oral law might, either wholly or in part, be forgotten, and that the chain of tradition once broken, might in time become altogether obsolete. At the same time, it was felt, that the existence of the Jews, and their nationality, were so closely connected with this oral law, that the preservation of the latter, intact and uncorrupt, was of vital importance. It has been truly observed by the Roman emperor Augustus, that "the city is not formed by the buildings within, or the walls which surround, it, but by its inhabitants:" and in like manner, a nation is not formed by a number of families inhabiting the same tract of ground, and uniting to repel the aggressions of intruders. It is community of language, of laws, of customs, of

interests, and of feelings, which forms a nation; it was therefore hoped by the Jewish teachers, that by collecting and perpetuating (in writing) those decisions, customs, and observances which formed the body of the oral law, and by strictly enjoining its practice, a means would be found to keep alive, in the mind and memory of the Jew, the language and habits of his ancestors, and thereby to preserve his nationality. Many of the commands of the written law (such as sacrifices) were ritual, their practice local and limited to one particular place, out of which it was not lawful to perform them, so that the Jew, in exile and dispersion, has no opportunity to evince his obedience to these particular enactments. Many others of the commands contained in the written law are moral, and have been adopted into the codes of other nations, so that, although at first confided to the Israelites, these precepts are not peculiar to them: "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not bear false witness against thy neighbour," and many others of the same kind, are equally binding on all men, and would not distinguish the Jew from other moral and virtuous individuals. But the oral, the traditional law was exclusively his own; by its observance he stamped himself a Jew. The great promise of their national restoration was firmly implanted in the minds of the Jewish teachers; they were convinced, that a time would come when the Jew will again be a free man, a

freeholder and citizen of that land his fathers held before. It was therefore the care of these teachers to keep the Jew ever ready and prepared for that time and that event; to maintain in its entirety that community of feelings and of interests, arising from identity of customs and observances which, as we said before, constitutes a nation; in order that thus the materials might always be at hand wherewith to reconstruct the body politic, and that, re-united from the four quarters of the earth, and meeting again in the land of their hope, all Israelites should still be able to recognize each other as brethren, members of the same family, and citizens of the same state. Therefore they were taught they must, in a state of exile and oppression, rigidly adhere to those laws, and practise those observances which their more happy ancestors, living as freemen in their own land, had held sacred, and which they themselves, restored to that land, would be bound to obey and perform.

Such were the motives which rendered the preservation of the traditions forming the oral law, a matter of the highest importance to the Jewish teachers. One of them therefore, R. Jehuda *hanassi*, the prince, patriarch, or chief of the school at Tiberias, collected all the legal and ritual traditions, and the various established decisions called *הלכה למשה מסיני*, "decisions of Moses from Sinai," and embodied them in a work called the *משנה* *Mishna*, repetition, or doctrine of the law.

(To be continued.)

II. ON THE INDUSTRY OF THE HEBREWS.

THE Hebrews left no stupendous monuments of art. On examining the state of industry in the Holy Land, as far as we can gather from the sacred records, we witness no extraordinary achievements in the

fine arts, properly so called, according to the present standard of criticism. But we shall also find the reproach totally unfounded, that the exercise of these ennobling branches of knowledge was impeded or de-

spised among the Israelites, as has more than once been laid to their charge. The various nations of the earth, like the different members of the same family, have been entrusted with different missions, all tending to the high end of promoting the common welfare, for which purpose the capacities, the peculiar turn of mind of each people, has been adapted to the several duties incumbent on each; and we may confidently say that the functions with which our forefathers have been invested, leave us ample cause of gratitude towards the heavenly distributor. Thus the Hebrews might look without envy on the excellent works of plastic art in Hellas, and of architecture in Egypt. No Hebrew Phidias durst be fired by the inspiring hope of seeing multitudes prostrate at the feet of his marble God. No population of free and equal Hebrews could be prevailed upon, and still less forced, even had their land admitted of the undertaking, to construct, at the pleasure of a despot, and in commemoration of despotic caprice, many obelisks and pyramids of at least doubtful utility; and among the magnificent productions of art which have gained Rome her classical fame, there is perhaps not one connected with the uncorrupt times of the republic, while not a few of the most admired relics of Roman splendour, bear witness to a fallen people, whose inhuman lords dwelt in golden palaces.

As freely, therefore, as we make the concession, that the fine arts flourished with more brilliancy, although much later, in the Grecian countries on either side of the Archipelago, their colonies on the Mediterranean shores, and among their Roman disciples, than in the land of Israel, just as convincingly are we informed by the authority of the Sacred Scriptures, that industry, or the knowledge of employing for

the comforts of humanity the manifold gifts of Providence, was cherished and promoted in the latter country, teeming with the bounties of nature, while it was inhabited by a free and intellectual people, living under a dispensation which endeared, nay, commanded activity and proscribed indolence. Agriculture was indeed the prominent occupation of the Israelites, but this is in itself a very important branch of industry, renders a multitude of instruments constantly requisite, and is the surest source of that wealth which breathes vital strength into the exercise of every art. This Moses foretold the wandering people of the desert, who had never from their birth enjoyed the blessing of living on their own soil. He displayed before them the alternate consequences of their following or disobeying the divine commandments; and he expressly mentions the possession of commodious houses, the surest sign of wealth, as the natural result of their application to agriculture. King Solomon instructively says, "Do thy work, cultivate thy fields, and then decorate thy house." Poverty is therefore looked upon by Jewish moralists not as a peculiar favourite of sanctity, and still less as a religious necessity, but as a sign of neglect and mismanagement of the vessel of state; whereas general welfare is the constant reward of general and public virtue; and it is this bold truth which has called down upon the Jews the epithets of carnal, material, and earth-bound, in times when truth was most unwelcome. In the following manner the great Maimonides, in the twelfth century, dilates on this subject: "A strict execution of the divine laws realizes the twofold perfectibility, bodily and mental, of man. The former consists in the enjoyment of health, which cannot be obtained without the necessary

means of subsistence and their proper use, whence we prove the advantage, nay, the necessity, of observing the dietary rules and the regulations bearing on cleanliness, as well as the importance of salubrious dwellings. But as these indispensable wants can never be supplied by the labours of one man, it is our duty to live in society, this being the end for which man was created individually weak, and only strong by uniting his efforts to those of his brethren. The second perfectibility (superior to the first in point of dignity, but posterior in time as will be proved) consists in the development of the intellectual faculties inherent to every man : to effect which the divine law provides us with the most satisfactory instructions on the relations existing between ourselves and the other members of creation—this constitutes what we call our duty. But this high function of the human mind cannot be exercised, where physical wants are not at all or only imperfectly administered to ; our understanding is incapable of appreciating the value of mental and moral accomplishments, while the body is assailed by the miseries of pain, hunger, thirst, and the thousand other companions or offsprings of wretchedness."

According to these views, based upon the religious system of the Hebrews, the really useful enjoyed among them its merited preference over the merely ornamental, because the latter can fall to the lot only of the few, whereas the former can be, and in a well organized state of society is, at the command of every member willing to contribute, by his labour, to the happiness of all. The utensils of household or public service, enumerated in the Pentateuch, serve as a proof, that the Israelites were, even in the days of their wanderings through the desert, acquainted with many a useful art,

in possession of many a noble science. Indeed, the inconsistency of some authors is great, when they extol the ingenuity and skill of the Egyptians to the highest, and will not admit, that the children of Jacob, who worked with and among these far-famed artisans, should at all have profited by the display of industry ever in their view. To reconcile this improbability, proof ought to be given of the want of intellect amongst the Jews ; but history, with its myriads of evidences, is ready to prove, that it is by the productions of Jewish intellect, that the most powerful and lasting revolutions in the moral world have been effected. It may, indeed, be advanced, that the Jews, although living in the presence and by the side of Egyptian civilization, were, by their abject condition, excluded from participating in the scientific progress of their masters—but let it be recollected, that Moses requested some of his brethren, whom he styled men of wise hearts on account of their skill, to execute the very complicated and ingenious works belonging to the erection and decoration of the tabernacle in the desert ; and it must be granted, that Moses, who had been educated in the splendour of the Pharaonic palace, and was initiated in the mysteries of the sages of Egypt, would hardly have applied the honourable epithets we have mentioned, to artisans unworthy of that distinction.

The manufactured articles principally used among the Hebrews were various linen, woollen and cotton stuffs ; according to some, even silk ; byssus, made of a material finer than silk, and produced from a plant, respecting which the commentators are greatly at variance ; goat skins. The mode of working the raw material was to spin it into threads, and then to weave it with the shuttle, or to work it with the needle. The Hebrews were like-

wise well acquainted with the use of the loom. (Vide Exodus xxxix. and the commentators.) The art of dying was a particular favourite among the ancient Jews, and their land, for that purpose, was plentifully cultivated with madder, safflow, and indigo; they extracted from a shrub called *Henneh*, a very fine light crimson; prepared kermes from the gum found in the perforation, which a certain insect caused in the rind of the oak tree; and knew a number of other dying materials of minor importance. The most generally used colours were the sky-blue, yellow, scarlet and purple, which latter colour was the produce either of a plant or of a shell-fish, or of a mineral, the use of which they had inherited from their former masters in Egypt, or else acquired by their intercourse with their frontier neighbours, the Phœnicians, upon whom indeed the honour of having discovered the purple dye is generally conferred. A delicate white for the colouring of the tunic and other parts of their usual apparel stood in great favour. In the earliest of their migrations, the Jews found workmen amongst them who could manufacture very rich stuffs interwoven with threads of gold, embellished with embroideries of exquisite art, and ornamented with fringes of divers colour. (Exodus xxxvi. 35.) To all which we may add, the skins prepared by the Hebrews for the covering of the tabernacle, the sky-blue, purple, and crimson draperies of various (now perhaps unknown) materials, consecrated to the same purpose; the instructions contained in the second book of Moses, on the exact proportions to be observed in the construction of the different partitions belonging to this portable temple; the mention of engraving stones, of casting metals, of mounting or plating in gold and silver, to justify our conviction, that nothing

can be more incorrect than the assertion, that the Jews were a people devoid of industry, felt no stimulus to signalize themselves by the useful arts, and despised such as devoted their study to the various attainments of arts or mechanical sciences. It is incorrect, that the Mosaic law forbids the drawing of any figure, or that it proscribes, with one word, the beautiful art of painting. The code forbids to draw any such images as the idolaters of those or other days were accustomed to bow unto. It prohibits the representation of the Deity under the shape of a man, or a woman, or any other earthly creature: with that exception, the Hebrew might follow his taste as freely as any body in the representation of the beautiful; nay, is encouraged in it, by the example of Moses himself, who caused beautiful winged human forms to be worked into the veil of the tabernacle—by the example of Solomon, who did not act contrary to the will of the divine law, when he placed the molten sea on twelve metal oxen, and embellished the basis of the sanctuary of the Lord with the representation of cherubim, “who wore the human face divine,” of lions, and other figures. A mightier motive than that of a religious dread of images impelled the Jews to resist the introduction of the Roman eagles within the walls of their city, and the statue of the emperor in the temple of their God: the revolt which broke out immediately afterwards, and during which the patriots had taken for their motto, “Rather death than slavery,” sets us completely at rest on this question.* We do not deny, that the prohibition of representing the divinity under visible and human forms, has deprived the Hebrews of the opportunity to excel in the art of sculpture, by depriving that art of the enthusiasm necessary for every

* Josephus' War of the Jews, ch. xxx.

high achievement; even in modern times, the same cause produced the same effect in the immense superiority enjoyed by the catholics above the protestants in the cultivation of the fine arts. But, for the sake of the fame of some Hebrew artists, was truth to be offended! were multitudes to be led in error, that one name may be immortalised, and particularly in times when such errors as those, carried to the most horrible excesses of human sacrifices, of slavery, and the thousand abominations of idolatry? We are but imperfectly acquainted with the industry of the Hebrews during the first centuries after their conquest of the Holy Land. If, according to the first book of Samuel, the afflicting calamity befell the Jews of being plundered of their utensils for the manufacture of arms, we are not to suppose, that they were left altogether destitute of the means to repair that loss: for not a long while afterwards, under the heroic reign of the son of Jesse, they worked the iron again, and used it too, in a masterly manner.

The days of Solomon were most propitious to Hebrew industry and art. The brilliant works of the temple, the royal palaces, the costly furniture, the pleasant gardens, the valuable works in gold, silver and ivory; the concerts composed of

choirs of men and women; the orchestras of multifarious musical instruments; all these ornaments of his reign prove the encouragement the wise king bestowed on the arts, and on those who, by their endeavours or talent, promoted them. Nor was this all: towns and fortresses were founded, or rebuilt. (2 Chr. 4, 5, 6.) The romantically situated Tadmor or Palmyra, "the gem of the desert," at the north east of Judea, beyond Damascus, owed its existence to the great king, who built that splendid city where, according to the description of a traveller, "a fertile soil and limpid streams proclaimed beneficent nature in the midst of arid sands, which seemed to separate this delightful retreat from every other inhabited land." Solomon caused numerous high roads to be traced between all important points of the country, and thus acted in the true spirit of the Mosiac law, and of civilization. The truest sign of decay in any previously civilized country, is the impracticable state of the high roads, and thus the prophets exclaim in the most fatal of times: "The high ways of Zion wear mourning," (Lam. i. 5.) In the days of Shamgar, the highways were not frequented, the traveller was compelled to walk through by-ways.

T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from p. 29.)

CHAPTER. XXVII.

HAVING shewn, in the examples of David and of Saul, the difference between the real penitent and him who assumes the guise of penitence to serve a selfish purpose; and having explained, according to the best of our ability, the reason why the punishment inflicted on Saul differed so very materially from that with which David was visited; it next

becomes our duty to meet an objection which may be raised against the efficacy of repentance. We have said, that true penitence must combine thought, word, and deed. In his thoughts, the penitent must reflect and feel grieved at the sins he has committed; in words, he must confess his guilt and, in deed, he must abstain from repeating his crime. But the question naturally

arises, what amends can the penitence in thought and word of the sinner, his grief, and his confession, make for the crime of which he has been guilty? If he has killed a man, or desecrated the sabbath, will his penitence, his grief and confession restore life to his victim, or make him an observer of that sabbath which he has broken? Does he not, in either case, resemble the man who is active in demolishing a wall, and then talks about rebuilding it, although he must know, that all that he says cannot undo what he has done. And if this is true, how is it possible, that such repentance in thought and word can have the effect of blotting out, and doing away with, the sins of which man has been guilty in deed?

In order to meet this objection, it behoves us to consider in what respect, and to what extent, it is possible that penitence can become of avail to the sinner. We therefore say, that the deeds for which man deserves to be praised or blamed, are such as he has committed from his own free will and choice, being perfectly conscious, at the time of action, of what he was doing; and with a clear and full knowledge of the nature and consequences of his act, still persisting to do it, because such is his free and uncontrolled determination. Therefore, drunkards plead as an excuse for any wrong they may have done in the hour of intoxication, that though they committed the deed from their own free will and choice, yet they were not perfectly conscious at the time of action of what they were doing, and had not a clear and full knowledge of the nature and consequences of their acts. Man cannot be blamed for any thing he is compelled to do against his will, although at the time of action he is perfectly conscious of his deed, has a full and clear knowledge of its

nature and consequences, and even prefers doing it rather than submitting to, or enduring, the torture or affliction with which he is threatened, or to which he is subjected; but as such an action is not the offspring of his own free will, he may not be blamed for its commission. Accordingly, the actions for which man merits praise or censure, are those only of the nature and consequences of which he has a clear conception, which he prefers of his own accord, and which emanate from his own free will and determination, unconstrained by any external force, influence, or compulsion; whereas, actions, the agent of which does not combine within himself the three conditions which we have just enumerated, cannot entitle him either to commendation or reproach. As an instance of such actions, we cite the case of a man who throws a stone at random, which strikes the head of another man, and kills him. Here the agent committed an act with the consequences of which he, at the time of action, was unacquainted; nor was the action itself and its purpose the offspring of his own choice and free will, but directly the reverse, and therefore the divine law does not condemn such a man as designedly guilty of murder, neither does it altogether acquit him as having acted from constraint, but considers him as guilty of homicide through inadvertance, by which designation actions are meant which in their nature partake both of consciousness and free will, and of unconsciousness and constraint.

Such actions forming a mediate kind between the two distinct classes which we have mentioned, it becomes extremely difficult to determine to which of the two they really appertain; whether all of them are to be considered as emanating from free will and design; or all of them are to be considered as the offspring of external influence

and constraint, or whether some of these actions belong to the former class, while others form part of the latter. Suppose a man commits a deed because he is compelled by violent, lawless, and powerful men, who torture him until he yields to their desires; such a deed would clearly be the effect of external constraint; but if the action he is required to perform is of so heinous a nature that he ought to submit to the extremity of suffering rather than yield, and he nevertheless does consent, such actions must be considered as the result of his own free will, inasmuch as he had the alternative in his power, and acted from his own choice when he preferred guilt to suffering. It is therefore the nature of the action which decides; for there are actions of which a man must not become guilty under any circumstances; and it is his duty to endure any torment, and even to sacrifice his life, rather than become faithless to his God, or sacrilegiously to lift his hand against his father, or to abet treason against his king, and the like more. But there are other actions, the performance of which may be preferred to the loss of life or limb, to great bodily suffering, or mental affliction. We, therefore, lay it down as a general rule, that such actions, which, after they are done, man confirms, and the continuance and effects of which he desires, must be considered as the offspring of his own free will, although, at the time of action, he was constrained by some external influence, and yielded to the force of compulsion. For instance, men embarked on board of a vessel, throw their merchandize over-board when the hurricane rages, and the ship is in danger of sinking. This they do in order to lighten the vessel, and to save their own lives; and though they acted from compulsion, as no man would willingly, and of his own free choice, throw

his merchandize into the sea, yet it must be considered as done by their own free will, inasmuch as when they have escaped the danger, and are safe on shore, they still desire the continuance and effects of that act, namely, the preservation of their own lives, and their personal safety. Had they, when on shore and in safety, rejected the continuance and effects of that deed, and desired to be replaced in their former perilous situation, in order to rescue their merchandize from, and expose themselves to, a watery grave, then indeed their former act could not be considered as emanating from their own free will, but as the result of constraint, which, if once more exposed to, they would have resisted. As, however, no man in his senses would for an instant hesitate or balance between drowning or saving his life, at the sacrifice of merchandize, we are justified in quoting such an action as an illustration of our meaning, when we say, that actions, the continuance and effects of which are desired by the agent after the time of action, must be considered as the offspring of his own free will; although, in the first instance, he may have been under the influence of external constraint, and acting from compulsion.

That this axiom is true, no reflecting man will deny or controvert; and as it is true, the converse must also hold good; namely, that actions which the agent does not confirm, and the continuance and effects of which he does not desire after the time of action, cannot be considered as emanating from his own free will and consciousness, although at the time of action he was not under the influence of any external constraint, or acting from any compulsion whatsoever. Having established these axioms, we go on to make their application to the penitent, and say, that when he reflects on his sins, and feels grieved

and afflicted at the crimes he has committed, his wish is that the deeds he has done might have been left undone; and he therefore does not confirm them, or desire their continuance and effects, and they consequently can no longer be imputed to him as the offsprings of his own free will and thorough consciousness, or full and clear knowledge of their nature and effects. For, as Aristotle justly observes in his book on Ethics, that actions performed by a reasonable being, with a true, full, and clear knowledge of their nature and consequences, can never

become subjects of repentance; and as this proves that the crime, however heinous, of which a penitent has been guilty, cannot have been committed by him with a full and perfect consciousness, from his own unbiassed choice and with his own free will, the three conditions which, as we said before, must combine in order to entitle man to praise or blame, to reward or punishment, it thence follows, that as the responsibility of the penitent is imperfect, his repentance in thought and word is not only availing, but most important and efficacious.

(To be continued.)

IV. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"
 יין לבן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 21.)

R. ZADOCK said, "consider not (thy learning) as a diadem for thy aggrandizement, nor as a hatchet to labour with." Hillel, likewise, used to say, "He who abuseth the crown perisheth." Hence thou art taught that whosoever degrades the law into a mere source of profit, depriveth himself of life. (IV. 7.)

COMMENTARY. "*Consider not thy learning as a diadem,*" &c. The preceding *Tanai* has taught us the great value of knowledge in the abstract, and the still greater value of knowledge of the law of God. But in order that we may not be tempted to study from unworthy motives, our teacher steps in to tell us, that it is not fame, or distinction, or wealth which ought to be the purposed end and aim of our efforts to become learned in the law of God; for if the stimulus of our exertions is vanity or avarice, we may not expect to "become enabled to study and to teach" by the assistance of divine grace; but, on the contrary, we must expect that the divine grace be entirely withdrawn from us, and that we lose life everlasting.

Intimately acquainted with the secret workings of the human heart, its passions and desires, our teacher,

in his short and sententious maxims, points out to us the two great rocks on which the purity of our motives may split; the two great causes that may tempt us to stray from that narrow path which duty has traced, and on which grace from on high is our guide. Our teacher does not address the wicked man; he does not say, "Beware lest thou turn thy knowledge of the law, into an instrument of tyranny and oppression. Do not abuse thy superior talents, by employing them to the injury of another. Seek not, by thy skill in dialectics, and by sophistry supported by learning, to acquire an undue influence over the minds of others, so as to mislead them, or to reduce them into mere instruments to promote thy selfish purposes." These, and many other similar exhortations, would be addressed to the bad man, who is ready to sacrifice the welfare of

others to his own advantage. But our teacher does not address him; it is the weak man, the man who fain would be good, but has not the firmness to adhere to his purpose, that our teacher addresses; and endeavours to strengthen him in his good resolves, by pointing out to him where his great danger lies, and how he is to avoid it.

The desire of distinction is innate in man: it is in itself not only innocent, but positively good, inasmuch as it is a parent of many great and good actions performed by man. Accordingly our teacher does not forbid us to emulate our neighbours, to strive to distinguish ourselves before and above them, and to seek to attain the highest degree of learning and knowledge which our faculties are capable of acquiring. But he wishes us to be actuated by the proper motive. It is the utility of which our talents may become to mankind, not the fame they are to confer on ourselves, that we are to bear in mind. It is the aggrandisement of virtue and of piety, not of our own honour, that we are bound to promote. It is the glory of the Omniscient Source of every good, it is gratitude for His many favours, obedience to His will, and the desire to imitate His disinterested bounty, that is to animate us in the pursuit of our studies. As He deigned to reveal His law to His creatures, not for His own advantage, but in order to promote their true happiness, and to place within their reach an unerring means of securing temporal and eternal bliss, so must we likewise study that law, and seek to extend our knowledge of Him who bestowed it, so that by our example as well as by our precepts, our brethren, the human race, may become instructed, and know how to avail themselves, in the full and true extent, of those favours which divine goodness has conferred on them. But in order to

do this, we must resist the promptings of vanity. As long as the motives by which a man is guided are equivocal, as long as it is doubtful, whether he labours for the advancement of himself alone, or for the good of others, mankind will continue unmoved by his exhortations: he will always be suspected of harbouring some latent, but selfish purpose, and the good he might otherwise have done is prevented by himself. But when it is plainly manifest, that man's actions obey the dictates of his vanity, that it is ambition, and not piety, which rules the mind of him who proclaims himself a teacher of the word of God, he becomes altogether useless; his power of doing good is gone; for mankind is not likely to value the precepts of him who, by his own example, proves their want of worth.

Nor is it vanity alone which the student of the word of God is to eschew; but avarice likewise, that great bane to the soul, must be a stranger to his mind. Knowledge was conferred on man for a nobler purpose than to be made a mere instrument to supply his temporal wants: its source is in heaven, its aspirings are celestial, and it is an outrage on the dignity of the Donor, were we to degrade that glorious gift, which He intended to shine as a light to the world, into a mere kitchen-fire, by which to warm our earthen pot. Therefore our teacher tells us: "prostitute not thy talents; do not look upon them as given to thee for the purpose only of enabling thee to gain the pittance thou requirest for thy daily support. What though thou art poor as thou art learned, though thy unremitting toil does not procure thee wherewithal to supply the wants of thy sinking frame, still persevere in thy noble disinterestedness; be firm in the reliance on thy God; and do not endanger thy eter-

nal happiness for the few short and fleeting enjoyments of this life. Hillel, who himself was so poor, that his utmost labour as a wood-cutter barely supplied him with food, has left thee a precept which demands thy full attention. He said, 'Whosoever abuseth the crown, perisheth'—not in this world only, for here it is the common lot of all mankind to die; but he deprives himself of life everlasting, and shuts himself out from that happiness, which is the certain reward of him who has fought the good fight of virtue and piety, not influenced by vanity, or subdued by poverty, but upheld by the grace of his God."

The maxim which the *Tanai* here lays down, was for ages the rule of conduct to the teachers of Israel. Numerous are the instances recorded in the Talmud of the most eminent Rabbies, who not only were unassuming, meek, and free from every shade of pride, on the score of their superior learning, but who endured poverty and want without repining, and making their transcendent talents, or the ardour with which they devoted themselves to the pursuit of knowledge, a plea for turning their abilities to account, or an excuse for importuning the benevolence of their wealthier brethren. We have already mentioned Hillel, and the dignified resignation with which he bore up against penury, preferring want and independence,—purchased by the most toilsome labour,—to affluence, obtained by what he considered a profanation of his learning. R. Chanina ben Dotha is another illustrious example of the pious resignation with which the great teachers of Israel endured the extremes of poverty: nor must we forget R. Joshua, the reformer of the school

at Jamnia, the rival of R. Eleazar the great, the opponent of Rabbon Gamaliel, the prince, with whose wise and profound sayings, both Mishna and Talmud abound. This truly great man was a blacksmith, and earned a scanty support for himself and his family by dint of hard labour at the forge. Never did he—never did any of his colleagues, exact a remuneration for the instruction they bestowed on their pupils; never did they ambitiously aspire to pre-eminence above their brethren. The many instances of humility and forbearance which are recorded of the Mishnic and Talmudic Rabbies are countless, and the spirit which animated them was for many ages the portion of their successors.

But time has wrought a change in this as in many other respects. Though many of our teachers at the present day, emulate the noble and disinterested conduct of their illustrious predecessors, we also see many pretenders to learning, who profess to teach what they themselves do not practise: who traverse land and sea, in order to carry their slender stock of true knowledge to the most profitable market; who hesitate not to employ artifices the most mean, charlatanism the most disgusting, in order to practise on the credulity of the illiterate, to advance pretensions they cannot support, and to arrogate to themselves honours and rewards to which they are not entitled, and which the truly wise and learned man is too modest to require. Such men our teacher admonishes, and calls to them in a voice of thunder: "That whosoever degrades the law into a mere source of profit, depriveth himself of life." May they be wise in time, and improve by his admonition.

(To be continued.)

IV. CHRONOLOGICAL STATEMENT OF THE MOST REMARKABLE EVENTS IN JEWISH HISTORY, FROM THE DAYS OF ABRAHAM TO THE PRESENT TIME.

(Continued from page 32.)

FIFTH PERIOD.

From the division of the state until the destruction of Jerusalem by Nebuchadnezzar, 975—588.

975. Rehoboam, רֶחָבִיעַם, the son of Solomon, by him appointed successor to the throne, offends

Kingdom of Judah till 588.

Hereditary monarchy composed of the two tribes of Judah and Benjamin, and the Levites, continued faithful to the house of David, of which dynasty twenty kings reigned during 387 years. Capital city, Jerusalem. Less populous than the rival kingdom of Israel, but more wealthy.

975. I. Rehoboam reigns seventeen years; continual wars with Israel; Jerusalem taken and plundered by Shishak, king of Egypt (970); several cities and fortresses are erected.

The national worship becomes corrupted through the introduction of idolatrous rites.

Semajah, שְׁמַעִיָּה, and Iddo, עֲדוֹ, prophets, but whose writings we do not possess.

958. II. Abijah, אֲבִיהָ, a son of Rehoboam, succeeds his father, and reigns three years; the war with Israel continued; battle of mount Ephraim; the Israelites defeated with great slaughter; three cities, with the adjoining territories, taken by the men of Judah.

Idolatrous observances gain ground.

955. III. Assa, אֲסָא, his son, reigns forty-one years; at first under the guardianship of his mother, who favours idolatry; assumes the government, and abolishes all

the assembled nation by his pride, and the disdain with which he treats the remonstrances addressed to him. Ten tribes renounce their allegiance to the house of David, and the nation becomes divided into two separate states.

Kingdom of Israel till 722.

Elective monarchy, (hereditary succession seldom observed,) composed of the remaining ten tribes under nineteen kings, 253 years. Capital cities Shechem, שֶׁכֶּם, then Tirzah, תִּרְצָה, and lastly Samaria, שְׁמֶרֶן, which, in after ages, was called *Sebaste* by Herod I.

I. Jeroboam I., יִרְבֵּעַם, of the tribe of Ephraim, reigns twenty-two years. Idols erected at Dan and Beershebah from political motives, in order to wean the nation from their attachment to the temple of Jerusalem, and to prevent their possible return to their allegiance to the house of David; continued wars with Judah, by which several districts are lost; Ahijah, the Shilonite, אֲחִיהָ הַשִּׁלֹּנִי, a prophet of whom no writings remain.

954. II. Nadab, נָדָב, a son of Jeroboam, succeeds his father, and reigns not quite two years; addicted to the pernicious policy and bad customs of his father;

Kingdom of Judah.

idolatrous rites; fortifies several cities, and is victorious against Serah, king of Kush, (Ethiopia,) and in alliance with Syria against Israel; his army musters 580,000 men. Azariah, **עזריה**, and Hanani, **חנני**, prophets, of whom we do not possess any writings.

930.

928.

917.

911. IV. Jehoshaphat, **יהושפט**, the son of Assa, (a wise and virtuous monarch,) succeeds his father, and reigns prosperously during twenty-five years; maintains the national worship, and the law of Moses, in perfect purity; increases the national means of defence, conquers the Arabs and Philistines, who become his tributaries; improves the administration of justice by instituting a supreme tribunal for the whole kingdom. According to

Kingdom of Israel.

and is murdered by the captain of his host, Baasha, **בעשא**, of the tribe of Issachar.

953. III. Baasha reigns twenty-four years; second dynasty; the family of Jeroboam is exterminated; the royal residence removed to Tirzah. After several years peace the war re-commences with Judah; Baasha is unsuccessful against the allied kings of Judah and Syria. Jehu, **יהוא**, the son of Hanani, a prophet, of whom no writings remain.

IV. Elah, **אלה**, the son of Baasha, reigns tyrannically two years, and resides at Tirzah, where he is slain by Zimri, the captain of half his chariots, who reigns in his stead.

V. Zimri, **זמרי**, reigns but seven days, during which short period he exterminates the family of Baasha; is himself deposed, and slain by Omri, captain of the host, who is elected king by the majority of the nation.

VI. Omri, **עמרי**, reigns twelve years, and founds the third dynasty, of which four kings reigned in succession. Tibni, **תבני**, elected king by part of the nation, dies after four years civil war; and Omri reigns over all Israel; removes the royal residence to Samaria, which becomes the capital of the kingdom.

VII. Ahab, **אהאב**, his son, succeeds him, and reigns twenty-two years; contracts a matrimonial alliance with Jezebel, **איזבל**, the daughter of Ethbaal, king of the Sidonians.

The worship of Baal—a Phœnician idol—adopted by the Israelites, whose moral corruption is extreme. Ahab victorious in two wars with the Syrians; slain at the battle of Ramoth-gilead. Elijah, **אליהו**, the Tishbite, a prophet, of whom no writings remain. Obadiah, **עובדיה**, a prophet, supposed to be the author of the

Kingdom of Judah.

Josephus, his army consisted of 880,000 men; promotes the national industry; trade flourishes; alliance with Ahab, king of Israel, against the Syrians; unsuccessful attempts to re-establish the navigation to Ophir and Tarsis. Micahiah, **מִיכָיָהוּ**, a prophet, whose writings are not come down to us.

889. V. Joram, **יְהוֹרָם**, a son of Jehoshaphat, co-regent with his father (891) succeeds him on the throne and reigns about five years; despotic and addicted to idolatry; Marries Athaliah, **עַתְלִיָּה**, a daughter of Ahab, king of Israel; revolt of Idumea; inroad of the Philistines and Arabs; Jerusalem is taken and plundered by them, and the king's sons carried away as captives, except the youngest.

884. VI. Ahaziah, **אֲחַזְיָהוּ**, who reigns one year under the guardianship of his mother; joins the king of Israel in his war with the Syrians, and is slain by the rebel Jehu.

883. VII. Athalia causes all the males of the royal family of David to be put to death, except Jehoash, the youngest son of king Ahaziah, who is saved by his aunt, Jehoshеba, wife of Jehoiada, the high priest.

Athalia usurps the throne, and reigns six years with great despotism; revolution; Athalia is dethroned and put to death; the temple of Baal is destroyed.

877. VIII. Jehoash, **יְהוֹאָשׁ**, the only remaining male of the family of David, is proclaimed king in his seventh year; reigns forty years; Jehoiada, the high priest, regent during the king's minority; the national worship and law of Moses restored.

Kingdom of Israel.

book which bears his name; numerous schools of the prophets.

897. VIII. Ahaziah, **אֲחַזְיָהוּ**, the son of Ahab, succeeds his father, and governs badly two years. Revolt of the Moabites.

895. IX. Jehoram, **יְהוֹרָם**, a son of Ahab, succeeds his brother, and reigns twelve years; abolishes the idolatrous worship of Baal; wars with the Moabites and Syrians; Samaria besieged, and suffers much from famine; Jehoram, together with his ally Ahaziah, king of Judah, is murdered by Jehu, one of the captains of his host. End of the third dynasty.

883. X. Jehu, **יְהוּ**, anointed king by the prophet Elisha; founds the fourth dynasty, of which five kings reigned over Israel; he reigns twenty-nine years with great cruelty. Jezebel, the widow of Ahab, is slain, and all the members of the last royal family are exterminated; the worship of Baal is abolished, but the general corruption of morals introduced by Ahab continues; the trans-jordanic provinces are conquered by Hazael, king of Syria.

856. XI. Jehoahaz, **יְהוֹאָחָז**, his son, succeeds him, and reigns seventeen years; unfortunate in his wars with the Syrians; the latter part of his reign peaceful; the worship of Baal is tolerated.

(To be continued.)

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No. 56.

I. ON THE SOCIAL CONDITION OF THE JEWS.

(Continued from page 36.)

THAT the intentions of R. Jehuda *hanassi*, and of his associates, the *Tannaim*, or Mishnic doctors, were most pure, cannot for an instant be doubted; that the motives which induced them to undertake the laborious task of compilation, were intimately connected with the welfare of the Jewish people, and the preservation of its nationality, is a fact which cannot be called in question: and that they are entitled to our best thanks, as long as we continue Jews, as the memory of our fathers, the hopes of our restoration, and the law of our God, remain dear to us, is a truth which no Jew will gainsay. But while we thus concede the great importance of their labours, and of the benefit they thereby have conferred on our nation, we are free to confess, that in writing down what till then had been traditional, they exposed their compilation to an inconvenience, which, it is true, was unavoidable; the effects of which, however, are felt even at the present day. As long as instruction remains verbal, the teacher takes care to convey his meaning to his pupils in so plain and distinct a manner, that he cannot be misunderstood by them; and that, however various their powers of reasoning, they still must arrive at the same conclusion, namely, to comprehend the doctrines of their teacher in precisely the same sense as he himself does: for should any one of the dis-

cipling not correctly seize upon the meaning of his instructor, he needs but inquire, and the reply he will instantly receive, corrects any error or difference of opinion which he may entertain, and thus a fixed standard is obtained and preserved. But when *vivâ voce* tuition gives way to letters, when that which is written in one sense, may be variously expounded and understood, according to the difference of faculties, views, and opinions which prevail in the respective readers, no fixed and certain standard can be obtained. Commentaries multiply; and as each of these expositions must be liable to the same inconvenience,—namely, that it may be differently understood and explained by different readers,—the mind becomes bewildered and perplexed in the maze of conflicting opinions, without the possibility of extricating itself from a labyrinth, the intricacies of which are continually increased, as each succeeding commentator propounds his own views, varying from those of his predecessors.

Such has ever been the case, with every book in which men wrote down ideas, the offsprings of their own reflection. Such has even been the case with that most eminent and most important of all books, the "תנ"ך, Bible, in which men wrote down ideas, which the Spirit of the Deity imparted to them: witness the many conflicting religious sys-

tems, which all derive their doctrines from that book, and quote its authority in support of their tenets; although in most instances these tenets are diametrically opposed to each other, because the professors of one system, understand the written word differently from what those of another system do. Need we adduce any proof in support of this assertion? If so, let any man read the words of holy writ: "Hear, O Israel, the Lord our God, the Lord is ONE," and compare the manner in which this sentence is understood by Jews, with the meaning assigned to it by Trinitarian christians.

It was to meet this inconvenience, that the application of the great principles of the law and their exposition were transmitted by verbal tradition; but when the written compilation, the Mishna, superseded verbal instruction, the inconvenience, which the oral law was intended to obviate, was restored in full force. The decrees of the Mishna were differently understood by various Rabbies, and disputations arose respecting the true meaning in which the *Tanaim* intended that certain of their dicta should be understood. It is true, that the principle of the subject in dispute was never called in question; and that the argumentations were altogether confined to its application. Still difference of opinion prevailed, and that fixed and unanimously-accepted standard, which the oral law was designed to maintain, became subjected to deviations, caused by the diversity of expositions begotten by the wording of the Mishna. This inconvenience was so sensibly felt, that R. Jochanan exclaimed: "Those who write down *halachoth* are like them who burn (destroy) the law.*

* This saying of R. Jochanan, who had been a disciple of R. Jehuda *hanassi*, has induced many learned Rabbies to maintain, that the Mishna was only compiled, but not written down, by R. Jehuda, who taught

(*Talmud. tr. Tamurah, fo. 14, p. 2.*) For within a century after the compilation, four commentaries of its contents were published by disciples of the compiler. Rab composed *Sephra* and *Sephri*, to expound and elucidate the principles of the Mishna; R. Chija composed *Tosephta* for the same purpose; and R. Hosea and Bar Caphara jointly composed *Beraitha* to interpret the contents of the Mishna.

R. Jochanan embodied all these various commentaries, together with the different opinions expressed by the Rabbies, his contemporaries, in a work called the Jerusalem Talmud. But even this collection of opinions did not fully satisfy the inquirer, or set at rest all disputes. A second more extensive compilation was undertaken about one hundred years later by R. Ashi, president of the Jewish academy at Surra. He devoted twice thirty years to his work, which was called the Babylonian Talmud, to distinguish it from the older or Jerusalem Talmud. In it are embodied all the opinions on, and explanations of, the Mishna, which were known up to that time. These explanations and opinions, together with the text on which they comment, were again examined and made the subject of discussion to the contemporaries and disciples of R. Ashi, who each respectively stated his own views, supported by the best reasons he could adduce; and in cases of difference, the majority decided.

vivâ voce, and that the writing took place at a much later period. This is the opinion of R. Sherira Gaon, vide *Sepher Juchasin*, part II. and also of *Rashi* (R. Solomon Jarchi), in his commentaries on the Talmud on the passage we have quoted above, and also on *tr. Babah Meziah, fo. 33, page 2*: and particularly on *tr. Erubin, fo. 62, p. 2*, where he expressly states, that up to the days of Abaije (who lived about a century after R. Jehuda *hanassi*), not one word relating to *halachoth*, or decisions, had been committed to writing.

After the death of R. Ashi, his successor, R. Avina, laboured with equal zeal in the carrying on of this great work, which was finally completed and closed by the *Saburaim* about a century later, and which—embodying all the authority conferred by Moses on the verbal law, or its compilation the Mishna—has ever since been held in the highest veneration by the Jews.

But if the simple Mishna could give rise to so many varying views and differing expositions, the voluminous Gemarah, proved a still more fruitful, nay, inexhaustible source of disputation. As the language in which it is composed ceased to be vernacular, and became an object of study, whole phrases were differently interpreted by different teachers. Many words of foreign origin, such as Latin, Greek, Persian, &c., had found their way into the Talmud, where they were not always received in the same sense as in the language from which they were derived. The discovery of their true meaning in the Gemarah was a task of great labour; and as the study of the Talmud became the principal occupation of the later Rabbies, they multiplied commentaries, which again gave rise to others, so that a man's whole lifetime became insufficient to grasp the immense store of erudition which this study had called forth and required.

The contents of the Talmud may be classed under two great heads, namely, הלכות, *halachoth*, "decisions," and הגדות, *hagadoth*, "dissertations." The first form those legal and ritual enactments which, derived from Moses by verbal instruction, or established by the decisions of subsequent judges in Israel, had been preserved by tradition, and were subsequently embodied in the Mishna; and which, having been examined by the *Amoraim* or Talmudic doctors, and

adopted by them, are the proper code of the oral law. The Talmud, however, does not give us the *résumé* of their examinations only, in the decisions which they adopt, but follows each one of them (the *Amoraim*) step for step in the method of reasoning which he employs to unfold and support his own views, and to combat the views of others who differ from him; so that even the halachoth are less a code than a compendium of logic or dialectics, into all the intricacies of which the student must enter, and which give to his mind a bias towards subtilty and disputation, of which, in after life, he never gets rid. It is true, and every reasoning mind will at once perceive that the means are but accessories to the end, and that when the end is attained and before us, the means sink into a very secondary degree of importance; that having those הלכות, or decisions, before us which we are to obey, and which of themselves are sufficiently numerous to tax even the best memory, we might dispense with the study of the disputations and reasonings, by which these decisions were established. Such at least was the view of that truly pious sage, Maimonides, when he undertook to abridge the Talmud, and gave us in the *Jad hachazakah*, a complete digest of the Talmudic laws. What his purpose was in this undertaking, he has himself, on various occasions, declared, particularly in his preface to the book itself, where he says, "My object is, that no man may stand in need of any other work relating to the laws of Israel, therefore this book comprises the whole of the oral law, together with all the ordinances, customs, and statutes which have been established from the days of Moses down to the closing of the Talmud, according to the explanations which the *Gaonim* have given us in the various works they have

published since the composition of the Talmud; and I have called my book *משנה תורה*, *Mishneh Torah*, 'the seconder to the law,' because whosoever first reads the *תורה שבכתב*, 'written law,' and then turns to my book, will therein find the whole of the *תורה שבעל פה*, 'oral law,' and has no need to read any intermediate book whatsoever." Maimonides expresses himself still more strongly in an epistle to his disciple, R. Joseph (commencing with the words *כבר העיד*), in which he says, "I am convinced that in after ages, when envy and ambition shall have ceased among our people, that then all Israel will prefer this book (the *Jad hachazakah*) to any and every other compilation; except indeed those who may seek for some pursuit which will occupy their time, although in itself useless or superfluous." His prophecy, however,

* Let us be accused of having expressed ourselves unbecomingly on a subject which is so highly cherished by the Polish Rabbies, and which principally occupies their time and attention, it behoves us to prove that we are not singular in the opinion we have advanced, but that, on the contrary, the *Amoraim* (Talmudic doctors) themselves, as well as the wisest and best among the teachers of Israel, their successors, have pronounced their decided veto against these idle and useless disputations, which, absorbing the faculties, and exciting the emulation of the youthful and ambitious student, render him careless of the acquisition of real and useful knowledge, and unfit him for all other pursuits. Such disputants are laughed to scorn, and held up to derision in the Talmud, tr. *Babab Mezia*, fol. 38, *Jomah*, fol. 57, *Pesachim*, fol. 34, *Minchoth*, fol. 52, *Bechoroth*, fol. 25. The celebrated preacher and commentator on the Talmud, Rabbenu Simeon Haddarshan, (generally called *Meharshah*) remarks on tr. *Babab Mezia*, chapter *Hapongalim*, "It appears that the Babylonians were fond of useless arguments, resembling those idle disputations so much in vogue in our days, in which the most expert wrangler and sophist gains the greatest praise, and where the object of each is not to establish the truth, or to elucidate any useful principle,

has unfortunately not yet been fulfilled. Envy and ambition are not yet become extinct; and the teachers of the Talmud, instead of guiding their pupils in the shortest and easiest path to that knowledge which the Talmud is intended to afford, and which is condensed in the *Jad hachazakah*, namely,—the *הלכות*, or established laws,—still prefer involving them in the labyrinth of disputation and useless dialectics, which themselves call *פלפולים* arguments, and which can be of no real utility whatsoever to the student; but, on the contrary, produce in his mind a love of sophistry and of dialectical prize-fighting which has but too long been in vogue in the Jewish colleges, having been reduced into something like a regular system by a Polish teacher, R. Jacob Plock, about the year 1530.* This abuse of the Talmud has exercised a most detri-

but to confute and defeat his opponent, be he right or wrong." R. David Ganz, in his historical work, *Zemach David*, mentioning the system introduced by R. Jacob Plock, observes, "this system is not approved by many wise and upright men; and many of the greatest, most celebrated, pious and learned of our teachers do not consent to its introduction." The great "*Rambam*," Maimonides, in the letter to R. Joseph, which we have quoted, counsels his disciple against indulging in this vicious habit, and says, "Do not waste and lose thy time in idle expositions of, and trafficking with, the Gemarah." The great R. Isajah Hurwitz, author of the *Shne luchos Habrith*, calls these disputants "a troop of madmen" (fol. 181). One learned Rabbi, (the author of *Havoth Jair*), having been questioned by an anxious father on this subject, answers, "Let not thy son waste his time in these idle disputations and sophistries, which, alas! are at present so much in vogue, but of which we find no trace with our great predecessors, either in the Talmud or in the Tosephoth: and which we have the more cause to lament, as it wastes time, which is precious, and corrupts the youthful mind." We might quote numerous other Rabbinical writers, who all join in reprobating *פלפולים*, or disputations. It is strange that a system so pernicious, so

mental influence on the minds of the Jewish people, which is the more to be regretted, as it never was expected by the great Talmudic doctors, that their truly valuable labours, and the zeal and penetration with which they examined, and reasoned on, the various traditions which they admitted into their compilation, should at any time be reduced into subjects for sportive argumentation, or degraded into a steel on which acute but useless logic might sharpen its keen edge.

The nature of the *הגדרות*, dissertations, forming the second great head under which the miscellaneous contents of the Talmud are to be ranged, cannot be defined with greater precision than what has been done by the truly illustrious R. Samuel Levy *Hannagid*, in his book *מבוא הגמרא*, "introduction to the Gemarah," where he says, "Every opinion or exposition offered in the Gemarah (Talmud) which does not relate to a *מצוה*, 'commandment of the law,' is an *hagadah*, dissertation." Accordingly there is scarcely any subject that can be mentioned, religious, moral, spiritual or scientific, but that some one of the *Amoraim* (Talmudic doctors) has noticed it in an *hagadah*. Many, if not most of these dissertations, are composed in that metaphorical style of allegory which at all times was so prevalent in the east; and some of these allegories are so astounding, that, if they are to be taken literally, they would

be found not more contrary to the dictates of common sense, than to the fundamental principles of the divine law as taught in the Pentateuch.* It is, however, a well known and established truth, that these allegories are not to be understood literally; that, on the contrary, the *Amoraim* clothed their thoughts in these incomprehensibly metaphorical expressions, because they did not wish or intend them to be understood by the commonalty of their nation. It is equally true that the meaning which they took such pains to disguise, is utterly lost, not only to us of the present day, but likewise to our predecessors, the sage teachers of Israel, for many ages back. It would therefore have been expected, nay, it ought to have resulted from the veneration in which the great teachers of the Talmud were justly held by the latter Rabbies, that these should have abstained from the attempt to divulge, what their illustrious predecessors intended to conceal. But such was not the case. The efforts to dive into the mysteries of Talmudic allegories have been, and still are, unceasing. It is true that the great "Rambam" cautions us against the attempt; that he even tells us that our futile exertions will expose us to the ridicule of other nations, who, parodying the words of holy writ, (Deut. iv. 6) will say of us, "Surely this little people is a silly and weak-minded race." But such is the

frequently reprobated, and which no well-meaning and reasonable man can defend, should still maintain itself among us, especially among those who consider themselves particularly orthodox.

* Should any man be tempted to receive in a literal sense, the metaphors of the Talmud, such as that the Creator of the universe puts on phylacteries and prays (Talmud beginning of tr. *Berachoth*); or that He wraps himself in a Taleth, like the reader of a congregation (tr. *Rosh-hashanah*, fo. 17, p. 2); or that He is angered every

day (*Berachoth*, fo. 7); or that He weeps, (ibid, fo. 59, p. 1); or that He roars like a lion (*Chulin*, fo. 59. p. 2); and many other similar expressions with which the Talmud abounds. Whosoever were to receive any or all of these passages in a literal sense, and believes them to be true, is a renegade, and has no portion in the God of Israel, or in his law. For that law expressly declares the Deity to be immaterial, incorporeal, perfect, and exempt from all human accidents, passions, or feelings; declarations directly opposed to these Talmudic metaphors.

innate restlessness of the human mind, such the thirst for penetrating secrets which are not accessible to all men, that the volumes which have been, which still are written for the express purpose of unfolding the hidden meaning of the Talmudic teachers, are countless.

Let it not be supposed that the *Amoraim* themselves wished their metaphors to be made the subject of particular study. On the contrary, they expressly declare such a study vain and profitless. (*Tal. Jer. tr. Sabbath, fol. 9*). They deprive the Hagadoth themselves of

all claim to legal authority or influence, and place them in a rank far below that of the Halachoth, (*Tal. Jer. end of tr. Horiath*), and therefore the illustrious R. Samuel Levy *Hannagid*, in his introduction to the Gemarah, and Rabbenu Nissim, in the *פרק הירואה*, *Perek ha-roeh*, caution us not to rely on *Hagadoth*; while Maimonides expressly declares, "Let no man occupy himself with *Hagadoth*, or devote much time on *Medrashim*; neither of these must be considered as principles of faith, as they do not promote either love or fear of the Lord."

(*To be continued.*)

II. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"
יין לבנון COMMENTS BY NAPHTALI HIRTS WESSELY.

(*Continued from page 45.*)

R. ISHMAEL said, "He who avoids being a judge, saves himself from enmity, robbery, and vain oaths; but he who is haughty in laying down the law is a fool, wicked, and proud spirited." (*IV. 9*).

COMMENTARY. "*He who avoids being a judge,*" &c. The intention of our teacher in his present maxim is not to counsel us against taking upon ourselves those functions, and holding those offices, which the well-being of civilized society render necessary, and the discharge of which, the good opinion of our fellow-citizens has confided to us. Justice is one of those sacred attributes of the Deity, which, as it is in our power, it is likewise our bounden duty, to imitate, to the utmost extent of our limited faculties. If we examine the universe, we find that it is regulated by the laws of creation. To these it owes that immutable order, according to which the various operations of its manifold and distinct parts are performed; and this immutable order is in itself the greatest proof of the strict justice with which these laws have been enacted. The same perfect wisdom which presided over

these laws is likewise the source whence those enactments and precepts emanated, which regulate the conduct of the various members of society towards each other; and the upholding of which is one of the main pillars, on which the social edifice has been erected. The same great principle pervades both systems of legislation. Preservation is the purpose for which the laws of nature were framed; preservation is likewise the purpose for which human justice was instituted. If we sometimes behold a momentary departure from this general tendency of the law of nature; if we witness earthquakes, volcanoes, hurricanes, and other destructive phenomena, we may rest assured that even these apparent exceptions conform to the general rule, and contribute to the preservation of the whole. And in the like manner, if the laws of society decree the death of a refractory member, and human justice cannot

be appeased at a less cost than the life-blood of the murderer, the motive is not the destruction of the criminal, but the preservation of his fellow-citizens. The punishment is therefore inflicted in strict accordance with the law of nature. The institutions of society, as they are the offspring of law, depend upon justice for their support; and must sink and perish in the chaos of anarchy, the instant the wholesome restraint of the law is suspended or withdrawn.

While such is the essential importance of law and justice in the abstract, the proper application of the principles of the law, and the due administration of justice, are of equal and even greater importance; for the most wisely framed and equitable laws are but a dead letter, unless enforced in the same spirit, in and by which they were enacted. Therefore Moses did not hesitate to take upon himself the fatiguing office of judge, as we read in holy writ, "And it came to pass on the morrow that Moses sat to judge the people: and the people stood by Moses from the morning till the evening" (Exod. xviii. 13). Therefore Solomon likewise, when called upon by the Supreme Dispenser of every good to crave any boon he pleased, with the assurance that his request would be granted, exclaimed, "Give therefore to thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" (1 Kings iii. 9) because he felt and knew that he could not secure his own and his people's happiness on a more firm and stable basis than justice, the principles of which are eternal and immutable. Therefore also the prophet, when exhorting the Israelites to desist from their evil actions, and to do that which is acceptable to the Lord, tells them, "Learn to do well; seek judgment,

relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah i. 17), well knowing that if justice, respect for the rights of another, be once firmly seated in the mind, the crimes which spring from egotism and ambition (the most prolific sources of human sin and wrong) must remain utterly powerless.

With such examples and such precepts before our eyes, it cannot be the intention of our teacher, to dissuade the man who is duly appointed and properly qualified to act as judge, from taking upon himself the discharge of those duties which are attached to his office. It is not to such men that he addressed his wise saying, but to those who, from a restless, prying and overbearing disposition, are fond of meddling with other peoples' affairs, and even of fomenting quarrels in order that they may get themselves appointed umpires or arbitrators. To these officious busy-bodies he says—"What can you possibly be the better from gratifying the puerile ambition which prompts you to put yourself forward, and to obtrude your slender pretensions on the notice of your neighbours, and fellow-citizens? Recollect the dangers and the responsibility to which you expose yourself. Remember that of the two litigants on whose disputes you are to decide, the winner does not consider himself at all favoured by you, while the loser may tax you with unfairness and partiality: and that thus, without gaining a friend, you may create an enemy. And though this is a consideration to which the upright judge must not for a moment give way,—as holy writ tells him, "Ye shall not respect persons in judgment, ye shall not be afraid of the face of man, for the judgment is God's" (Deut. i. 17.)—yet thou who perhaps art not properly qualified for the office thou hast been eager to assume, and who,

therefore, art liable to err in thy judgment, why shouldst thou expose thyself to the enmity of a man, who may, justly perhaps, consider himself aggrieved by thy decision? Nor is this all, for if, through any error in judgment on thy part, the property of one man is unjustly awarded to another, thou art guilty of actual and positive robbery, for which thou wilt have to answer hereafter before the tribunal of the unerring judge of the universe; as the sage monarch declares, "Rob not the poor because he is poor; neither afflict the oppressed in the gate: For the Lord will plead their cause, and spoil the soul of those that spoiled them." (Prov. xxii. 22, 23.) Serious as is this last responsibility, it is not the only one or the worst that thou mayest incur, for there is still another consideration which should exercise its full influence on thy soul. If thou art not sufficiently skilled in the law so as to be properly qualified to act as judge, thou mayest from error in judgment, administer oaths to litigants and to their witnesses, on occasions when no oath is required. Should this be the case thou hast transgressed the positive injunction of the Deity, "Thou shalt not take the name of the Lord thy God in vain." (Exod. xx, 7.) Thus from whatever point of view thou mayest consider the consequences of taking upon thyself an office, which at thy option thou couldst have declined, thou wilt find that it is far more salutary to thee to avoid the responsibility attached to that office, than to incur it.

"*But he who is haughty,*" &c. In the preceding part of his maxim, our teacher has addressed the busy meddling man, whose conduct is weak rather than wicked, who has no intention to aggrandize himself at the cost of his neighbours, and who, however little qualified to hold the office of a judge, endeavours to perform its functions with fairness

and impartiality. To him our teacher points out the immense disproportion there is between the gratification to be derived from his short-lived dignity, and the awful responsibility he incurs both here and hereafter. The conclusion of his maxim, however, our teacher points at a very different class of persons, namely, at those who, influenced by pride and ambition, corrupt and degrade the sacred majesty of the laws, and abuse or pervert the power and dignity which has been confided to them, or which they have assumed, to further their own unhallowed and selfish purposes. Towards such men our teacher is not sparing of his censures. He tells them, in the strongest terms which his language affords, that they render themselves contemptible through their folly, detestable through their wickedness, and everlastingly miserable through their haughtiness. The heavy responsibility which rests on the shoulders of the judge is emphatically expressed by the Talmud in the chapter *Dineh Mamonoth*. "R. Samuel Barnachmeni said, R. Jonathan saith: every judge ought to look upon himself as if the edge of a naked sword were suspended over his neck, and as if the gates of hell were open for his reception." This awful responsibility which the judge may incur is natural, and only commensurate with the importance of his duties. For inasmuch as justice is one of the main pillars which uphold the social edifice, while the equitable administration of the laws is another of these main pillars, the judge, who abuses the powers which have been confided to him for the benefit of the whole community, and perverts them into means for his own personal advancement, or for the gratification of his lust, avarice, and ambition, that judge is guilty of a most heinous crime; because he poisons, in its very source, the spring from which the welfare

of society ought, and is expected, to flow; and abusing the confidence of his fellow-citizens, turns into an instrument for their oppression, that power and influence with which they entrusted him for their protection.

To this iniquitous judge our teacher says: "If thou makest a corrupt and selfish use of thy judicial powers, because thou art not aware of the fearful responsibility thou thereby dost contract, thou art a fool, who blindly dost barter transient joys for everlasting pains. If, on the contrary, thou art aware of the tremendous consequences of thy guilt, and dost still persevere, thou art surely wicked, because thou settest at defiance the justice of thy God, and challengest the sentence of that tribunal, before which all the sons of men must render an account of their actions. In either case, having assumed a dignity for which thou art not qua-

lified by wisdom and by virtue, thou dost, by that fact itself, prove thine own vanity, ambition, and pride, qualities alike reprehensible and injurious to thy eternal felicity."

As this maxim is intimately connected with the succeeding one by the same *Tanai*, we shall, for the present, abstain from offering any remarks on the great worth and wisdom of the advice which our teacher here gives us: for the first part of the maxim is decidedly an advice, as the latter is an exhortation, but both of them so essential and important, that were they but better observed, mankind could not fail of becoming greatly improved in every respect. Wrong, and its attendants crime and misery, would then be far less frequent among men, and that true happiness, which is founded on the immutable basis of justice, would be far more generally diffused over the human race.

(To be continued.)

III. ON THE INDUSTRY OF THE HEBREWS.

(Continued from p. 40.)

ACCORDING to Josephus (book viii. chap. ii.) the magnificent Solomon caused the high roads leading to his capital to be paved with a peculiar black stone, and if we recollect, that well-conditioned roads led from every quarter of the land towards the cities of refuge, we cannot refuse the ancient Hebrews the praise of having been foremost in appreciating that effectual promoter of national industry and wealth, prompt and convenient locomotion. It has been reproached to the Hebrews, that they had to call a Tyrian to execute the vast plans of king Solomon respecting the temple of Jerusalem. But are we thence to conclude that there was a total want of artisans amongst the Jews? The text tells us the contrary. The letter of Solomon

to king Hiram bestows on the Sidonians the praise of being better acquainted than any other people with the construction of floats—this was a particular branch of commerce peculiar to them—but as to the workmen, properly speaking, they were not required from Tyre, for king Solomon expressly says, that he only wishes to obtain the assistance of a superintendent over the workmen of his own people, and Hiram deputed to him a native of Tyre, who, by his mother's side, was a descendant of Israel, of the tribe of Dan, or Naphtali, and who, according to the expressions of his king, knew all that was required by his Hebrew employer; was skilful in engraving and drawing, and therefore best qualified to enter into co-operation with

the ingenious men of king Solomon. How, indeed, could he alone have attended to the many wonders of art which render that epoch of Hebrew history so interesting? As a specimen of superior skill and splendour the throne of Solomon merits particular mention: never had any thing equal to it been seen before. It was made of ivory, laid in with gold; six steps, surmounted on each side by a lion, led to the seat, and each stay was equally supported by a lion of pure gold. We may hence infer, that there was not a lack of skill among the Hebrews, but we may, on the contrary, deduce from the details in the sacred text, that the Israelites honoured foreign talent, and detested that insociability which has by so many, heaven knows from what reason, been made the leading feature in the character of that people. The workmen of Tyre employed with the Hebrews, entered into firm friendship with their companions; whence arose—with emblematic ornaments borrowed from the mystic Egyptians and Indians—the benevolent brotherhood of Freemasons, for the purpose of fraternising the operatives of the whole world in the moral re-edification of the temple of truth.

During the subsequent reigns, towns and fortresses, arsenals and storehouses were erected in many parts of Judæa; warlike machines were invented and used; vessels of precious metal were deposited in the public treasury, and King Hezekiah conferred upon Jerusalem the benefit of an aqueduct. At that time too, all the evils of refined civilization stole upon the Hebrews, as soon as the simplicity of manners was exchanged for love of luxury, and effeminacy made a crouching lamb of the lion of Judah. The princely Isaiah, inveighing against the Sybarites of his age and country, enumerates as many articles of ornament and

elegant life, as excites our admiration in the toilette of a modern exquisite. "The daughters of Sion walk with a bold look, with bare bosoms and a noisy gait: therefore the Lord will punish them. He will strip them of their beloved ornaments: their sandals decorated with tinkling bells, their costly net-work; their golden crescents, collars, bracelets, their veils, turbans and neat garters; their worked girdles, corsets, ear and finger rings; their diadems and superb robes; their tunics and flowing cloaks, their elegant purses, metal mirrors, their byssus, their bands, capes and perfumes: all their objects of vanity will He pluck from them." (Is. iii.) All those splendid houses, that excited the vehement indignation of the patriotic and popular-minded prophets; those winter and summer lodges; the mansions of ivory, in which the indolent minions of pleasure stretched their mollified limbs on beds of down, lived on the fat of the land, sipped the delicious wine of Engeddi in silver cups, were lulled in sleep by the bewitching sound of the lute, or lasciviously touched in voluptuous notes the chords of the lyre and aped the great and manly David in the composition of poems—without turning their thoughts to the cravings of their poorer brethren; attest a high degree of industry in some and of miserable baseness in others, but certainly concur to corroborate our assertion, that the Hebrews were acquainted with the productions of every art of their times. With a warning and stern voice, the herdsman of Tekoah reproached his fallen countrymen with their luxuriousness, and their total disregard of the moaning of their oppressed brethren. (Amos vi. 4. and seq.)

At the fatal epoch of the captivity, the number of artisans was considerable at Jerusalem. Out of 10,000 heads of families, carried to Babylon after the first invasion,

there were 1000 master workmen, skilled to work the timber or the quarry (2 Kings xxiv. 16); on which Winkelman, in his history of the arts, remarks: "We are not particularly initiated into the statistics of art among the Hebrews; but, at all events, they must have carried their skill to a high degree of perfection, at least for design and finish; for among the artists whom Nebuchadnezzar, captured in the city of Jerusalem alone, there were a thousand smiths and artisans able to do inlaid work. A city that could show so many at the present day, would rank high as an industrious town."

What is of chief importance is the high respect paid by the Israelites to the wise, skilful, and ingenious men, as their language justly called the citizen, who by dint of industry seeks to increase the comforts of his contemporaries, and to heap a store of knowledge for posterity. It is the best proof that they were not sparing of every encouragement to these useful members of society, which indeed is their most gratifying reward. Thus we find them designated by Moses, in the 34th and 36th chapters of Exodus: such is likewise the honourable title bestowed on the above-mentioned Tyrian in the 1 Kings vii. 14; and Isaiah, on displaying the strength of Israel, emphatically includes the ingenious artificer, to whom he assigns a place between the stately councillor and the eloquent orator. (Isa. iii. 3.) The historical documents are very bare of information respecting the time intervening between the return from the captivity and the elevation of the Machabees. But we may infer that the neglect of the law on the jubilee, and the increase of great land-proprietors, could have no other tendency but to add to the number of individuals who were compelled to seek, in the industrious branches, properly called,

the honourable means of livelihood. The princes of that dynasty are the first Hebrews who are known to have struck coins. It is, with a great deal of probability, believed that from the first of times, the Israelites had national coins. It is beyond doubt that they understood the working of metals; why then should they have remained behind hand with other nations, who had already for ages been in possession of coined money? and why should they have had recourse to a foreign currency, when it was so easy for them to conform with their love of nationality in this point? The coins of former periods, of which none have reached us, are reported to have shown the head or only the name of the king on one side, and the city of Jerusalem on the reverse. The money of the Machabees bore on one side a cup or one of the vessels used in the service of the temple, and some a lyre, and on the reverse was engraven a palm-tree, a sheaf of corn, a vine-leaf, with the value of the coin, and the year since the liberation of Zion. The later princes of that house caused their images to be stamped on their currency.

Then came the turbulent and unhappy days of Herod, the traitor to his adopted country. Impelled by policy, he displayed Roman magnificence in the land he had won by treason. Towns and villas, temples, splendid palaces, erected to the honour of the emperors, his masters, were built and decorated with all that art could supply, and wealth purchase. The Greek order of architecture, already known since the times of the Machabees, now fully supplanted the Egyptian manner of building, which the Hebrews had heretofore generally followed. But of all the proud constructions raised by the hands of the Hebrews, not one has survived their downfall; not one has been honoured by

the regrets of the people whose forefathers laboured in their erection, except the temple of Jerusalem, the palace of their law. It is the only monumental edifice of which the Hebrews kept an imperishable recollection. It shared the fate of those who had raised it. After having served as a fortress in the dying struggles of liberty, it fell, and buried in its fall its devoted defenders, and thousands of their merciless enemies.

The cursory view we have taken of the history of the industry among the Jews, offers, as its result—that the arts never rose in their land to such a pre-eminent degree of perfection, as to deserve a place by the side of the nations whose peculiar sphere was the exercise of the fine arts. We were aware of this truth ere we undertook to examine that part of Jewish archæology, for this was not the especial aim towards which the nation was led by character and situation, or by the institutions that served as a basis to the national existence. But the Hebrew legislation is equally far from placing any obstacles in the way of scientific progress; on the contrary, the system of that people was highly calculated to impart a stimulus to the enterprising spirit of industry when time and opportunity would serve; for none more than the dispensation of the Old Testament, enjoins on all men the necessity of useful occupation; none more than the religion of the children of Jacob inspires the love of peace, and represents the well regulated enjoyments of life, as the laudable end and aim of human efforts. In the midst of the deluge of more or less fantastic charges, which every historian of the past ages thought himself in duty bound to shower upon the Jews, the praise of having carried the elements of many a useful industry into the countries that gave them shelter, could not be refused to the Israelites. We look

to the systematical, orderly and positive spirit of their law for the reason of the successes they achieved in the divers occupations in which they embarked. Still, untoward circumstances ever prevented them from seeing any prolonged career of prosperity. The conflict between their wants, their creed, their interest, and in many a case, their prejudices, and those of the people amongst whom they had been thrown by their misfortunes—and where they seldom found any thing approaching to an idea of legislation or public order—was too serious not to overwhelm their numerical minority. A grave historian of the reign of Ferdinand and Isabella, with a great deal of naïveté depicts his grief at the massacre of the Jews in Spain, when christian fanatics considered it their duty to go from house to house, and to exhort, in the name of the gospel, an illiterate populace to the most sacrilegious executions of innocent men. "That class of human beings," says he, "was at least fit for the revival of industry, to pay taxes, and to stock the country with men, whom a wiser government would undoubtedly have brought under the wings of the true faith." Baffled by repeated shocks, it was impossible for the wandering people to give to their enterprizes that solidity and durability, which alone could ensure advantage to them and to the world. They were compelled to keep themselves in constant readiness to leave their homes, at the least intimation of ill will on the part of their worldly masters, and thus accustomed themselves to cater only for temporary remuneration of their toil. As early as before the destruction of Jerusalem, many Hebrews had left their native place on account of the civil strife which tore it, and were gone to dwell in other countries, especially in Cyrene and Egypt, the sovereigns of which hailed their

arrival as useful to their dominions. But the Pharaohs again forgot the benefits conferred upon their land by the Josephs of Judæa. In a complaint against Flaccus, governor of the province, Philo the Jew, marks out in Ciceronian language the causes and deplorable effects of Roman misgovernment, and especially the ill treatment of the Hebrews. His words might be called the authentic history of all the sufferings of the Jews from his time to the present day. "The Jews," he exclaims, "pursued with vigour the several branches of domestic industry in all the provinces of Asia and Africa over which they spread their colonies. However they preserved in their bosoms a sacred respect for the metropolis which encompassed the hallowed temple of the most high; still they evinced the same immaculate patriotism for their adopted country as for the land of their fathers. How great indeed would be our crime, if we requited with ingratitude the favour of the people, who allow us to live in the manners and customs of our ancestors? But the ambition and rapacity of Flaccus suddenly changed our fate. To ingratiate himself in the favours of a persecuting mob, he determined to oppress the Hebrews. The Egyptians withered with envy, that vice which is so natural to them; either, because the Jews were successful in their pursuits; or on account of the favours which the emperors pleased to grant us; or from a lingering hatred rankling in their bosoms since the days of old. Not indeed, can the enlightened part of the inhabitants be taxed with that glaring inhumanity: but that croud of indolent sycophants, ever ready to belie and to calumniate others, but never to show their own good deeds. Our enemies began to assail us with outrage and wounding sarcasm, they then proceeded to force

our brethren to do things contrary to their law, and profitless to the general good; amongst other acts of injustice, to receive in their religious meetings the statue of the emperor. Soon, violence grew, by its accumulating force, into insupportable tyranny. Flaccus stripped us, in an atrocious edict, of the right of legal defence, condemned us before hand on the slightest as well as on the gravest accusation, and to render the Hydra of despotism complete, united in his own person the character of informer, accuser, enemy, witness, judge, and executioner. What then followed is shocking to relate, but the necessary consequence of the former: the Jews were attacked in their own dwellings; pillaged, and treated in every respect as the wretched inhabitants of a stormed city. Nevertheless, all those horrors are eclipsed by the calamity which the Hebrews had to endure in being deprived of the exercise of all industry: every security vanished, and the Israelite, who toiled as an agriculturist, as a pilot, as a trader, as an operative, saw the fruits of his assiduity irretrievably lost, and himself cut off from those honourable occupations for ever. O humanity—nor is this all: the poverty which our enemies smite us with may be borne; but they poison with bitterness the hearts of our population, sink in their bosoms the fire of revenge, and estrange them from virtue—that is the fierce blow I weep over. They overwhelm us with so many torments, that the pen which seeks to depict them, incurs the danger of being misbelieved, the lips which pronounce them are suspected of exaggeration; nor are there words in any language forcible enough to express cruelty so unheard of." (*Τουφιλωναντα*; page 969.) If a time, which offers a parallel to the misrule described by the patriotic Philo, may be deplored; it is a sad

truth, that during the last 1800 years, there was not a single instant, which did not justify the same, or more heart-rending lamentations. The reformation, or rather the revival of learning, which, after the sacking of Constantinople by the Turks, in 1452, shed a gleaming ray over the nations of the Occident, by the compulsory emigration of learned Byzantines, eased in a measure the heavy burthen which bowed our people to the ground. The insupportable tyranny exercised by the chiefs of christian nations over their own brethren, caused a general fermentation in still later years, from which, amongst many other benefits, in the midst of numerous evils, arose a more liberal treatment of the Israelites in most European countries in our days. It would certainly have more redounded to the glory of Christianity, if we were indebted to its zealous adherents for the shadow of liberty, we here and there enjoy ; but the page of history belies this assumption. Wherever the mistaken zeal of fanatic saints, or the pernicious councils of ambitious priests, bore the sway, the hand of the secular power lay heavily on the Jews. Nor did the Reformation, when it tolled the knell of Catholic preponderance, and sounded the tocsin of religious liberty, proclaim enfranchisement to the people of Israel. At the time in which we live, the prominent countries of the Catholic faith show, on an average, more liberality towards the cause of religious freedom than the Protestants. In Lutheran Norway, for instance, no Hebrew is permitted to dwell, even for a night ; at Bremen, the free Hanseatic town, as it is called, (probably in irony,) the atmosphere dares not be inhaled by a

Jew. The same proscription rests upon the Jews in the equally free city of Lubeck. At Hamburgh, which is also mocked by the name of a free Hanse town, the Jews are ill-treated, on the authority of a law of the sixteenth century, as often as an ignorant and scurrilous rabble thinks it worth their while to show its baseness to Europe. Throughout the cities, towns, and boroughs of enlightened, of philosophical, and mostly Protestant Germany, no stranger, if he is a Jew, is allowed to exercise any trade or profession. That high favour is granted on the very first request, however, to the hypocrite or coward, who in his thirst after lucre, were it to be groped for even under the footstool of a tyrant, relinquishes his faith, the glorious and classical bequest of his forefathers. Only within the last year or two, the senate of the capital of the holy alliance, the free and Hanseatic town of Frankfort on the Maine, abolished that Pharaonic law, in compliance with which only fifteen Jewish marriages could be solemnized in one year, that the number of Jews should not increase ! These atrocities were engendered in the bosoms of Protestants, and exist, to the shame of the world, and to the triumph of despotism, by the side of Christian civilization. But the Hebrew must not confound the perpetrators of these acts with the enlightened masses of Christians ; for the latter are themselves groaning in the chains of the same inveterate enemy, and burning to shake them off ; and one hour of liberation renders free the oppressed Hebrew and the oppressed Christian.

T. T.

IV. CHRONOLOGICAL STATEMENT OF THE MOST REMARKABLE EVENTS IN JEWISH HISTORY, FROM THE DAYS OF ABRAHAM TO THE PRESENT TIME.

(Continued from page 48.)

Kingdom of Judah.

856. Jehoiada dies. Jehoash becomes addicted to idolatry; causes Zachariah, the son of Jehoiada, to be put to death.

840. Jerusalem taken and plundered by the Syrians, whose tributary Jehoash becomes.

The courtiers conspire against the king and murder him.

839. IX. Amaziah, אַמְצִיָּה, the son of Jehoash, regains the throne of his ancestors, and causes the regicides to be put to death; victorious in a war with the Edomites; attacks Jehoash, king of Israel, but is defeated and taken; continues a prisoner some time. Jerusalem is taken and plundered by the Israelites, and the city walls are in part demolished (825).

Amaziah recovers his liberty and his throne, but is murdered through a conspiracy which is formed against him.

810. X. Uzziah, עֲזִיָּה, his son, succeeds him, and reigns fifty-two years; one of the best monarchs of the family of David; he promotes agriculture and trade; erects several new fortresses, has a large and well-disciplined army of 307,500 men; conquers the Philistines and Ammonites, and compels them to become his tributaries; he also conquers Gath and Elath on the Red Sea, and raises the kingdom to a high degree of prosperity; disputes with the priesthood, on whose prerogatives he attempts to encroach.

771. Uzziah becomes leprous, and gives up the reins of government to his son Jotham; Joel, יוֹאֵל, a prophet (the book of Joel).

The Assyrians become the leading power in Western Asia, and ex-

Kingdom of Israel.

840. XII. Jehoash, יְהוֹאָשׁ, his son, succeeds him, and reigns sixteen years; is fortunate in his wars with the Syrians, whom he defeats in three pitched battles, and regains part of the territories his grandfather and father had lost to them; is equally successful in his war with the king of Judah, who attacks him.

825. XIII. Jeroboam II. יִרְבֵּעַם, succeeds his father Jehoash, and reigns prosperously 41 years; victorious in his wars with the Syrians; the trans-jordanic provinces re-conquered, and united to the kingdom, which again extends to its original boundaries; idolatry continues; after the death of Jeroboam, civil commotions and interregnum of twelve years; Jonah, יוֹנָה, and Hosea, הוֹשֵׁעַ, prophets, whose writings are preserved in the canon of the Old Testament.

772. XIV. Zachariah, זַכְרִיָּה, the son of Jeroboam II. ascends the throne, and reigns six months; at the expiration of which he is murdered. End of the dynasty founded by Jehu.

771. XV. Shallum, שְׁלֹום, succeeds Zachariah, whom he had slain, but reigns only one month, at the expiration of which he is dethroned, and murdered by

XVI. Menahem, מְנַחֵם, who

Kingdom of Judah.

tend their conquests to the borders of Israel and Judah; mechanical arts are brought to great perfection by the men of Judah; warlike instruments are invented and constructed, which are placed on the walls of Jerusalem, and of other fortified cities in the kingdom.

Great influence of the priesthood to which Uzziah so far succumbs, that he is compelled to desist from his designs on their prerogatives, and eventually to resign the crown and end his days in retirement.

751. XI. Jotham, **יוֹתָם**, his son, joint regent with his father, succeeds him on the throne, and reigns prosperously sixteen years; he is attached to the Mosaic law and ancient institutions of the nation. Wars victoriously with Israel and Syria, and reduces the Ammonites to pay tribute.

743. XII. Ahaz, **אָחָז**, his son, reigns sixteen years, a weak and wicked despot, addicted to idolatrous observances; defeated by the allied monarchs of Israel and Damascus; he purchases protection from Tiglath-Phil-asser, king of Assyria, by means of an annual tribute which he agrees to pay him; leaves the kingdom in a state of utter confusion and exhaustion at his death.

728. XIII. Hezekiah, **חֶזְקִיָּה**, a son of Ahaz, succeeds his father, and reigns twenty-nine years. The Mosaic law restored, and the ancient institutions re-established; internal welfare and strength of the nation increased. The Philistines defeated. Hezekiah renounces his alliance with Assyria, and refuses the further payment of tribute.

Kingdom of Israel.

reigns ten years: he reduces the city of Taphsah, which had rebelled against him. The Assyrians interfere in the government of Israel. Menahem pays a tribute of 1000 talents of silver to Phul, king of Assyria, which is raised by a capitation tax levied on the people.

761. XVII. Pekajah, **בִּקְחִיָּה**, his son, is addicted to idolatry; reigns two years with great despotism, and is slain by the captain of his hosts.

XVIII. Pekah, **בִּקְהָה**, reigns twenty years; forms an alliance with the king of Damascus against Judah, but is unfortunate, and loses the greater part of his kingdom to Thiglath-Phil-asser, king of Assyria, the auxiliary of Ahaz, king of Judah. He is slain through a conspiracy formed against him by Hosea, one of his officers. Amos, **עָמוֹס**, and Micha, **מִיכָה**, prophets, authors of the books which bear their name.

739. Eight years interregnum. The kingdom a prey to anarchy and civil wars between the various pretenders to the throne.

739. XIX. Hosea, **הוֹשֵׁעַ**, the chief of the conspiracy which caused the death of Pekah, at length triumphs over all competitors, and is proclaimed king under the auspices of the Assyrian, Salman-asser, to whom he becomes tributary vassal.

Idolatrous observances, corruption of morals, and luxury, the pernicious example of which had been given by their monarchs, enervated the strength of the nation, the last remains of which were consumed by the eight years of civil war, which preceded the reign of Hosea.

(To be continued.)

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"

יין לבן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 57.)

He* used to say, "Do not judge singly by thyself, for none can judge singly but ONE;" do not say, "Receive ye my opinion, for they have the option, not thou." (IV. 10.)

COMMENTARY. "*Do not judge singly*," &c. In the preceding maxim, our teacher first addressed the restless, meddling busy-body, whose greatest delight it is to interfere in the affairs of his neighbours, and who feels proud to act as umpire in their disputes. He next addressed the unprincipled judge, who, for selfish purposes, abuses the powers with which he has been entrusted. And having advised the one, and reproved the other, our teacher now proceeds to exhort the judge who has not, from vanity, arrogated unto himself an office, for the proper discharge of which he is unqualified; and who seeks not to pervert into an instrument for the promotion of his own private interests, the dignity, influence, and power which is centered in him for the welfare of the whole community: but who knows and feels that he is responsible for his conduct not to men only, but to that supreme Ruler of the universe, "who searcheth the heart and inward parts." To this upright, conscientious, and learned judge, it is that our teacher calls with a warning voice: "It is true, that thou art one of the greatest benefactors of the human race, the support of the feeble, the protector of the oppressed, the delegate of the Deity, whose laws thou dost administer. It is true, that at thy aspect, the guilty trembles while the innocent exults; that vice, detected by thy piercing gaze, unveiled in the nakedness of its hideous deformity by thy searching investigation—writhing under the accumulated pains of exposure, shame, and punishment—is by thy justice forced, spite of itself, to promote the welfare of that society it has so outrageously affronted, by serving as a theme of instruction to the simple, of caution to the careless, of appalling reflection to all: while virtue—protected by thy guardian power, encouraged by thy fostering care, and revealed in the fulness of innate dignity and beauty by thy example and in thy conduct—is brought nearer to the admiration, love, and practice of thy fellow-citizens, who learn from thee, that only the truly good can be truly happy; and that the unfailing source of inward felicity, is derived from the performance of our duties in the station which providence has assigned to us. It is true, that thou becomest the instructor of all who approach thee: the proud, when in thy presence, learns to bow before the majesty of the law; the powerful, when before thy tribunal, is taught to yield to the dictates of justice;

* R. Ishmael.

while thy impartiality teaches the poor to look up to the institutions of society for support and protection ; and thy affability acquaints the lowly with the dignity of human nature. The cobweb structures raised by sophistry, are swept away before thy calm reason ; the snares which chicanery spreads on the path of justice, vanish before thy honest firmness ; and the mazes of that dark labyrinth, in which the specious dialectics of legal subtilty strive to involve the precepts of the law, become unravelled and light, when illumined by the rays of thy profound knowledge and learning. In thee the world beholds a splendid example of that judge whom holy writ declares worthy of his office, and who must be 'an able man fearing the Lord ; a man of truth, hating covetousness.* Able thou art : long study and profound meditation, talents natural and acquired, sound judgment and rapid discrimination, combine to prove thy ability. The Lord thou dost fear, but not man ; the divine precept, "Ye shall not respect persons in judgment, but ye shall hear the small as well as the great. Ye shall not be afraid of the face of man, for the judgment is God's†," is ever present to thy mind, and teaches thee, as the power of the law is above all human power, there is but One whom thou must fear, even the great Legislator who declares that the judgment is His. Truth is the polar star which guides thy course through life ; eternal and immutable, like that justice which thou art called to dispense, truth, which in itself is justice, is so deeply rooted on thy mind, that no earthly inducement can tempt thee to swerve from the narrow path it traces. And not only thou thyself art wedded to truth, but whosoever approacheth thee, soon makes the discovery, that however sinuous the course in which falsehood strives to glide along, thy steady eye follows

* Exodus xviii. 21.

† Deut. i. 17.

it through all the windings of its tortuous progress ; thy practised skill untwists all its snake-like folds, and before thy penetrating glance it stands detected and exposed, the bane, not the auxiliary, of him who has resorted to its aid. Thus, when once it is known, that thy clear and experienced mind knows, at a glance, how to discriminate between truth and falsehood, and that the success of any attempt to impose on thee is at best but problematical, even the iniquitous will learn to estimate the value of truth, because he feels that falsehood, instead of advancing, can but deteriorate his cause. Thou hatest covetousness. Thy noble mind, on which the principles of justice and of truth have stamped their impress, admits not the impure taint of egotism. What can worldly wealth or worldly grandeur offer to thee in barter for these principles ? Can sordid pelf compensate thee for the loss of self-respect ? Content with the emoluments of thine office, no extravagant desires or unhallowed wishes can tempt thee from the path of rectitude. And if wealth and vice combine their glittering allurements to assail thee, thy answer is, "How can I do this great wickedness and sin against God."*

But though thou art thus wise, pious, upright, and incorruptible, the patron of virtue, and the scourge of vice, yet art thou but a man, subject to all the accidents of human nature, to all the imperfections of human frailty. Then be not proud : let not the feeling of conscious worth degenerate into vanity, nor the sense of thy own mental and moral superiority, raise thee, in thine own conceit, above thy brethren. Think not, because thou art more talented, more experienced, more justly celebrated than others in thy rank and station, that therefore thou canst dispense with their aid and opinion ; and that thou alone art competent to decide on every case

* Genesis xxxix. 9.

that comes before thee, without the assistance of thy assessors. Remember, that with all thy talent, all thy experience, and, notwithstanding thy best intentions, thou art liable to err. Recollect there is but One, who judges alone; because He alone is Omniscient, perfect and free from the possibility of committing any error. Wouldst thou, a wise and God-fearing man, presume, in any respect, to place thyself on a level with thy Creator? Because his grace has been abundantly bestowed on thee, wouldst thou requite his bounty with arrogance and ingratitude? No! humility is the bright gem that crowns all thy other virtues, which would grow dim and lose their lustre, if vanity is permitted to breathe its pestilential vapour over them."

"Do not say receive ye my opinion," &c. There is one fault which affects the wisest and best, as well as the least favoured of the human species, and which strives to conceal its true nature by assuming the guise of some good quality. This fault is obstinacy, and the good qualities under the semblance of which it hides its deformity, are perseverance and consistency. But the difference between them is great, although not easily discernible, except by its effects; perseverance begets admiration, consistency commands respect, but obstinacy creates dislike. And as, according to Maimonides, virtue carried to extremes becomes vice, so that inflexible justice degenerates into cruelty, or liberality into profusion, without our directly perceiving the transition; so likewise perseverance becomes pertinacity, and consistency grows into obstinacy, ere we are aware that we have overstepped the narrow line of demarcation at which extremes meet. This fatal misconception is one into which the upright well-meaning man is more likely to fall, than into any other.

Conscious of the purity of his views, the rectitude of his intentions, and that he has brought his best judgment to the investigation before him, the good man cannot easily persuade himself that he has arrived at a wrong conclusion, and that the contradicting opinions of others are better founded than his own. Nothing perhaps is so difficult a task to the mind as to convince itself of its own errors, or to persuade itself to forego that opinion which, upon mature reflection, it has embraced. This difficulty may arise from two causes; either from the intimate conviction that we are in the right, or from the pain inflicted on our vanity by being forced to admit that we are wrong, for no man is quite free from vanity: even the best cannot entirely eradicate its seeds from the heart, or root its workings from the mind. Rather than own itself in error, vanity will call every human weakness to its aid. It will so embellish and deck them out, that we no longer know our own frailties; and that obstinacy, arrogating to itself the honoured designation of consistency, makes us tenacious in the defence of our own opinions; while self-love, concealed beneath the specious names, "love of justice and zeal for the general good," goads us on to bring others to our way of thinking. And this is generally done with such consummate art, and such complete success, that even the honourable and upright man, who would scorn to exercise undue influence over the minds of others, who is generally open to conviction, and who would be inconsolable were he to give a wrong bias to the judgment and opinions of his brethren, that even this worthy man cannot always clearly account to himself why, on certain occasions, he is so strongly wedded to his own opinions, and so anxious and indefatigable to secure their prevailing over all opposition; that he

cannot clearly define to himself his own motives; and that in the midst of his most active efforts, he feels a certain misgiving that the course he is pursuing is not truly good. The reason of his uncertainty is, that he is mistaken in his own mind; that he is listening to the counsels of vanity, while he fancies he is hearing the voice of truth; and that he looks upon himself as firm and consistent, while he is only overbearing and obstinate.

It is to guard the good man, and particularly the excellent judge, to whom the former part of his maxim has been addressed, from falling into so dangerous an error, that our teacher tells him, "Be not so tenaciously attached to thy own views and opinions, as to require that all others should surrender their powers of reasoning to thee, and submit their judgment to thy guidance; and, above all things, be not so overbearing as to let thy associates understand, that as thou standest higher in thy own and the public estimation, thou therefore hast a right to demand that they should yield and renounce the conviction at which they are arrived, because it happens to be contrary to thy preconceived opinion." It is not the intention of our teacher to prohibit us from making use of reasoning and fair argument to bring others over to our way of think-

ing; therefore he continues "For they have the option of yielding to thy arguments, if by them they are convinced; but thou hast not the option, as thou hast not the right, to control their judgment, by obstinately insisting upon their joining in the decision which thou art determined to adopt. If thou dost this, thou art guilty of gross injustice, and of a glaring abuse of the influence resulting from thy fame and superiority. And rest assured that in the same degree as thou growest overbearing, and thy obstinacy increases, in the same degree will thy own mental powers fail thee, and thy fame wither; for obstinacy and arrogance spring not from the consciousness of right, and a just estimate of thy own powers, but from the struggles of vanity striving to conceal its own mortification, and the delusions of self-love, paving the way for pride and haughtiness; and when these have once invaded thy mind, thou art lost. Even thy virtues can no longer be acceptable to the Deity, since they spring from, and are governed by, impure motives. Therefore resist in time; know thyself; search with unflinching acuteness into the most secret workings of thy own mind, and be not deceived by the delusions which vanity would fain practise on thee.

(To be continued.)

II. THE TEMPLE AT JERUSALEM.

As soon as men had learnt to construct huts for their private and individual use, they thought of building houses for their gods. Such was the innate want of sociality in man; fear, hope, the heightened pleasure of mutual joy united widely diffused populations; and however superstitious the rites which surrounded the altars of idolaters, they certainly were the first centres of public life,—the first monuments of national harmony. The Egyp-

tian soil was at a very early date overspread with temples, which was there however more of a preventative than a furtherance to public liberty. How far above it shines the unique temple of the Lord in the land of Israel! Only one fane was consecrated to the Eternal in the Hebrew states, even the palace of the national law, equally divided between the sacerdotal servants of the altar and the judiciary elders of the people. This only temple made

it obligatory on every citizen to repair yearly thrice to the capital, which however was situate at no great distance from any frontier point. It was the means of keeping up a constant communication between the centre and the extremities of the common-wealth: it gave a superior degree of solemnity to the national assemblies, where the thousands of Israel congregated and learnt to know and love one another. What the pure love of God alone could perhaps not have effected, was by this means accomplished through the majesty of the place, and the gratification of that desire to witness public feasts, so natural to all people. Even public economy was consulted in this law of centralization, since the pomp necessary to the dignity of temples would have fallen much heavier on the inhabitants if more than one had been considered requisite; but beyond all, public morality could look upon this judicious enactment as a guarantee that the ceremonies practised under the eyes of the chiefs of the nation, and in presence of an innumerable population, would never be contaminated by the ridiculous or obscene rites, which characterized the public and particularly religious festivals of the pagans. Centralization can become an evil; namely, when one part is benefited to the injury of every other; but it is a good, whenever it brings into contact elements which, without its mediation, would never have entered into connexion. If, in the human body, the heart kept for itself the vivifying fluids which it receives, it ought to be destroyed; but it is thence that the blood circulates in a purified state through every receptacle of life.

As soon as the kingdom of Israel was separated from Judah, Jeroboam, the king of the new state, feared the tendency which the above-mentioned institution

would have towards perpetuating, contrary to his wishes, the national unity of all the tribes. He feared, lest on their annual migrations to Jerusalem, the children of Jacob should open their eyes to the fatal error they had committed, in thus dividing a body that could only gain consistency by remaining entire. Consequently, he had recourse to the introduction of idolatry, in the fashion of Egypt, of which country he had sometime been a resident; and for the better attaining his purpose, he placed guards along the frontier line, to prevent his subjects from repairing unto the temple at Zion. This sacrilegious inroad upon the laws of the divine constitution given to the people of Israel, did not fail in its consequences of drawing many more crimes after it: the people became dissatisfied, the prophets spoke in loud and threatening language, miracles of an alarming nature shook the times; and the son of the anti-national king was precipitated from his throne by another dynasty, as unworthy, as transitory as his own.

The characteristic difference, therefore, between the Mosaic system and that of the priests of Egypt, is, that the latter strove to divide the people as much as possible, to keep up religious jealousies and political rivalries; whereas in the Mosaic institutions the solemnity of the temple service endowed with a greater sanction the national law, and appointed a fixed time for the national convocations, independent of the will of a chief or of any class of citizens. While they were yet sojourning in the desert, Moses laid before his brethren the most minute details respecting the tabernacle and its appurtenances, in order to inspire them with the importance of that weighty subject, particularly for the time when they would be put in possession of the promised land, there to substitute for the migratory

tabernacle, the stable edifice of the temple. The tabernacle was a hundred cubits long, and fifty cubits wide, and its entrance hung over with curtains supported between brass pillars, (which were separated by a distance of five cubits,) surmounted with silver capitals, and ending in brass spikes, with which they were fixed in the ground. This first division, which was called the court, contained at the farthest end from the entrance, an inclosure of thirty cubits in length, twelve in width, and ten cubits high. It was separated from the remainder of the court by a partition of boards overlaid with gold plates, and connected by means of silver tenons and transverse bolts. The interior of this gilt wainscoting was hung with a drapery of variously coloured linen, interspersed with embroidered figures, and gathered above in the shape of a tent. The whole of the external roof and sides was covered with curiously worked goat-skins, which were in their turn sheltered against the inclemency of the weather by a double layer of tanned skins. The entrance to that part of the tabernacle stood in a direct line with the principal outlet, and looked towards the rising of the sun; a double curtain of coloured stuff hid from the public gaze the interior, which was subdivided in two parts, the holy, twenty cubits long; the remaining ten cubits formed the holy of holies, or the sanctuary of the word. It was in the *sanctum sanctorum*, where the holy ark was deposited. The ark itself was two cubits and a half in length, on a width of one cubit and a half, and of the same height*, was made of odoriferous wood, covered with gold plates, decorated with work resembling crowns along the border, and portable by means of staves which fixed in rings, fastened for that

* The cubit is generally computed at twenty inches.

purpose at the four corners. It contained the ten commandments delivered at Sinai, and on it was placed the mercy-seat: a plate of gold, carrying on each side a cherub, which represented the head of a youth with wings attached to it. The symbolical definition of the cherub has been given as variously, as an emblematical figure generally is: amongst the least reprehensible may be the conjecture that the cherub represents the seat of intellect and enthusiasm, which is ever soaring upwards. The ingenious Herder explains the cherubim, from reasons which are not devoid of plausibility, but unavailing in the instance before us, as the "thunders of heaven." By the side of the ark, Moses deposited, after the oath of allegiance to the law had been taken by the whole people, the book known by the name of the Pentateuch, written entirely by himself, and which contains the corollaries to the principles laid down in the Decalogue. Great indeed was the veneration in which the *sanctum sanctorum* was justly held by the Israelites. It was the seat of life of their state, the principal residence of their constitution. In the most trying contingencies the pontifex, on the invitation of the chiefs, of the elders, and of the nation in general, repaired to the veil which parted it from the place called holy, to receive the unerring inspiration emanating from the presence of the Eternal.

The holy place was occupied by the table destined for the shew bread, consisting of twelve unleavened cakes bestrewed with incense, piled up in two rows, and renewed every week, as a dedication of the twelve tribes to the Lord, whose benignity fertilizes the soil. The candlestick with its seven branches stood at a little distance from the table, from which it was separated by the altar of in-

French
21 2/3 in. *English*

cense. Each branch was composed of a number of small plates, representing, in a regular series, an almond, a knop, (in the shape of an apple,) and a flower, the whole formed of one hollow piece of gold. At the farthest end of the court burned the sacred fire, which was never to be neglected, on an altar, upon which the burnt-sacrifices were offered. The fore ground, close to the entrance, shewed a fount, for which Solomon substituted in his temple the vast brazen sea, to contain the water for the purification of the Levites and the children of Aaron. Only once in the year, on the day of atonement, the high priest of Israel penetrated into the holy of holies; besides him, no mortal ever stepped on the sacred ground of the *sanctum sanctorum*; the sons of Aaron officiated, barefooted, in the holy, while the Levites filled the spacious court with their ministry, and accepted the offerings of the people, who only approached a short distance within the entrance of the tabernacle, but occupied all the avenues without and round about the tent of the covenant; and particularly had access to the tent where Moses and the elders of Israel transacted the business of the nation.

The three degrees of sanctity which distinguished the court from the holy, and the latter place from the most holy, has by some been brought to a parallel with the three degrees of mysteries into which the heathen priests, particularly the Egyptians, initiated their disciples. But the difference is palpable. The temple of Sais contained mysteries, from which the lay population were excluded, and the very names of which were unknown to them. But all Israel not only knew, but was told, exhorted, commanded to know, what the sanctuary of their God contained, what functions the servants of the Lord had to fulfil behind the veil; and the cloud which covered

the holy of holies was not to blind the eye of the searcher, but to inspire him with the majesty of the Being there adored; of the Being that was of equal mystery to the high priest, who was allowed to touch the drapery enclosing the seat of mercy, as to the lowest citizen of the tribes. Josephus finds, in the three divisions of the tabernacle, an emblematical representation of the world, whereof two parts, earth and water, lie open to the scrutiny of man; whereas the third, the heavens, is impenetrable to the human eye. According to the same author, the twelve unleavened cakes of shew-bread signified the twelve months of the year; the candlestick, composed of seventy parts, or plates, the twelve signs of the zodiac(?); and the seven branches, the seven (then known) planets; the veils, woven of stuffs of four different colours, pointed at the four elements; the linen represented the earth, whence it was taken; the purple signifies the sea; the hyacinth was the symbol of the air, as the crimson was of the fire. (*Antiq. Jud. b. iii. c. 8.*) The transfer of the tabernacle from one camp to another was intrusted to the men of the tribe of Levy, who for that purpose had proper orders by which to regulate their march. After the conquest of the holy land, Joshua planted the pillars of the tent on Mount Herbal; but it shared the fate of the unsettled people to whom it served as the centre of union: no fixed place was assigned as yet to the worship of the Lord. Silo, however, in the tribe of Ephraim, was honoured by a long stay of the tabernacle on its soil: from thence the ark was sent to the Israelites, fighting against the power of the Philistines, to stimulate the Hebrews with energy in the struggle. But the Philistines obtained possession of the national Paladium, which, however, proved the cause of heavy disasters to its illegal pos-

sessors, until they themselves caused it to be sent to the house of Abinadab. There it remained to the days of David, who, in the greatest solemnity, proceeded to take it thence, and to select a place worthy of the trust for the covenant of God. The whole nation followed with the loudest signs of mirth; and David, at their head, invited the people to share in his exultation, by playing in joyous strains to the multitudes that followed him. After a journey, which did not pass off without danger, David placed the ark into the tent he had dressed on the summit of Zion, there to leave it, until the Lord, according to his promise, would vouchsafe to declare the place of its permanent abiding. The treasures of gold and silver, of brass, iron, costly wood, and stone, which David had collected for the execution of his favourite plan, exceeds all the poets have fabled, or the historians related, of the riches of Midas, Cresus, or any other. The Mount Moria, famous from the earliest days of the Hebrew name, by the sacrifice which Abraham was ready to bring, was the site on which the temple of God should be erected. The Jebusite Ornan, whose property the land was, proposed to leave it as a donation to the king; but the more equitable mode of buying it of him for six hundred pieces of gold was adopted. David was gathered to his fathers without seeing his object furthered. His son, Solomon, consecrated seven years of his reign to the execution of the wish expressed by his father. 70,000 of the tributary Canaanites were ordered to look to the transport of the building materials, while 80,000 were employed to cut the necessary timber. The masons of Hiram, king of Tyre, worked as brothers with the Hebrews under Adoniram, their principal architect. 30,000 was the number of the Hebrew operatives, of whom 10,000

were at work at a time; by which means every man worked one month, and rested the two following. The square stones were brought to the spot already prepared; no sound of hammer, or of any other utensil of iron, disturbed the tranquillity of the place. The temple, *i. e.* the holy and the most holy places, was sixty cubits in length, twenty wide, and thirty high. On the wall, which formed this parallelogram, three stories were erected, excepting on the façade, or front part of the building. The entrance led through a portico of ten cubits in width, and lay towards the east. A second enclosure surmounted equally by three stories of buildings encircled the court. At a later epoch a third wall formed the court of the Gentiles. All the apartments on the walls were appropriated to the use of a treasury, dwellings for the priests, baths for the purification of the sacerdotal ministers, and for other purposes of temple service. The most conspicuous hall was that called the stone pavement, at the south entrance of the temple, where the grand council of the nation held their meetings, after the example of Moses and the elders, who also convened at the entrance of the tabernacle. There were three halls to the south, says the tradition, surnamed "hall of wood," "hall of the fountain," and "hall of stone." In the latter place, "the Beth-Din" (house of judgment) of the people of Israel was congregated to dispense justice;—here the legality of the priests for the service was inquired into: if one of the descendants of Aaron was found unworthy of his calling, he took dark garments and hurried from the presence of the holy place; but if his inauguration was confirmed, he was attired in white, and sent to his brethren in the interior of the temple, there to officiate according to the rules. Great was the joy, when

no blemish was found in any of the children of Aaron; the day of the installation of a young priest was one of thanksgivings and praise. Contiguous to that hall were the two minor councils of twenty-three

members, of which one held its sessions by the entrance to the temple mount, the other under the portico of the court. (Mishna, part v. ch. v.)

T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim : "THE BOOK OF PRINCIPLES : " BY R. JOSEPH ALBO.

(Continued from p. 43.)

CHAPTER XXVIII.

ALTHOUGH, as we have already stated*, the efficacy of penitence, and its acceptance with the Deity, result from the free grace and mercy of the Lord, nevertheless that acceptance is a necessary consequence of the divine will. For every agent is intent that his works should correspond with the purpose for which he designed them. The purpose intended in the creation of man is the continued duration of the soul (after the decay of the body) and its attaining eternal felicity, as we have already more fully explained in the second and subsequent chapters of our third division.† And as man is the work of the Deity, the first and sole agent, who called him forth out of nothing and bestowed on him existence, it is the will of that agent (blessed be His holy name!) that His work should attain the purpose for which it was intended, namely, continued duration and eternal felicity. But the passions and imaginations of the human heart too often prevail over the soul—which alone is capable of attaining the purpose for which man was created—exposed as it is to their unceasing assaults, temptations and persuasions. These persuasions the wise king Solomon has placed before us in his book (Ecclesiastes ix. 7—10), where he shews us how evil desires under-

mine the soul, not by one great effort, but by degrees, slowly and imperceptibly, until they seduce it from the practice of virtue into the perpetration of vice. From the connection of this part of the chapter with the preceding verses, it appears that the sage monarch intends to place before us the train of persuasion employed by human passions and desires, which he introduces as speaking to the penitent, whom the consciousness of his sins afflicts and fills with grief. To mollify the poignant feelings of regret which this penitent endures, is the first attempt of his evil imagination (יצר הרע)*. The tempter begins by saying, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works." (Eccl.

* The Rabbies embody the evil inclinations, desires, and passions of man in an ideal personage, whom they call יצר הרע, "evil imaginations," and represent as continually active in seducing man from the path of virtue and piety, and urging him to the commission of sin. His efforts to accomplish this are resisted, with more or less vigour, by the virtuous inclinations and pious habits of man, which likewise are embodied in an imaginary personage called יצר הטוב, good imagination, who on his part strives to gain the ascendancy by recommending man to do that which is acceptable to the Lord. It is the first of these allegorical personages who is here introduced by our author as speaking to the penitent; and the duty of adhering to the phraseology of our original has rendered this explanation necessary.—THE EDITOR.

* Vide Heb. Rev. Vol. II. p. 389.

† Vide Heb. Rev. Vol. I. p. 248, et seq.

ix. 7.) This is an invitation which the most pious and contrite penitent finds it difficult to resist: for it is the duty of man to rejoice in the divine bounty, and thankfully to accept what providence bestows on him; and this joy and gratitude becomes heightened by the reflection that his penitence has been availing, and that the "works," or deeds, which his contrition dictated, have been acceptable to the Lord. Therefore, no man can discover any wrong or harm in this first advice of the **יצר הרע**. But if the penitent adopts it, the tempter is immediately at hand to lead him on a second step. "Let thy garments be always white, and let thy head lack no ointment" (Eccl. ix. 8.) is his next proposal. He appeals to the vanity of his intended victim. "Now that thy penitence is accepted by the Lord, and thy purity of mind is restored unto thee, why shouldst thou still deform thyself with the emblems of grief? No! let thy garments be white in token of the innocence thou hast recovered; set off the personal advantages which providence has bestowed on thee in the best manner thou art able: Let thy head lack for no ointment, for why shouldst thou appear to mourn now thou art forgiven?"

In this advice, too, there is nothing criminal. On the contrary, it appears reasonable, and in accordance with that gladness which the consciousness of the divine pardon is sure to diffuse over the soul. If this advice is likewise adopted, the tempter proceeds to urge him on a little further. "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity which he hath given thee under the sun all the days of thy vanity." (Ibid. verse 9.) "Marriage is of divine institution, sexual love is implanted in our nature. Therefore, what harm can there be in thy conforming to an institution which

is confessedly divine, or yielding to a feeling which promotes the great laws of nature, preservation and reproduction?" Having first bribed man's vanity, he next excites his passions, and if they are once thoroughly aroused, the tempter seldom fails to replunge his victim into the abyss of misery and sin. What though the victim should struggle, or his better feelings resist, their resistance is overcome by specious argument. "For that is thy portion in life, and in thy labour which thou takest under the sun." (Ib.) "Why shouldst thou presume to counteract the intentions of thy Maker? He has created nothing in vain; and when he gifted thee with passions and desires, he also bestowed on thee the means of indulging these passions, and of gratifying these desires. Indeed, the only purpose for which thou art created is to enjoy thyself, since this alone is thy portion, and the only fruit thou canst reap from thy labour." Man is tottering on the verge of the precipice: if he yields to this seducing argument, if his vanity and his passions, leagued for his undoing, prevail over his better feelings, the tempter no longer thinks disguise or concealment necessary, but boldly steps forward to avow those heinous principles which, estranging man from his Maker, seal his condemnation. The **יצר הרע** rests not, till he has brought his victim to renounce his allegiance to God, and to deny that there is any judge who takes cognizance of human actions. To effect this, the tempter winds up his fatal counsels by saying, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor responsibility, nor knowledge, nor wisdom in the grave whither thou goest." (Ib. verse 10.) And in order to support his reasoning by proof, he goes on to say, "I returned and saw under the sun that the race

is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." (Ib. verse 11.) By such means he tempts man from the path of rectitude, and leads him on in the career of vice, always giving unto himself the appearance as if he were greatly concerned for the welfare of his victims, jealous of their happiness, and careful of their honour. Such was the air he gave to himself, in the early days of creation, when he said to Eve, "Yea hath God said, ye shall not eat of every tree in the garden." (Gen. iii. 1.) The word of the text **אֵלֶּם***, is, according to our opinion, used to express anger and wrath: so that the address of the tempter would read thus, "I am wroth and angry that the deity should have prohibited you from eating the fruit of every tree in the garden, and should have limited you to certain fruits only; for this prohibition is not intended for your good, but, on the contrary, were ye to take the liberty of eating of every fruit you see, it would greatly promote your benefit." Thus he seduced Eve, who became disobedient, and left the path of light to stray in the dark. The same tactics are continually employed by man's evil imagination, to seduce him and tempt him to sin; a fact to which holy writ bears testimony, when it says, "The imagination of man's heart is evil from his youth." (Gen. viii. 21.) It therefore is impossible for any man to keep entirely free from sin in a greater or less degree; and it is equally impossible that the sinner should not in his thoughts and reflections, rebel against some one or other of the fundamental principles of the law; because whosoever knowingly commits a sin,

* Which the English version renders "Yea."

can only bring himself to do it in consequence of evil thoughts, which enter into, and, for the time, possess his soul; as our Rabbies declared, "No man becomes guilty of transgressing the divine laws, unless a spirit of folly has overcome him." (*Tal. tr. Sotah, fo. 2.*) This spirit of folly tempts him to think, "There is no God, and the universe is not under the direction of a supreme ruler, and therefore the law I transgress cannot be divine," as the sacred singer attests, "The fool hath said in his heart, there is no God" (Ps. liii. 1.), which proves that sin brings man to deny the existence of the deity. Or it (the spirit of folly) inclines him to think that although there is a supreme ruler of the universe, He does not take cognizance of the deeds of mortals, or reward every man according to his actions; and that as thus there is no responsibility, there can be no harm in following the bent of his own inclinations; to this David alludes, when he exclaims, "Wherefore doth the wicked contemn God, he hath said in his heart, thou wilt not require it" (Ps. x. 13), thereby pointing out this second source of sin. Or man is tempted to think, that although there is a Supreme ruler of the universe who does take cognizance of man's actions, still the particular commandment which he, the sinner, is about to transgress, as for instance, the abstaining from certain food, has not been instituted by the deity, and that therefore he need not observe it; which is tantamount to denying revelation, as our Rabbies observe, "Whosoever saith that a verse, or even a word, of the law was uttered by Moses of his own accord, and without divine authorization, is like him who altogether denies revelation." (*Talmud tr. Sanhedrin, fo. 103*) Thus we see that whichever of these three erroneous opinions has entered his mind, the sinner alike rejects one

or other of the fundamental principles on which the divine laws are based, as we have fully explained in our first division, chapter x*, which doubtless is a more grievous sin than transgressing the command, to abstain from certain food, as our Rabbies justly observe, "Reflections which lead man to sin are more heinous than sin itself" (*Tal. tr. Jomah, fo. 29*); for while the punishment of the transgression itself is temporal and limited in its duration, the punishment of thoughts which engender sin, namely, rejecting one or other of the fundamental principles of the divine law, are eternal and unlimited.

As thus there is scarcely any man who has not at some time or other, in a greater or less degree, incurred eternal punishment, the divine mercy and wisdom has been pleased to open the gate of penitence for the sons of men, through which they may escape from the allurements of their own evil imaginations, and save their souls from eternal death; as our Rabbies say, "The evil imaginations of man prevail over him daily, as holy writ declares, 'the wicked watcheth the righteous and seeketh to slay him' (Ps. xxxvii. 32); and were it not for the aid of the deity it would be impossible for any man to escape, as it is further said, 'The Lord will not leave him in his hand, nor condemn him when he is judged' (ib. verse 33), so that we see that the aid of the deity saves the soul from that condemnation which would slay it." (*Talmud tr. Kedushin, fo. 30, p. 2*). The prophet has already explained to us, that the death which is here spoken of is the eternal death of the soul: for when he says, "For I have no pleasure, **במות המת**, in the death of the dead†, saith the Lord God, wherefore turn and live ye" (Ezek.

xviii. 32) he teaches us that the words **במות המת**, the death of the dead, relate to the death of him who is already dead in the body; as if it had been said, I do not desire the death of his soul who is already corporeally dead; but I desire that he should repent, by which means his soul would live, though his body be dead. This proves to us, that by means of penitence the sinner may redeem his soul from death, preserve it alive, and obtain eternal felicity, and thus man, the work of the divine agent, attains the purpose for which he was made, although he should have committed sins so heinous, that in justice he should have been sentenced to eternal death. Therefore the prophet, speaking of the penitent, in the name of the deity, declares, "For I will not contend for ever, neither will I be always (or eternally **לנצח**) wroth" (Is. lvii. 16). His meaning is, although in justice, the divine displeasure with the sinner ought to be eternal, and his due punishment required the eternal death of his soul, still, says the Lord, I will not let rigid justice take its course, "for the spirit should fail before me, and the souls which I have made." (Ibid.) By the word **רוח**, spirit, is here meant the vivifying principle in animals, and by the word **נשמה**, soul, the celestial or undying principle in man is designated. The passage, therefore, runs thus: although the vivifying principle in animals fails them, and ceases with their body according to the purpose for which I intended them, yet, as the **נשמה**, human soul, has, when made by me, been designed for a far different and more noble purpose, I must extend my mercy to my works, so as to enable them to attain that purpose. The prophet continues: "For the iniquity of his covetousness was I wroth and smote him. I hid me, and was wroth when he went on

* Vide Heb. Rev. Vol. I. p. 22.

† The English version renders it "the death of him that dieth."

frowardly in the way of his heart. I have seen his ways and will heal him. I will lead him also and restore comfort to his mourners" (Ib. verse 17, 18). Although the Deity punishes the sinner, the punishment is not commensurate to the offence, but the divine mercy hides, as it were, the wrath which indignant justice excites, and softens the chastisement, so that it becomes a means of arousing man from his sinful meditations, awakens in him

a sense of his wrong, and leads him to contrition and penitence, when, as the Deity declares, "I have seen his ways, and will heal him," &c, it is a necessary consequence of my will, and the purpose for which I have made him, that his sincere repentance shall heal the disease which his soul has contracted through sin, and enable it to attain the perfection of its purpose.

This is all we deem it needful to offer on the subject of penitence.

(To be continued.)

IV. TALMUDIC TALES.

THE blessed R. Akiba, one of the teachers in Israel, was pious before God, and benevolent towards men. Nothing surpassed the meekness of his demeanor, except his implicit resignation unto the will of the Most High. He never heard any glad tidings without expressing his thanks to our Almighty Father, that he had by blessing him afforded him the opportunity of doing good unto others; for thus it is taught in the sacred law. Nor did he listen to a message of sorrow without bowing to the heavenly rod that struck him; but folding his hands, he said, "Blessed be the righteous Judge;" for thus it is also commanded unto the children of Israel. His chief endeavour was to instil, by precept and example, the same piety under all circumstances of life; the same filial confidence in the providence of our Protector, to the disciples that had come from distant parts of the land to listen to the wise rules and learned discourses of the humble R. Akiba. "Whatever is decreed by Heaven is for our good," was the adage with which he consoled many a man, ready to succumb under the load of his grief, while with persuasive language he poured the balm of religion over the sore hearts of the

afflicted. And then the teacher unrolled the parchment on which was traced the sacred text, and he expounded to his hearers the word of God, which exhorts us ever to bear up against the apparent evils of life, to abide in innocence, and to fear nothing; as King David said, "Of thy mercy and of thy justice will I sing, O Lord:" by which we are to understand that the stern decrees of Divine Justice have as great a claim upon our praises, as the grants of his mercy. Thus in another Psalm the same king piously exclaims, "I found trouble and sorrow, and I called upon the Lord... I will take the cup of salvation and call upon the Lord." But beyond all others, Job, whose sufferings and patience are well known in Israel, left us an example worthy to imitate, "The Lord has given, the Lord has taken, the name of the Lord be praised." Thus the kind Akiba strove to render every one of his brethren as happy as himself by the practice of that piety of which we read such touching instances in the holy scriptures; and as his life had been long, and filled with events of manifold interest, he told the youth whose welfare was entrusted to his care, many an adventure which had befallen him; if good, that they might

by his instruction learn to arrive at the same ; if bad, that they might by his advice learn to avoid them ; but, under all circumstances, that they should never give way to fear and impious despondency. " I once went on a distant journey," said he, one evening to his assembled pupils, " and my road led through a country disturbed by warfare. My little store was carried by my mule ; my companion was a cock, who by his voice had for years roused me from my sleep to devotion and occupation, and about me I carried a small lamp, the rays of which assisted me in my studies at night. Thus lightly loaded, I still found before the journey was over that I had taken more with me than I should bring back again. I arrived just at nightfall within the gates of a city, in which I strongly hoped to find shelter from a storm fast approaching. I was glad to see the faces of men and women, to see children playing in the streets, for since some time I had not been in a peaceful city. The other parts of the country were devastated by fire and sword, but the barren heaths which surrounded this town seemed to promise no alluring booty to the eager enemy. I made towards a house, but the inmates were people over whom the gentle law of hospitality had no power. They harshly bade me pursue my way, and in a surly tone told me that their neighbours would prove as repulsive as themselves. Their words were but too true ; no door was invitingly opened, no seat was handed the stranger, as we in Israel do towards the man who comes from a far distant country. Meanwhile the tempest began to howl fearfully ; and as I left the city walls I perceived an ocean of sand whirled by the mighty winds over the low bushes of the heath. My mind became troubled at the inhumanity of the citizens, and the misfortunes which I might have to

encounter during such a terrible night ; a slight murmur rose from my oppressed bosom, and curled my lip, but I thought of our father Jacob, who lay a whole night in the desert, resting his weary head on a rock, and consolation came into my heart. ' Whatever is decreed by heaven is for our good ! ' I exclaimed, and cheerfully approached the heath. But the howling of the storm had awakened from their torpor the beasts of the field : a furious lion stood in my way, as I turned from the town to seek refuge among the clusters of stunted trees which grew here and there on the sandy ground. Flight was impossible, and the aspect of the king of animals was terrific. So I recommended my soul unto God, and bowed my head to the ground. The lion rushed forward, and with a terrible blow struck my patient mule to the earth, tore it to pieces, and hastily repaired to his den with the victim. I was saved, but my laborious mule was no more. Again I lifted up my voice, and said, ' The decrees of Heaven are for our good.' I lighted my lamp to frighten away the fierce jackalls of the desert, as well as to find my way under the shelter of some slender tree, for nature is very sparing in those lands. At last I found a resting-place. I fixed my light on the tree, and fastened the cock, who still was safe, to a bough. I prayed, and, notwithstanding the horrors that surrounded me, I enjoyed repose. During the night I thought I heard a great noise ; I suddenly awoke, but my lamp was extinguished. The wind had deprived me of that consolation in a lonely place. I deeply felt the privation of light at such a time ; but I said, ' the decrees of Heaven are just,' and again reclined on the soil. I slept a long while, and when I awoke the sun shone brightly, and was far advanced on its course. Ashamed I started

from the ground, and after having sent up a short prayer to the Guardian under whose shield I had been protected during so awful a night, I looked for the bird whose cry ought to have roused me at sunrise, but the cock was not on the bough. I found his plumage spread about the blood-stained ground: a fox or a weazel had strangled him in the night. It was a great affliction to me to see the traces of the slaughter of my poor favourite, but I said, 'the decrees of Heaven are just,' and prepared myself to leave the scene of such misery. I retraced my steps towards the inhospitable city, when a terrible sight presented itself to my view. The town was smoking everywhere; some buildings were yet blazing; a multitude of women and children were thronging in the greatest distress through the breaches of the dilapidated walls, and every thing proclaimed the presence of an enemy. My opinion was soon confirmed by the sad accounts of the inhabitants; at about midnight a

horde of barbarians had rushed upon the city from the desert side, had put a great many of the ill-fated citizens to the sword, and were now pillaging everywhere. I shared what little I had about me with the wretched victims of war, and left the spot where I had so impressively been taught that the decrees of Heaven are for our good. For my good, shelter was refused me in the city which was to be destroyed; for my good, I was bereaved of the mule, whose braying—of his companion, whose crowing—and of the lamp, the lustre of which would have betrayed my place of repose to the plundering enemy. We must pray to God in the hour of prosperity with an humble heart that no ill arise from the apparent good, and in the moment of adversity we must equally, in trusty confidence, look up to our Father, and pray that this seeming evil be the germ of some good; for really, mortal man is little fit to distinguish them from one another."

T. T.

IV. CHRONOLOGICAL STATEMENT OF THE MOST REMARKABLE EVENTS IN JEWISH HISTORY, FROM THE DAYS OF ABRAHAM TO THE PRESENT TIME.

(Continued from page 48.)

Kingdom of Judah.

714. War with Assyria. Destruction of Sennacherib's army before Jerusalem.

Fugitive Israelites find an asylum in Judah, and add considerably to its strength and population.

Isaiah, *ישעיה*, the prophet, a contemporary of Uzziah, Jotham, Ahaz, and Hezekiah, author of the book which bears his name. Flourishing period of sacred poetry. Aqueducts and sun-dials in Jerusalem.

The independence of the kingdom and its political influence on surrounding nations, are once more restored; its alliance courted by

Kingdom of Israel.

731. The preponderance of the Assyrian power, and the influence and direct interference it exercised on the internal government, was equally degrading and burthensome. Attempts were made to shake off a yoke which commenced to be intolerable. An alliance was entered into with Egypt, the consequence of which was a war with Assyria.

725. Samaria besieged by Salman-Asser; taken after three years obstinate resistance. The inhabitants, together with their king, are transplanted to Halah (Calachene in northern Assyria) to

Kingdom of Judah.

the Egyptians, and by the rising power of the Chaldee-Babylonians. The cities of Judah strongly fortified, and stores of arms and warlike instruments accumulated.

Kingdom of Israel.

the Chaboras, in Messopotamia, and to Media. Colonies, from Cuthah, Avah, Hamath, and Sepharvaim, in Assyria, take possession of the conquered land of Israel. Their mixture with the few Israelites who had been permitted to remain, forms a new people, generally called Samaritans, **שמרוני**; also called Cuthim, **כותים**, after the place from whence the principal colony had emigrated. Israelites in China and in Cochin?

699. XIV. Manasseh, **מנשה**, a son of Hezekiah, succeeds his father, and reigns with great cruelty and despotism fifty-five years; his example operates perniciously on the public morals; the idolatrous worship of Moloch, and other abominable and extravagant rites, are introduced and supersede the laws of Moses and the ancient institutions of the nation, which gradually fall into disuse.

654. War with Assyria. Manassah is defeated, taken, and remains a prisoner during five years; after which he is restored to his throne: humbled and improved by his misfortunes, the rest of his life and reign are passed in the attempt to reform the abuses and corruptions, of which he himself had been the cause.

Nahum, **נחום**, Habakkuk, **חבקוק**, and Husai, **חזאי**, prophets: the first-mentioned two, authors of the books which bear their respective names; the last has left no writings which have reached us.

644. XV. Amon, **אמון**, a son of Manasseh, succeeds his father, and reigns tyrannically during two years; devoted to idolatry, and of a sanguinary disposition; a conspiracy is formed against him, and he is murdered.

The Assyrians vanquished by the Chaldee-Babylonians, who succeed to the preponderating influence which the former had till then exercised. Long struggle for supremacy between the kings of Babylon and of Egypt.

(To be continued.)

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I. ON THE SOCIAL CONDITION OF THE JEWS.

(Continued from p. 54.)

THESE **הגדרות**, or dissertations, are the favourite hobby-horse, mounted on which the foes to the Jewish nation run a-muck, and tilt at what they do not understand. These are the sources from whence many a fanatic has drawn his inspiration, and many a scoffer has learned to point his stale wit. Ignorant alike of the spirit of Talmudic Judaism, and of ancient oriental philosophy, they presume with bitter sarcasms to rob the Talmudic doctors,—to whose profound acuteness, sterling wisdom, and brilliant wit, every page of that voluminous compilation affords ample testimony—of all claim to common sense. According to these assailants, the Talmud from beginning to end “exhibits such marks of a gross and superficial turn of mind, as one would hardly suspect to be found in the history of man;”—“is nothing but a compendium of idle and ridiculous ceremonies,”—“of tasteless allegories and absurd fables,”—“has a tendency to pervert the mind, and to instil pernicious principles,” with many other the like contemptuous sneers, or grave accusations. But when the accusers are called upon to produce proofs of what they assert, the mountain in labour brings forth a mouse. Some **הגדרה**, torn perhaps from its context, is cited, the contents of which are so very outré, that none but a madman would ex-

pect its being received or understood in a literal sense. The Talmudic doctors, however, were not madmen; they evince a more than common acquaintance with jurisprudence, (*tr. Babah Kamah*,) with animal anatomy, (*tr. Chulin*,) with astronomy, (*tr. Rosh-hashanah*,) and natural history, (*tr. Klaiim*). Their moral philosophy is pure, and their maxims of worldly wisdom are profound, and applicable to all ages. They cannot therefore be set down as madmen; and consequently when their expressions taken literally, are glaringly opposed to common sense, and repugnant to the understanding of every man, reason and fairness unite in forming the conclusion, that these expressions veil some hidden meaning, which at the time was perfectly well understood to the disciples of the Amoraim, but the key to which has been lost, when verbal exposition and instruction were forced to give way to letters.

That such is the fact, no man in his senses, who is acquainted with the system of ancient oriental philosophy will presume to contradict. The elder Barthelemy, in his excellent work, (*Voyages du jeune Anacharsis*, vol. 6,) introduces a conversation between the young traveller and a Samian disciple of Pythagoras, which so fully explains the motives of the Talmudic doctors in veiling their true meaning

under the guise of allegory, and adds so strong an attestation to the fact, that such was at the time the general custom of oriental philosophers, that we cannot forbear to transcribe some part of that conversation as particularly applicable to our subject.

ANACHARSIS. "Whence comes it that his (Pythagoras) philosophy is surrounded by a treble wall of obscurity? Why did a man, who was so very modest as to disclaim the epithet 'wise,' contenting himself with the humble designation, 'a lover of wisdom;' why did this man not possess candour sufficient, loudly to proclaim truth?"

THE SAMIAN. "Secrets similar to those which here excite thy astonishment, thou wilt also find in the mysteries of Eleusis and of Samothrace, among the Egyptian priests, and indeed in every religious society. Even our philosophers have doctrines, which they only entrust to those of their disciples whose secrecy and prudence they have put to the test, and can rely on. The eyes of the multitude were then much too weak to endure the light; and even at the present day, who would be so daring as to express, in the midst of Athens, his real opinion respecting the existence of the fabled gods, or the liberty enjoyed under a democracy? There are consequently some truths which the sage regards as a treasure confided to him, and which he is careful to dispense in very minute portions only."

ANACHARSIS. "But even those which ought to be scattered by handfuls,—I mean moral truths,—ye envelop in an impenetrable cover. When, instead of teaching men in plain terms to avoid idleness, or not to irritate an angry man, you prohibit my sitting down on a bushel-measure, or stirring the fire with a sword, you evidently magnify the task of obeying your precepts by the difficulty of understanding them."

THE SAMIAN. "But it is this very difficulty which impresses them most strongly on the mind. It is in human nature carefully to retain that which it required great exertion to attain. Metaphors excite curiosity, and clothe truisms in the garb of novelty; and as they more frequently strike the eye than any other signs of our thoughts, the precepts which they convey are more frequently presented and recalled to the mind. The warrior cannot sit by his fire, or the agriculturist behold his bushel-measure, without thinking of the prohibition and the command, of which these two external objects afford types to his senses and to his reason."

ANACHARSIS. "But you carry your love of secrecy to that extent, that one of the earliest disciples of Pythagoras incurred the displeasure of his colleagues, because he made publicly known the solution of a geometrical problem."

THE SAMIAN. "The conviction at that time generally entertained was, that science, like modesty, needs the cover of a veil, which adds to the treasure of her charms, and gains greater attention for the possessor. This was a generally existing prejudice of which Pythagoras availed himself."

We do not wish to institute any comparison between the sages of Israel and the philosophers of the heathen world; but it is certain that the *Amoraim* (Talmudic teachers) were but disciples, who continued the system and doctrines of their predecessors, the *Tanaim*, or doctors of the Mishna. That system was therefore much older than the compilation of the Talmud. It is equally certain that Pythagoras, like many others of the Grecian philosophers, learned wisdom in the east; and the coincidence between the causes which led the *Amoraim* to dress their precepts in the garb of metaphor and of allegory, with these reasons

which are adduced by this Samian disciple of Pythagoras, to justify similar conduct on the part of his teacher, is so striking, and the reasons themselves so satisfactory, that they leave us nothing to add on this subject, except to express our regret, not unmingled with indignation, that men should at any time have been found who could decry an entire nation, and load a harmless and unoffending race with obloquy and scorn, not to say cruelty and oppression, because, in a compilation, of which that nation thinks highly, passages may be found which these ruthless scoffers or persecutors could not properly understand, and to which they therefore took upon themselves to ascribe that meaning which best corresponds with their own malignant and perverse fancies.

But though these misinterpretations of הגדרות, or Talmudic dissertations, by men who did not profess Judaism, have often been productive of great injury to the Jews, and not seldom formed the prelude to persecutions, rancorous, bloody, and long continued; still they did not exercise as lasting an influence on the fortunes of our people as misinterpretations of a different kind, in which our own teachers but too often indulged. "Construct a fence to the law," had been the wise and moderate maxim of the Mishnic doctors; but their successors of latter times did not understand them in the true sense. Whether from mistaken zeal, or to enhance their own influence, they permitted these fences to be multiplied by every habit and custom which any ascetic or hyper-saint chose to introduce, however frivolous the reasons assigned by him for its introduction: for when once such a custom had been suffered to take root, it was no longer permitted to abrogate it, even though it was in opposition to the decisions of the law. מנהג עוקר הלכה, "cus-

tom supersedes legal decision," became the motto of latter Rabbies, although their wise predecessors, the Talmudic teachers, expressly declare, "A custom which is not founded on, or supported by, the words of the written law, is only to be considered as an error arising from a wrong impression on the mind;" (Talmud. tr. Sophrim*, ch. xiv. decis. 17,) a rule which is confirmed by R. Abraham Gumbiner in the מגן אברהם *Magen Abraham*, a commentary on the digest of laws called the שלחן ערוך *Shulchan Aruch*, 1st part, Orach chaim, paragraph 690, where he adds, from competent authority, the following remark: "Whenever any observance has been altered from what it was in the days of our predecessors, the Talmudic elders, we are likewise at liberty to alter that custom or observance according to the exigencies of the times."

But the majority of latter rabbies acted on very different principles. External observances,—many of which are of divine institution, and date from Moses and Sinai,—have ever been held dear by the Jews, who justly consider these observances as visible signs of the prerogative conferred on them by the supreme Ruler of the universe, that they are to be unto Him a peculiar people, עם סגולה. This fondness of external observances, added to the Mishnic precept, "construct a fence to the law," (Mishna tr. Aboth, chap. i.) formed a prolific source for the establishment of customs, each of which, in process of time, acquired authority and sanctity, became dignified with the appellation מצוה, "commandment," and was, as such, by the ignorant and worldly-minded, often rated as equal, and even as superior, to the essential commandments of the law; for it

* This Talmudic treatise is apocryphal, as are likewise some others, as *Aboth de Rabbi Nathan*, *Semachoth*, *Callah*, &c.

is far more easy, mechanically, to perform certain actions, or, by rote, to pronounce certain set forms of prayer, than to practise the great duties of the law, obedience and resignation to the will of God, justice and benevolence in our intercourse with men. The Talmudic doctors were not of opinion that men should be overloaded with restrictions and precepts. In the treatise *Mackoth*, fo. 23, p. 2, we read: "R. Samlai said, six hundred and thirteen commandments were given to Moses at Sinai: these David condensed into eleven, when he said, 'Lord, who may abide in thy tabernacle, who may dwell on thy holy mountain? 1. He who walketh uprightly; 2. Worketh righteousness, 3. And speaketh the truth in his heart; 4. Who calumniates not with his tongue; 5. Does no evil to his neighbour; 6. Nor casts a reproach upon his kin; 7. The vile his eye contemneth; 8. Those who fear the Lord he honoureth; 9. What he has vowed to his own hurt he changeth not; 10. His money he putteth not out to usury; 11. Nor taketh a bribe against the innocent. He who doeth these shall never be moved.' (Ps. xv.) These eleven Isaiah subsequently condensed into six, when he said: '1. He who walketh righteously; 2. And speaketh uprightly; 3. He who despiseth the gains of oppression; 4. And withholds his hands from bribes; 5. Who closeth his ears against blood (calumny); 6. And shuts his eyes against evil sights.' He shall dwell on high," &c. (Is. xxxiii. 15.) The six he afterwards compressed into two: 'Thus saith the Lord, Observe justice and act righteously, for my salvation is near to come.' (Ibid. lvi. 1.) By Habukuk, they were all concentrated into one, 'the just shall live by his faith.' (Hab. ii. 4.) "On this sublime saying of R. Samlai, the prince of commentators, Rashi (R. Salomon

Jarchi) observes: "In the beginning, the Israelites were righteous, and were able to submit to the yoke of many commandments: but latter generations were not equally righteous, so that had they been held to observe every commandment, no man would have been able so to do; therefore David condensed them into eleven," &c. This observation of the commentator requires, we allow, an investigation far more profound and extensive than our present purpose admits. But one fact, at least, is evident from, and proved by, his words, namely, that the obvious intention was to lighten the burthen of the commandments. But in after ages, another and very different maxim became prevalent, namely, that **המחמיר תבא עליו ברכה**, "Whosoever enforces a more rigid observance will bring a blessing upon himself," and so great has been the zeal of those who strove to gain this blessing for themselves, that the number of commandments, precepts, observances, and customs in force at the present time, is thirteen thousand six hundred and two—such being the total number of **סעיפים** "paragraphs" contained in the four parts of the **שולחן ערוך**, or digest of laws in force—besides annotations and additions, so that the author of the book **מצרף הדת** is perfectly justified when he makes use of the following remark: "There is no nation or people so overloaded with customs, laws, and observances as we are: for from the moment a man awakes in the morning until the instant he closes his eyes at night, he is held to the performance of hundreds and thousands of devotional acts, observances, and customs: there is not one of his senses or desires, nor any movement of his limbs, which is not subject to some positive performance or prohibition. Though these be not commandments of the law, they are enact-

ments of the Rabbies, or fences or hedges; or customs established by pious men of action, or measures of precaution, or of a careful desire to be cautious, all, however, resting on the authority of the dictum: 'Whosoever enforces a more rigid observance will bring a blessing on himself.' Thus, external observances and customs have increased

and spread to that degree, that a man's whole time and attention is thereby absorbed, so that he has no leisure to practise morality, benevolence, uprightness, and those social virtues which contribute to the well-being of the community, and obtain grace and good understanding before God and man."

(To be continued.)

II. THE TEMPLE AT JERUSALEM.

(Continued from page 73.)

THE stones employed for the construction of the temple and for the castle, called the house of the forest of Libanon, which was joined to the former by a gallery, were about eighteen feet square. The whole of the interior was wainscotted with cedar wood, ingeniously embossed into figures of flowers, palm trees, and cherubims, which were afterwards gilt. The roof, like the Kiosks of the present day, was open for ventilation; very high windows admitted the light in an oblique direction, and were made wider inside of the building than without, to counteract the oppressive heat of the sun, by diffusing the admitted ray. The sanctum sanctorum was separated from the holy place by an embroidered curtain, running through golden rings, and by a folding door of the wood of the olive tree, sculptured, gilt, and turning on pivots of precious metal. The similarly worked folding door of the holy was made of cypress wood, and in a line with it stood, on each side, a superb brass pillar eighteen cubits high, surmounted by capitals of three cubits, which represented a vessel containing a bunch of flowers and pomegranates. The one column was called Jachin, the other Boaz, which may be interpreted into ORDER and STABILITY.

Innumerable ornaments filled every part of the edifice; golden candlesticks, lamps, cups, basins, censers,

and other utensils of costly ware in abundance. To enumerate every thing which must have struck the spectator would be impossible: suffice it to mention the large basin called "the sea," resting on twelve brass oxen; the basins of minor dimensions, placed on chariots of the same material; the altar of the holocausts; the cauldrons for the sacrifices; the quantity of instruments used for purification, all made of metal; moreover the earthenware, formed of a species of clay which was found near the Jordan, and manufactured into vessels under the superintendence of Hiram, the Tyrian. In the holiest were, besides the two cherubims, designed by Moses, two other emblematical figures ten cubits high, in the shape of youths, with wings outspread which measured equally ten cubits: the right wing of the one touched at its extremity the left one of the other, by which means they entirely hid the sanctum sanctorum and covered the holy ark. When all was completed, the tabernacle after having a long while resided at Gibeon, together with the gold, silver, and other valuables of the treasury, were deposited in the temple chambers. The ancients of Israel, the princes of the tribes, the chiefs of the families were convened, solemnly to follow on the transfer of the ark from the city of David to the place appointed for its

keeping. Loud sounds of trumpets made known the event to the assembled people; and then the dedication of the temple was celebrated within the hearing of all Israel; not by the high priest, or any other of the sacerdotal tribe, but by the king, by the senate of the elders, by the nation in a body. The prayer offered up on that occasion may serve as a record, characterizing the religious ideas of the people by whose chief it was pronounced. Solomon and the assembly of Israel stood up before the ark; the king turning towards the congregation said: "All the words of the Eternal, our God, spoken by Him unto my father David are accomplished. He has chosen Jerusalem as the residence of his name, and the ark of the covenant as a stable abode."—Then the king approached the brazen altar in the middle of the grand court, and, bending his knee, he exclaimed with uplifted hands, "O! Eternal, God of Israel, is there ought like thee from the height of heavens to the depths of the earth? Thou art most faithful to those who keep thy word. Thou hast promised unto my father David that his sons should inherit his throne if they walk steadily in thy commandments; lead them, O Lord, that they always do so. Does the Lord dwell on the earth? No, the heavens of heaven cannot contain thee; how could then this house which I have built for thee? But turn a propitious ear to thy servant and to thy people Israel, whenever we shall repair to this edifice to worship thee. Hear us in that hour, and forgive our transgressions. When any man shall have wronged his brother, and he clear himself with an oath at this thy altar; O, Lord, vindicate the truth of that oath here administered. Mete out unto the perjurer according to his deserts, and protect the innocent. If Israel be overcome by

an enemy, on account of his sins, and he return unto thee, invoking thy name—then forgive thy people, O Lord, and vouchsafe to re-instate it in the land thou hast given to our fathers. When the heavens shall be shut up and the earth shall lack rain; when the land shall suffer famine, death, sterility, invasion sickness, or any other evil; then hear, O Lord, the prayer of every one of thy people who shall lift up his voice unto thee, or who shall stretch out his arms towards this house in the agony of his heart—forgive them at that hour, and give to every one according to his merits; for who knows but thee the inmost parts of man? And when the stranger, who is not of the children of Israel, shall come from a distant land to send up his prayer to thy throne, then look upon him favourable from the height of thy majesty; may thy benignity grant him the cravings of his heart, that all people may know thee and worship thee, even as we do!"

"When by reason of human weakness the children of Israel shall cause thy just wrath, and thou shalt deliver them up to their enemy, that he hold them captives—be it in a neighbouring land or in region afar off—if they repent of their sins, if they turn their thoughts towards thee, and their looks towards the land thou hast bestowed upon their fathers, towards the city thou hast chosen, towards the house I have built for thy name: then hear them, O God, maintain their rights, and awaken feelings of pity in the hearts of those who hold them captives, that they be moved in favour of thy people."—And Solomon arose, but with outstretched arms he continued to give his benediction to the assembly: "Let us bless the Lord who has granted us repose! Not one of the blessings foretold in his name by his servant Moses, has failed us. O that he watch over us, as he

did over our fathers, that he direct our hearts to keep us in the way he was pleased to mark out for us, that we execute faithfully the precepts, the statutes, and the laws of his holy covenant. O that my words and supplications be ever before him! that he maintain for ever and ever, according to the wants of the moment, the rights of his servant, and the rights of his people Israel."

It heightens the respect every enlightened reader must feel for the sublimity of the thoughts contained in that dedicatory prayer, to consider that those words were pronounced about the year of creation 3000; about 1000 years before the Christian era; 487 years after the exit from Egypt; 184 after the reputed taking of Troy; 243 years before the foundation of Rome.

The temple of the Hebrews suffered as many vicissitudes as the law of which it was the repository, as the people whose welfare was so strictly connected with its existence. At times it was forsaken by its votaries; at others, generally after a series of disasters, it encompassed dense congregations of zealous supplicants. Shishac, king of Egypt, pillaged the sacred edifice; Joash, king of Israel, committed the same sacrilege. Ahaz, king of Judah, disheartened by the reverses he owed to his misdeeds, but which he attributed to the impotence of the God of Israel, adopted the worship of the gods of Syria, of whose power he had conceived a high idea; he shut up the temple of Jerusalem, and erected altars to his idols in every part of the kingdom. The fervour of king Hezekiah restored the adoration of the most High to its pristine rank in Judah; but his very successor, even his son, Manasseh, forsook the laws of his father, and carried his impiety to the shameful degree of dedicating altars to his false gods within the walls of the Solomonian temple. Only to-

wards the end of life his conscience smote him with having relinquished the divine law: he repented, but died before an amelioration could be effected in his dominions, whereupon his son Ammon followed the fatal example in which his father had lived, and completely overthrew the altar of the God of Jacob, in whose stead he set up the Phœnician images. Not so his son Josias: this worthy descendant of David, turned with a vigorous hand to the removal of the evils which afflicted his land. The entrance to the sanctuary of the Word was polluted by a chariot dedicated to the sun: Josias hurled it from its pedestal; broke down the groves and altars in all the cities within his dominions; penetrated into the temple consecrated to the golden calf, which Jeroboam had caused to be made and worshipped at Bethel, with the intent of destroying the unity of Judah and Israel. Josias left not a vestige of that idolatry; and on his return to his capital he ordered the temple to be repaired, and the service to be revived. A fortunate circumstance concurred to aid his efforts in the cause of the pure worship of the Eternal: the book of laws, written by Moses, which had been neglected and lost during the preceding reigns, was found by the then high priest, Hilkiah, and laid before the king. The event made a deep impression on the sovereign, who himself read the whole of the law to the assembled people. But the deeds of that king are the last of a consoling nature in the history of Jewish monarchs. Evil was heaped upon evil, one crime followed another, till divine justice let loose upon the ungrateful Hebrews the warlike tribes of higher Asia, who, in the year 588 before the Christian era, laid low the noble monument of Jewish piety, and flung firebrands into the Holiest of Holies.

After the return from the Baby-

lonian captivity, the second temple was raised on the ruins of the first, and partly after the same plan, its recollection being still dear to the people. Esras and Nehemiah celebrated its inauguration with appropriate dignity, seventy years after the destruction of the former temple, notwithstanding many interruptions, which their patriotic undertaking suffered ere they had the joy of seeing it brought to perfection. At about the same time, the two most important states of profane antiquity witnessed mighty revolutions in favour of liberty. The annihilation of the tyranny of the Pisistratidæ at Athens, through the heroic exertions of the faithful friends, Harmodius and Aristogiton; and at Rome, more illustrious still, the expulsion of the house of Tarquin by the stern republican, Brutus.

The second temple was destitute of the sacred fire and of the ark, which Jeremiah is said to have secreted, the one in a very deep well, and the other in the cave of Nebo, to which no one knew an aperture. Simon the just, high priest over Israel about the year 300, fortified Zion, after it had been profaned by the Egyptian king, Ptolemy Philopator. Heliodorus, of Syria, attempted to force an entrance into the temple treasury, and to spoil it of the money destined for the maintenance of the widow and the orphan. But the treatment he met with was adequate to his designs; he had scarcely stepped over the threshold of the chambers of charity, when three angels, one in the shape of a knight, and the other two in the semblance of simple warriors, but all three supremely beautiful, and particularly most vigorous, seized the illustrious robber, and inflicted the degrading punishment of flagellation on his richly apparelled body. The king, Antiochus Epiphanes, of Syria, pillaged and defiled the temple in an out-

rageous manner, about the year 170. This was the signal for a *levée en masse* of the whole nation: they eagerly flew to the standard of Judas Maccabeus, the descendant of Aaron, who fearlessly entered the field against soldiers who fought after the tactics of the great Alexander—and he put their multitudes to the rout.

In the year 164 the land enjoyed repose, and the temple was again purified and dedicated to the God of hosts. The immediate successors of Judas Maccabeus lived in times of warfare: they saw the necessity of securing the temple by fortifications against the armed hand of the enemy. A strong tower was founded at the north east of the building, and received, in later times, the name of Fort Antonia. It required the skill of the great Pompey to reduce it in the year sixty-three, when that Roman commander declared himself in favour of Antipater and Hyrcan II. against Aristobulus, the latter king's brother. Notwithstanding the military genius of the conqueror of Mithridates, notwithstanding the civil war which the contending parties had kindled in Judea, the Roman armies made use of a stratagem rather than to attack the Jews when these might be expected to offer resistance. The Sabbath-day was fixed by Pompey as the day of assault on the citadel, this having been represented to him as the day most propitious to his plan, on account of the total discontinuance of work on the part of the Hebrews. Accordingly, while the congregation were at prayers within the temple, and the Levites administered their peaceful office, the tucket sounded to the charge. No stir betrayed an alarm in the devout Israelites. Every man proceeded with his pious occupation; and after the land had long been a Roman province, and the inhabitants of Jerusalem paid tribute to

the mistress of the world, the Roman soldiery expressed the astonishment they felt, on witnessing the more than human indifference, with which every Hebrew suffered his own mutilation, and the carnage of his brethren; while the whole people, so formidable in the breach, imperturbably bowed before the altar. If such supineness was extreme and uncalled for on the part of the Jews, the want of humanity displayed by the legions of Rome in thus slaughtering defenceless men, whose bodies were wrapped up in the bordered tunic of the temple service, instead of being clothed in steel, causes us to despair of ever seeing a thoroughly civilized nation; for those were not the times of barbarity for Rome, which could then boast of a Cicero, a Brutus, and a Cæsar, and had a Cato living within her walls.

The treasures of the holy edifice attracted the insatiable Crassus, who, on his ill-fated march against the Parthians, neglected not to pillage the temple of the Jews on his road to death. More formidable than ever, and yielding it in nothing to former periods in point of magnificence, the temple rose under the hands of Herod. That king erected it on a much vaster and more tasteful plan, surrounded it with porticos and arcades, without diminishing its strength as a fort. To enlarge the area of the building, the Maccabees had rased a part of Mount Acra, on the western side, while on the eastern edge, and on the south, terraces were thrown up and supported by exceedingly strong walls. But immense as the fortifications were, impregnable as the ramparts appeared to be, they yielded before the military skill of Titus, who was unhappily aided by the sanguinary dissensions which covered the interior of the temple with Hebrew blood, shed

by the hands of Hebrews. The ninth day of Ab, (the tenth of August,) in the year seventy-one after the Christian era, witnessed its downfall by the hands of the Romans, on the very day of the same month on which Nebuchadnezzar had ruined its predecessor. Hadrian, to wound the Jews to the quick, raised altars to Polytheism in the new town called *Ælia-Capitolina*, on the place formerly occupied by Zion. Two centuries afterwards they were overthrown by the exertions of Constantine and his mother Helena, who, in the year 326, appointed Jerusalem to be the centre of Christianity. The emperor Julian, indignant at the puerile disputes which tore his dominions, and were fomented by the doctors of the new creed, strove to support its rival, and promised to reinstate Judaism into its ancient possessions. His death, rather than pretended globes of fire spouting from the earth, put an effectual stop to his plan. The worship of the Trinity remained victorious in the city of Zion until the year 615, when the son-in-law of Chosroes II. king of Persia, grandson to the far-famed Chosroes the Great, invaded Palestine, and carried Jerusalem. The emperor Heraclius saved the holy city from the idolatrous worship of Mithra, and the still more insupportable intolerance of the Magi, after a possession of only twelve years enjoyed by the Persians. Nor were the Grecians long happy in the occupation of the land of the Jews; for as early as in 636, consequently only nine years after the reconquest of Jerusalem by Heraclius, a nation long known, but never dreaded, broke forth across the deserts of Stony Arabia, and poured its enthusiastic and fresh numbers over the land of milk and honey. Never was such fury known in combat; never such implacability after victory. Who-

ever would not pay tribute, or adopt a doctrine never heard of before, became the prey of the sword. The cross was torn from the battlements of Jerusalem, and the crescent glittered from every pinnacle. The caliph Omar laid the foundation for a mosque, on the site which had maintained its character of sanctity during the vicissitudes of so many generations; and Abdal-malek, son of Mervan I., greatly embellished it, and raised Solyma to the rank of a holy city, which, in conjunction with Mecca and Medina, claimed the veneration of the faithful. Nor could the land have rest after it had passed into the vigorous hands of the caliphs: hordes of variously named Turks, the Fatimite Arabs, (thus called after Fatima, the daughter of Mahomet,) alternately took, lost, and reconquered Jerusalem. And now, to complete the diversity of chances, the Occident rose in a threatening

posture against the East. From the golden Orient, the children of Ismael had carried their glory and their impetuosity into the very heart of Gaul. The most stable thrones shook at the approach of the Saracens: nations of warlike temper were brought to obey the hardy Arab; and it was at one time doubtful whether the turban or tiara should become predominant in Europe, when an itinerant monk, Peter the Hermit, piled Ossa upon Pelion against the tower of Mahometan strength, and shook it with terrible but transitory force. In the month of July, 1099, the chivalrous Godfrey de Bouillon, at the head of an enthusiastic and well appointed troop of crusaders, leaped over the battlements of the Hagarenes, and again, under the chaunting of Te Deum, and the acclamations of thousands, subjected Jerusalem to the holy father at Rome.

T. T.

(*To be continued.*)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(*Continued from page 77.*)

CHAPTER XXIX.

HAVING thus far elucidated these preliminary but requisite points, namely, 1, the omniscience of the Deity; 2, man's free choice; 3, providence or the divine superintendence of terrestrial affairs; 4, the efficacy of prayers; and 5, of penitence; we now proceed to acquit ourselves of the obligation we have contracted in the introduction to this our fourth division, and to examine the third fundamental principle of the divine laws, namely, rewards and punishments which form the end and aim of these laws. To explain this our last assertion, we say, that although the worshipper from love does not at all occupy his mind with thoughts of reward or of punishment, because he is actuated

by no other motive or purpose than to accomplish the will of the object beloved—in which sense our Rabbies of blessed memory say in the Mishna, "Be not like servants who serve their master on condition of receiving a recompense. But be ye like servants who wait upon their lord without stipulating for or expecting any reward." (*Mesecheth Aboth* i. 3);—although this is true, we are not thence to infer that there actually are neither rewards nor punishments. On the contrary, the intention of the Tanai, whose maxim we have just quoted, is that the worshipper from love is not to worship out of a desire to be recompensed or a dread of punishment, although he is bound to believe that there is a reward appor-

tioned to the faithful who fear the Deity and obey His sacred will; for however great that reward may be, it will not bear comparison with that perfect devotion, which, free from every selfish admixture, resigns itself altogether to the will of the object beloved. The worship which is possessed of such perfect purity, is that true worship which enables man to attain the perfection of the purpose for which he was created, in which attainment consists the highest recompense bestowed by the divine laws.

As this perfection of purpose, for the acquisition of which the divine laws were instituted, is altogether different from the object aimed at by natural laws, which we have fully proved in the ninth chapter of our first division*, we have accounted it as one of the three fundamental principles which are essential to the divine laws. But although, from all that we have hitherto said, and from the illustrations which we shall offer, it is quite clear that we are in the right, when we maintain that the principle of rewards and punishments is a fundamental one, and indispensably essential to the divine laws, we do not mean to deny that great difference of opinion exists on this subject; and that the question has been variously debated; first, whether there are any rewards or punishments at all? and, secondly, if there be any, whether they are altogether corporeal and awarded in this world; or altogether spiritual, awarded in the world to come; or partly corporeal and partly spiritual? The difference of opinion thence resulting has thus formed four different classes, whose belief on this subject, corresponds with one or other of the above views. One class believes that there is no reward or punishment whatsoever, either spiritual or corporeal; a second class maintains the reverse, and

asserts that there are rewards and punishments both spiritual and corporeal, while a third class asserts that they are but spiritual; and the fourth, that they are but corporeal. The cause of this diversity of opinions, is to be traced to the differing notions which men entertain respecting the qualities of the soul. One opinion is, that the soul of man is nowise superior to that of other animals, but that man is gifted with greater faculties of invention than the beasts, by means of which faculties he is enabled to make those discoveries, and pursue those occupations, which are necessary for his well-being and comfort; as in like manner we find that among the brute animals some are more highly gifted than others. The consequence of thus assimilating the soul of man to that of other animals, is, that there can be no reward or punishment either spiritual or corporeal; for those who adopt this opinion, say, that man is cast forth and abandoned to chance or accident like all other animals, as the Deity did not bestow on man any more than on brutes, an individual purpose, but is only careful to preserve the species. This opinion, however, has already been completely knocked on the head by philosophy, which proves that there is no similarity between the souls of men and those of all other animals. For in brutes the power of discernment is but partial, extending no further than what is directly within the reach of their senses; whereas the powers of discernment in man embrace the whole, and penetrate even into matters which are not within the immediate reach of his senses; distinguishing that which is essential from what is accidental, which other animals are incapable of doing. These and many other reasons, prove the great difference between the human and the animal soul, and lead us to the conclusion that it

* Vide Heb. Rev. Vol. I. p. 21.

is impossible man should have been placed without some special purpose peculiar to himself in the scale of creation, as we have fully explained in the second chapter of our third division. Thus although all other animals should not be intended for any particular purpose, and consequently are incapable of attaining to any perfection of a purpose, it is an absolute and necessary consequence, resulting from what we have already stated, that the case must be quite the reverse with man. Therefore, also do divines most strongly repudiate this levelling opinion, which degrades man by equallizing him with the brutes of the field; and maintain that there must be rewards and punishments adapted to the body in this world, and applicable to the soul in the world to come; and that both are necessary consequences of the cognizance which divine providence takes of human actions.

The second opinion, is that of those who grant that rewards are bestowed, and punishments inflicted, on man, but that these must be corporeal only. For according to their opinion, the soul of man is superior to that of other animals, inasmuch as it is gifted with reason, by means of which, and according to its greater or less degree of force, the divine spirit actuates the soul. But as the superiority which is thus assigned to the soul is not real but borrowed, not essential but conditional, they go on to say, that the union of body and soul is indispensable thereto, for when that union is dissolved, the soul ceases to be. This opinion has misled many sophists and rhetoricians who assert, that the soul does not possess any perfection whatsoever independent of the body. It has likewise seduced into error the sects of Zadock and of Baithos, who believe in the law of Moses, and acknowledge the superintendence of providence, but

maintain, that rewards and punishments are but corporeal, and take place in this world (as is fully set forth in the Talmud treatise, *Aboth de Rabbi Nathan*), and that there is no spiritual reward whatsoever granted to man after his death. In support of their belief they adduce the law of Moses, in which, according to their opinion, no mention whatever is made of spiritual and eternal felicity, but all the rewards promised are corporeal and temporal. The basis, however, on which these men found their opinion, is the belief, that the soul is composed of various faculties, such as nutrition, sensation, desire, imagination, and reason. And as it is plainly perceived, that all the other faculties or powers of the soul are lost, when the union between it and the body is dissolved, these men infer, that the power of reason also departs from the soul, which, consequently, remains divested of all its faculties, nowise superior to that of the brute, and that as the one dies, so the other dieth. But this basis has already been demolished by the greatest philosophers, who all agree in maintaining, that though the powers of the soul are manifold, yet the soul itself is single in its essence, as we have fully explained in the eighth chapter of our second division.* Therefore it does not follow, that the dissolution of the body must likewise involve the cessation of the soul any more than the loss of the imaginative faculty must of necessity occasion that of the nutritive powers. That the body is the vessel in which the action of some of the soul's faculties is made apparent, and that when the vessel is destroyed, these faculties, such as nutrition and sensation, cease to operate. But it does not thence follow as a necessary and unavoidable consequence, that the essence of the intellectual soul should also

* Vide Heb. Rev. Vol. I. p. 107.

cease to exist. For the existence of intellect does not depend on the body, like other corporeal faculties; but, on the contrary, it is proved, that reason grows stronger after men's fortieth year, when his corporeal powers begin to grow weak. These and many other proofs have been adduced by philosophers (with such force and perspicuity as to render them incontrovertible), who completely refute the opinion, that there is any similarity between the soul of man and that of the brute. But as it is not our wish to fatigue the mind of the reader on a subject so abstruse, we will only quote the argument of Maimonides, in his commentary on the treatise *Aboth*, where he proves, that Zadock and Baithos are wrong in their opinion: "We apply the word 'soul' indiscriminately to the souls of men and those of all other animals, although each species has its own peculiar soul, the faculties of which must also be peculiar to itself. And though a similarity observable in the operation of these peculiar and distinct

faculties might induce us to class them together as resulting from the same species of soul, our doing so would be an error," &c.* This argument fully proves, that the soul of man is altogether dissimilar and distinct from that of the brute; and as it is admitted that the soul of man is superior, we justly infer that it does not depend for its existence on its union with the animal body, but continues to exist after that union has ceased, although the souls of other animals perish with their bodies. But with respect to the assertion of Zadock and Baithos, that spiritual rewards are nowhere mentioned in the law of Moses, we reserve our reply to that opinion to the thirty-ninth and fortieth chapters of this our fourth division, when they will enter into the regular plan of our work, and in the order due to the different subjects of which we treat; when we trust, by the divine aid, to prove that these men (Zadock and Baithos) are altogether mistaken.

(*To be continued.*)

IV. TALMUDIC TALES.

SIMON the just, the last survivor of the illustrious men who formed the great assembly, and high priest in Israel, was wise as he was pious, zealous to maintain in its purity the worship of his God, and the precepts of his holy law; but equally zealous to promote the happiness of every member of that community over which he presided, by encouraging them in the practice of virtue and obedience to the law, and by checking, as much as in his power laid, that tendency to hyper-sanctity which but too often engenders bigotry and superstition. Therefore, he always strove to prevent men from taking upon themselves penances or observances not commanded by the law, and to

dissuade them from lightly performing vows which the revealed will of the Deity did not require of them. Accordingly, in an assembly of Rabbies he could assure his colleagues that he had never partaken of the sin-offering which the law requires of the Nazir†, but that he always made

* For the remainder of Maimonides' argument, vide Heb. Rev. Vol. I. p. 111.

† נזיר, or "Abstinent," is the designation which holy writ gives to him who voluntarily takes upon himself the vow of abstinence, the precepts respecting which are contained in Num. vi. 3. Throughout the duration of their vows, they were to abstain from wine, and whatsoever grows on the vine; were not permitted to approach a corpse, or to cut their hair; but at the expiration of the vow, their hair was cut off, and

use of every argument in his power to induce the Nazir to reflect ere he lightly pronounced his vows. "There is but one instance," he said, "in which I departed from my usual practice, and not only approved of the Nazir's vow, but also partook of his sin-offering." And he related : "There once came a youth of transcendent beauty—whose noble and intellectual countenance seemed the index of a pure mind, and whose beauteous hair flowed in natural ringlets over his shoulders—and expressed his desire to pronounce the vows of a Nazir. 'I was astounded,' said Simon the just, and I exclaimed : 'What, young man ! hast thou lost thy senses ? What ails thee, that thou desirest to ruin thy health, and deprive thyself of thy natural and beautiful ornament, thy hair ?' 'I wish to be good,' replied the youth : 'my hair is an obstacle in the way of that wish, and therefore I am desirous to take the vows.' 'My attention,' continued Simon, 'was excited, and I listened in silence while he continued :' 'From my earliest infancy I have tended the flocks of my father ; I loved God, my parents, and my fellow-creatures, and was contented and happy in my mind. But one morning I led my flock to a brook ; my eye enjoyed the beauties of nature, while the animals under my care refreshed themselves with the cooling beverage. But suddenly my eye, struck with admiration, rested on the liquid mirror. I beheld the image of myself. 'Silly boy, dost thou not know thyself ?' was the insidious whisper of vanity. I stood gazing on myself, and sensations, to they had to bring a sin-offering. The Talmud says (*tr. Nazir*) : "They were to bring a sin-offering, because they had sinned, inasmuch as they had, through their abstinence, afflicted their bodies without a sufficient cause. For he who needlessly fasts even one day is called a sinner."

which till then I had been a stranger, arose within me. Lost in admiration of my own beauty, my enraptured eye was fixed on the watery surface, while I stood playing with the locks of my hair. Alternately I let them fall over my shoulders, or saw them floating on the air, as the wind played around my temples. While my rapture was at the highest, a skipping lamb approached to drink. It sipped a little water, the calm surface of the brook became troubled, and my image vanished. With a dreadful imprecation, such as till then had never defiled my lips, I struck the poor lamb with my staff, and drove it away. Patiently it retired, and stood afar off, trembling and in a posture which seemed to reproach me with my injustice and cruelty. The sight restored vigour to my better feelings, and my conscience alarmed, addressed my beautiful figure and said : 'Worthless wrapper, forget not thy origin or thy end. Know thy trifling beauty is transient and perishable, but the stigma of the deed thou now hast been guilty of is lasting, and such as thou wilt not soon blot out.' Contrition gnawed on my heart. I burst out in tears, and weeping, I vowed physically to humble that which had well-nigh morally destroyed me. I therefore wish to take upon myself the vows of a Nazir. The hair which excited my vanity shall fall under the scissors ; and the roses of my cheeks shall become blanched through abstinence. For I wish not to be beautiful, but good.' With these words the youth ended his narrative ; but I embraced and blessed him, while I exclaimed, 'O ! that many like thee in Israel might, with motives as pure and praiseworthy, take upon themselves the vow, which I now shall be happy and pleased to hear thee pronounce.'"

V. CHRONOLOGICAL STATEMENT OF THE MOST REMARKABLE EVENTS IN JEWISH HISTORY, FROM THE DAYS OF ABRAHAM TO THE PRESENT TIME.

(Continued from page 80.)

642. XVI. Josiah **יִשְׁיָהוּ**, succeeds his father Amon, in the eight year of his age, and reigns prosperously thirty-one years. Restores the ancient laws and institutions of the country.
624. The temple at Jerusalem is repaired, and the original code of laws written by Moses is found by Hilkiah, **חִלְקִיָּה**, the high-priest.
611. War with Egypt. Josias is mortally wounded in the battle of Megido, near mount Carmel, and dies. The victor Pharaoh Necho (Nekos) takes Jerusalem. Zephaniah, **צְפַנְיָה**, the prophet, author of the book which bears his name. Huldah **חֻלְדָּה** the prophetess.
611. XVII. Joahas **יְהוֹאָחָז**, a younger son of Josiah, is elected king by the nation in preference to his elder brothers, and reigns three months. Dethroned by Necho, who carries him to Egypt where he dies. Judah subject to an annual tribute of 100 talents of silver, and one talent of gold.
610. Jehojakim, **יְהוֹיָקִים**, whose name till then had been Eljakim, **אֱלִיָּקִים**, the eldest brother of Joahaz, is appointed king by Necho, as whose tributary vassal he reigns eleven years. The tribute is raised by taxes.
- Jeremiah, **יֵרֵמְיָהוּ**, the prophet-priest, author of the book bearing his name, and of the elegies known by the name of "Lamentations," **אֵיכָה**. According to the Talmud the greater part of the books of "Kings" is likewise written by him. Uriah, **אֹרִיָּה**, the prophet, whose writings have not reached us, is put to death by order of the king.
- Idolatry, through which the people became tempted to renounce the ancient institutions so essential to their welfare, and moral corruption, which enervated and destroyed the force of the nation, hasten the decay and fall of the state. Incapacity of the reigning monarchs, political faults, and the rapid rise of the Chaldeo-Babylonian power, accelerate that fall.
606. First invasion of the Chaldeans under Nebuchadnezzar, who defeats Necho, king of Egypt, at Karchemish, (Circesium.) Jerusalem surrenders without resistance, and Jehojakim becomes a tributary vassal of Babylon, whither the sacred utensils, and many noble youths, (among whom the prophet Daniel, **דָּנִיֵּאל**.) are carried. Commencement of the Babylonish captivity, **גְּלוּת בָּבֶל**, A. M. 3320.
599. XIX. Jehoiachin, **יְהוֹיָכִין**, likewise called Jechoniah, **יְכֹנִיָּה**, a son of Jehoiakim, succeeds his father, and reigns three months and fifteen days. Seeks to relieve himself from Babylonish subjection by means of an alliance with Egypt.
- Second invasion of the Chaldees; Jerusalem is taken. The king (who only regains his liberty after a thirty-seven years incarceration), together with his family and court, 2000 of the principal nobles, among whom the priest and prophet Ezekiel, **יְחֻזְקָאֵל**, 7000 warriors, and 1000 artizans, are carried away as captives, and the greater part of them located on the borders of the Chaboras.

599. XX. Zedekiah, **זְדַקְיָה**, Jehoiachin's uncle, is placed on the throne by Nebuchadnezzar, king of Babylon, whose tributary vassal he becomes. He reigns eleven years; a weak and indolent monarch, governed by the advice of bad and incompetent counsellors.
589. Zedekiah enters into alliance with Hophrah (Apries,) king of Egypt; refuses to pay tribute, and renounces his allegiance to the king of Babylon.
- Third invasion of the Chaldees. The whole of Judah submits to them, with the exception of Jerusalem, which, contrary to the advice of Jeremiah, offers resistance, and is besieged.
588. After a year and a half siege Jerusalem is taken, (on the ninth day of Thamuz, A.M. 3338.) Zedekiah seeks to escape, but is caught and carried before the king of Babylon, who puts his children to death, deprives him of his eye-sight, and sends him with his subjects as prisoners to Babylon. The temple and the palaces are destroyed, from the seventh until the tenth day of Ab, and the walls of the city are utterly demolished.
587. Some few of the poor inhabitants of Judah are permitted to remain and cultivate the land. Gedaliah, **גְּדַלְיָה**, appointed to be their chief by the king of Babylon, is assassinated. The remnant of the people emigrate to Egypt. The desolate and uninhabited country remains fifty-two years under Babylonian domination.
- The Jews in Babylon are not treated as captives, but considered as colonists. They are left at liberty to pursue, at their own option, such avocations as they consider most advantageous to themselves. Many of them resume their former occupations as agriculturists and herdsmen. Not a few carry on trade, or maintain themselves as artizans, while some youths of noble families are educated at the cost of Nebuchadnezzar, king of Babylon, who destines them to fill offices in his court and household, and also in the various departments of state. Among the young nobles Daniel, **דָּנִיֵּאל**, and his three associates, Haniah, **חַנַּנְיָה**, Mishael, **מִישָׁאֵל**, and Azariah, **עֲזַרְיָה**, hold the foremost rank. At a public examination, held in the presence of the king himself, they are found to excel not only all the other youths of their own nation, but likewise the young Chaldeans who had been educated with them. The king receives them into favour, and appoints them to distinguished offices.
580. Nebuchadnezzar conquers Egypt, and the Jews who had taken refuge there are likewise subjected to Babylonian domination.

(To be continued.)

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No. 59.

I. THE CHARACTER OF HEBREW LEGISLATION.

NUMEROUS circumstances, of natures as varied as the manifold phases of sublunary events, tend, whether dependently or independently of the nations themselves, to accelerate or to check their progresses. The chief principle of re-action in the march of improvement of any particular people appears to be that general decree of Providence, that all classes of mankind are to advance simultaneously (of course in the widest sense of that term). Hence, nations that appeared for a time to outrun all the rest of the species with great strides, have suddenly been opposed by some mighty barrier, or even suffered a total dissolution, in order to allow their competitors to arrive at the same point of the course. Hence, every nation may claim pre-eminence above the others at some particular epoch, in some especial branch of human excellence: and hence too, no nation is free from a time of reproach, none but has, at one time or other, suffered a retrograde movement. This is also the reason why the opinions entertained of a nation may be equally on good grounds both favourable and condemnatory, according to the various periods of the existence of that nation alluded to—a complication, which it is the task of history to unravel.

The progresses, achieved by the Hebrews in one especial province of human intellect, were so rapid, being contemporary with their first step in the world in the shape of a nation,

that the greatest men of all ages and countries agree to call it an exception from the generally slow march of human understanding, only explicable by the direct interposition of the Deity; since even the modern world, with its immense advantages, derived from experience and circumstances, can scarcely be said to be on a level with the spirit of wisdom embodied in the laws of the Nomadic Hebrews. If we represent to our imagination the different people that filled with fame the infancy of our earth, and allot unto every one a banner characteristic of the institutions of each respective nation, we should find on those of the Hindoo and Ethiopian the inscription, "Priests, casts, mysteries;" to which Egypt would add, "Science, industry; Babylon, luxury, voluptuousness." Athens decorated her standard with the honourable device, FINE ARTS; Sparta fixed on hers, in letters of iron, PATRIOTISM; Sidon, Tyrus, and Carthage wrote in golden characters, COMMERCE; Rome displayed her black flag, whereon was written, in the colour of blood, WAR and DOMINION. Many other streamers would wave with inscriptions of various design, such as metempsychosis, transmigration of souls, elyseum, paradise, tartarus, hell, and many more resembling these, either in name or meaning. But the standard of Israel would unfurl, and on it you would read, in characters of pure white, the significant word, LAW, surrounded by

PEACE, ABUNDANCE, LONG LIFE, HAPPINESS. That is the standard the nations of modern Europe bestir themselves to fix on the ramparts of their constitutions ; for under its shelter shall we find every thing that is desirable and true among all the other devices.

Solon boasted of having given the Athenians as good laws as they were able to receive. No such relative position has been assigned to the code of the Hebrews. The spirit of Hebrew legislation is the fountain of absolute law, Justice, with its eternal and immutable attributes. The principles there consecrated are suited to all times and all climates, rest on the very nature of human existence, and ensure to every man the faculty of satisfying his real wants. The next step was to organize a people as guardians of those universal principles of justice ; and, finally, it was the task of the legislation to dictate statutes adapted for the peculiar position of that people, and in accordance with the course of the times. The books, which served, and still serve, as the repository of those fundamental ideas, have arrived in triumph at their destination : they have been the means of spreading knowledge among the benighted inhabitants of previously wild regions ; they have been adopted by all the nations of the present day, that may lay claim to civilization. And, however the spirit of the laws has been turned to suit the purpose of such as recognized their authority, Mosaism is still extant, and remains the living protector and preserver of the letter of that code, constituting an opposition which might for a time be oppressed and silenced, but the roots of which are beyond the reach of all human efforts, and sure to bud again when the first congenial ray penetrates through the clod that keeps them down.

In the plains of Moab, Moses

recapitulated in the ears of the whole people, the fortunes and reverses they had experienced during the last forty years ; he repeated to them the laws of their constitution ; made them renew, with one voice, the oath of allegiance to their law, and the promise of living unitedly ; inspired them with courage for the conquest of the land they were about to enter ; and published, with prophetic words, the future destinies of his brethren. A resumé of that repetition of the law, according to the natural process from principle to developement, is the subject of our research.

The universal and absolute existence we call the Divine Being, God, Adonai (the Tetragramma).

The political existence, which comprises every thing existing within it, is the people of Israel. In other words, the Hebrew nation is one, and indivisible ; that unity is called Israel, and consists of twelve tribes or provinces, subdivided into districts or communities.

All Hebrews are brethren ; affiliated strangers become brethren ; aliens, who,—without taking upon themselves the observance of the whole law,—wish to dwell among the Israelites, are looked upon and treated as friends.

The Hebrew acknowledges the sole supremacy of the law ; allows no absolute power to any particular individual, nor to any particular class. Whatever the law does not forbid, he is at liberty to do. He can only be held to perform what the law enjoins.

The law is political truth, known to the intellect of some men, but put in action by the will of all. It is composed of absolute principles which receive a relative application.

Every Hebrew may aspire to the public functions for which he is qualified by his intellectual faculties. The only legal conditions for the eligibility of an Hebrew to any

public office are knowledge, wisdom, and a good reputation. Every functionary is responsible to the people for his conduct.

Public officers are, 1. The elders of the grand council of Israel, (*Zikne Israel*,) the real heads of the nation. It is their duty to convey the actual word of the Eternal in the daily arrangements of public order; to explain the law, as well in matters of political and civil, as in those which treat of ceremonies and rites, commonly called religious. This council is empowered to punish treason against the law of the land, to institute the high-priest, and to call him before a tribunal, if his misconduct should render it requisite. 2. The elders of the tribes and of the cities, (*Zikne Earim*,) who fulfil the same duties on a minor scale in their own districts, as does the grand council for the whole nation. 3. The chiefs of the public force. (*Sarim*). 4. The ordinary judges. (*Shophetim*). 5. The civil officers, or men of authority. (*Shoterim*). 6. The prophetic orators. (*Roim* or *Nabiim*). 7. The Levites and priests, (*Leviim* and *Cohanim*,) to whom it is hereditarily bequeathed to be guardians of the law, to procure publicity at set epochs to its dictates, and to officiate before the altar.

The authority of the supreme judge, (*Shophet*), or consul for life—who directs the military force of the state, and sometimes takes the presidency in the senate—can only become dictatorial in time of war. This dignity can be abolished to make way for the authority of a king at the wish of the whole nation.

The king (*Melek*) is proposed by the grand council of the elders, confirmed by the sacerdotal magistracy, and enthroned by the people. He has not the power to exact imposts from the people by an arbitrary decree of his own caprice; he is warned

from addicting himself to luxury, and from raising himself proudly above his brethren. He is enjoined to read daily a part of the law, so that he may execute it faithfully. If he violates the constitution knowingly, he forfeits the crown.

Work and activity are binding injunctions upon every Israelite. Their relative position, as well as a rightly understood interest, incline them towards agriculture as a favourite occupation. Its immediate followers are industry and commerce.

The division of land is accomplished by lots, proportioned to the numbers of which each tribe and each family are composed.

The principle, according to which the children of Levy have been divided among all the other tribes, commands that no particular portion of land be assigned to them; but that family is indemnified by a revenue allowed from the twelve remaining tribes. Thus the material interests of the sacerdotal tribe are dependent on a good understanding with the whole people, and compel the Levites to pay due care to the conservation of the law, which guarantees to them their rights and their existence.

To preserve the principle of equality, precautions are taken against the accumulation of property in the hands of individuals, by perpetual division of lands; patriotism, love of the laws, and happiness, being by this measure diffused through all classes of citizens. The right of pronouncing over life and death is enjoyed by the nation only. The accused are judged by their peers publicly. More than one witness, and all of known probity, are necessary for the establishing of a fact which may endanger the life of a citizen. The system of defence as unlimited as the ends of justice admit.

The law, however severe in principle, prescribes for its application

numerous conditions which tend to counterbalance that severity.

The ordinary judges, chosen by the people, decide on all questions which relate to private interest, and on all crimes. The civil officers, or men of authority, act as the police in their cities, and conduct the witnesses and culprits before the magistrates. High questions of difficult nature are carried before the civil council, and thence to Jerusalem.

Every Hebrew takes arms from twenty years of age. The officers are proposed by the citizens, and appointed by the commander, who may reward by promotion such of his warriors as attract his notice by their valour.

Necessity prescribes a conquest, which, when once completed, ceases to belong to the body of the law. The events of that war of conquest cannot be appealed to as justifying precedents for ulterior undertakings of a similar nature.

By that conquest, the Hebrews take their rank among nations. They establish friendly and commercial relations with other powers: they send and receive ambassadors. The wars thenceforth undertaken by the Hebrews, are ever to bear the character of necessary defence. If the enemy appears in overwhelming numbers, and demands a tribute, the Israelites will yield, rather than shed their blood in a strife, the result of which is hopeless; but if the enemy threatens with destruction the law of the land,—the liberty of the people, then, however innumerable his masses of infantry, of horses, and chariots, no choice is left but to resist, conquer, or die.

The Hebrew who settles in a foreign land, is bound to seek his own happiness in the happiness of the people among whom he dwells.

The increase of population in a land, is the consequence and the proof of its wise legislation. The

number of inhabitants becomes multiplied by an abundance of the necessities of life, and by that security which is the produce of general activity and a wholesome administration of the laws. An abundance of every thing desirable is, on the other hand, the result of a progressive population.

Celibacy is reprov'd; paternal authority has its limits, and ceases at the age of virility.

The women are citizens, in the full sense of the word, and are subjected to various especial laws adapted to their particular nature, and rendered imperative by the climate they are called to inhabit.

The written laws of morality enjoin the adoration of the Eternal; a continual searching after his word, which is the expression of right, reason, and popular utility; patriotism; a knowledge of the national laws; an utter abhorrence of slavery and of the superstitious customs of that epoch; mutual attachment between the citizens; utmost benevolence towards the stranger; positive tolerance; pardon for received injury; the obligation to render good for evil; the sanctity of an oath; respect for the weaker sex; respectful behaviour and devoted love towards parents, aged people, men endowed with wisdom, magistrates, warriors; hospitality; the zeal of friendship; active charity in behalf of the native or foreign indigent.

Particular sanitary regulations ensure health to the people, and maintain a simplicity of manners, even in the midst of opulence.

The statutes for regulating the religious ceremonies, aim either at a proper application of long known usages, or, as in many cases, to avert, by leading into a different channel, the baneful influence of existing customs; to guide the spirit of the people towards the eternal unity and the law; and lastly, to

be a protecting rampart to the principles of the compact.

General and especial assemblies, at fixed terms, are the mighty safeguards of the whole institution.

Finally, however stormy be the fate of the people, Israel is immortal.

Such is the bird's eye view of the legislation delivered through Moses, to the children of Israel. Whatever objections may be raised against it; however the knife of criticism may dismember it—such as Moses expounded it, will ever be the course of things; the order of general events is clearly demonstrated by his prophetic words. Several points of the institutions of Lycurgus may bear a striking resemblance with the Hebrew law, such as, the authority allowed to old age, the equal division of lands; the numerous duties incumbent on the Spartan citizen; the care taken of the health of the Lacedemonians; the national festivities; the attachment they inspire to their native land and its laws: but the legislation of the Laconian with its great applicability in a state of war, did not draw its principal strength from the primary and gene-

ral wants of mankind, as did the Mosaic dispensation. Lycurgus taught his citizens how to suffer. Moses showed his brethren how to enjoy. And nevertheless, who, better than the disciples of Moses, knew how to bear the load of pain? "Alas!" was the cry of every Hebrew, during centuries of tribulation, "he has predicted our desolation—it is come to pass; he has said ye shall rise again—we live in hopes!" The wise men of Israel cast a glance on the nations who domineered over them and said, "Why should we renounce what we have proved to be useful and just? What is offered to us in exchange for the compact sworn by our forefathers? The nations around us are enslaved: the power of individuals is every where far above the might of the law; the sacred name of God is invoked for the advantage of pride and rapacity. Let us then patiently bear our sufferings! Centuries are but as years in the age of a people; and these days of humiliation and pain will become our glory, the instruction of the world, and the happiness of our children!"

T. T.

II. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"

י"ן לבן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 68.)

R. JONATHAN said, "Whosoever performeth the Law in poverty, will eventually perform it in affluence; but he who sets aside the law, on account of his riches, will eventually set it aside from poverty." (iv. 11.)

COMMENTARY. "*Whosoever performeth the law, &c.*" The maxim which our teacher here presents to us, appears at first sight, not only paradoxical, but actually contrary to truth and every day experience. We need no great exertion of our powers of observation, in order to find numerous instances which contradict the assertion of our teacher, that he who performs the law in

poverty, will eventually perform it in affluence. How many wise, pious, and virtuous men, who observed every iota of the divine laws with sincerity and pure devotion, who triumphed over every temptation, and rose superior to all worldly allurements;—how many of these great and good men did, as history relates, spend their days in indigence, and close their lives in destitution?

How many good and upright men, strict and conscientious observers of the law, do we daily behold, who seal a life of want and care, by a death, which leaves their destitute families exposed to all the sufferings of extreme poverty? How then can our teacher so positively maintain, that whosoever performs the law when poor, will eventually do so as a rich man; for our teacher does not speak hesitatingly, as if in doubt: he does not say, "will continue to do so when, or if, he becomes rich;" or, "may eventually do so in affluence;" but he positively and most pointedly declares, he *WILL* do so in affluence. How then are we to reconcile this assertion with the facts with which daily experience makes us acquainted?

On the other hand, the assertion of our teacher, that "he who sets aside the law on account of his riches, will eventually set it aside from poverty," is still more startling and irreconcilable to our reason, to truth, and to the ordinary course of events, such as we have daily the opportunity of witnessing. The pages of history are filled with the recital of great crimes, and the names of great criminals, who not only set aside, but daringly violated the laws of God and of man, but who prospered in their wickedness, enjoyed riches, power, and influence, and left the golden fruits of their crimes to their children and children's children, to have and to hold for ever. Nor are these examples confined to the annals of history. Who among us does not, in his ordinary intercourse with men, and the observations he makes on their conduct, meet with some unprincipled character, who violates every obligation of honour and honesty, every precept of the law of God, when his interest, the increase of his riches, or the preservation of his ill-gotten treasures, seem to require such violation: but who lives in

abundance and bequeaths the stores his rapacity has collected, to his descendants. And yet our teacher most positively declares that such a man "*WILL* eventually set aside the law from poverty." This assertion, as we said before, appears even more startling, than that the poor observer of the law will eventually become rich. For all men know there is none so righteous, that he should always do good and never sin, in a greater or less degree. If therefore, they should behold a pious observer of the law, who lives in penury and dies in destitution, it does not in the same degree surprise mankind, or so completely contradict the assertion of our teacher, as if the wicked prosper. For in the former case, the inference generally drawn is, he must have committed some secret transgression, where no eye, save the Omniscient, saw him: and he who profanes the holy name of God in secret, is punished in public: or, perhaps, he has harboured sinful thoughts, for which he is punished, for no man is exempt from sinful thoughts. Thus as men only see the outward acts and appearances, whereas God seeth the heart, it is possible that he, who to human eyes appears righteous and observant of the law, is known to the Deity as a wicked transgressor. But no such doubt can exist with respect to him who publicly violates the law, who is known and seen by all, to disregard virtue and practise vice, to set at defiance every sacred precept, to obey but the dictates of his own unsatiable selfishness, and who, nevertheless, prospers in his undertakings, lives in affluence, and dies in riches. Of him it can not be supposed, that the good deeds he may have done in secret, overbalance the sins he publicly committed; and that although men, judging from outward actions and appearances, call him wicked, he is known to the Deity as right-

eous. For it is not in human nature to strive to appear worse than we really are, whereas it is perfectly in our nature to wish to appear better than we are. While therefore, it is very likely that the seemingly righteous man contrives to hide his real sins from human knowledge, it is far less so that the seemingly wicked man should be at equal pains to hide his good deeds. Therefore, while it is possible that the first part of our teacher's maxim is true, and that the exceptions we behold to his rule are owing to imperfect obedience on the part of the poor observer of the law, the second half of his maxim appears altogether irreconcilable with experience and every day example.

This Mishna, from the circumstances which we have just mentioned, has at all times occupied the attention of commentators, and various opinions have been advanced in order to elucidate the meaning of our teacher, and to rescue this maxim from the charge of being paradoxical. Thus one commentator says, that, poverty is the best criterion by which to judge a man's true disposition. If, notwithstanding his manifold wants, the poor man remains honest; if, notwithstanding his unceasing drudgery, he still finds time to perform his religious duties; if, notwithstanding his moral and physical sufferings, he still continues resigned and submissive to the will of God: if we thus behold a man whose love and devotion to his God, and obedience to the holy law, will bear that most searching of all tests, poverty, we may be sure that if it should please providence to bless this man with riches, he would still continue steadfast in his faith, devoted to God, and obedient to the law. Whereas, on the contrary, if we see a man who is blessed with riches, but who is so addicted to worldly pursuits, to egotism, and sensuality, that al-

though his wants are most amply provided for, he still seeks to increase his stores; that although his wealth places him above the temptation to take any advantage of his neighbour, he is still intent on outwitting those with whom he has any dealings; that although he has leisure sufficient to acquit himself properly of his religious duties, he still devotes the whole of his time to some gainful pursuit, or to the gratification of some fancy engendered by his capricious mind: if we see a man who thus abuses the trust that has been confided to him, riches, we may be assured, that should it please providence to deprive that man of the boon of which he proves himself unworthy, and to reduce him to poverty;—he will persevere in his disregard of the law, and succumb to every temptation which his altered circumstances may throw in his way.

Another commentator says: poverty is the best school of virtue, as it teaches the mind to be humble and to subdue the force of passions and desires, which, not being gratified, become blunted and extinguished. Riches, on the contrary, may be dangerous to the practice of virtue, inasmuch as they engender pride, haughtiness, and self confidence, as the wise monarch observes: "The rich man's wealth is his strong city, and as an high wall in his own conceit. The poor useth intreaties, but the rich answereth roughly" (Prov. xviii. 11, 23). That, therefore, when the mind has been properly trained in the school of poverty and adversity, the lessons they impart are not easily forgotten; and that should a man so trained ever acquire riches, he will still persist in his humility and devotion to God. Whereas the man who has been reared in the school of affluence and prosperity, cannot wean his mind from the lessons of self-importance and pride which he

has there imbibed; so that if he loses his darling wealth, and becomes poor, he is altogether unfitted for the change his circumstances have undergone. Ill-dissembled envy, scorn, and pride, mark his conduct towards men; unavailing regrets, repining, and murmurs, express how little contented he is with the dispensations of providence. So that, therefore, poverty cannot produce any wholesome reformation in his mind, which is not properly trained to receive its lessons.

We might go on and cite various other opinions, expressed by commentators, in order to explain this difficult Mishna. But as they all lose sight of the fact that our teacher makes a positive assertion, whereas all their expositions of his meaning rest on hypothesis; we think our readers will agree with us when we say, that these various commentators, however ingenious, have not reconciled the apparent contradictions which this maxim of our teacher offers to daily experience. We shall, therefore, in a few words offer our own views of the sense in which this Mishna ought to be understood, and leave it to the reader to decide whether our exposition appears to him more satisfactory than those which we have cited.

According to our opinion, then, our teacher in propounding this maxim intended it as a continuation of *Ben-Zoma's* saying, "Who is truly rich? He who is contented with his lot."* In that saying he had shewn to us what are true riches, and had also proved that a man may be poor, notwithstanding the vast extent of his possessions. His words on that occasion are, "He is not rich, whose house is filled with silver, gold, and precious stones; who, adding daily to his wealth, is still intent on a further increase of his store. No, it is not this insatiable spirit of acquisi-

tion, which, disregarding what it has, pines for that which it has not yet, that the sacred Scripture dignifies with the name of 'wealth,' and honours with its commendation; but it is that spirit of contentment which, satisfied with its portion, be that portion large or small, rejoices in the bounty of Providence. This contented disposition it is which constitutes true riches, and is acceptable in the eyes of God and of man."†

This explanation of the meaning which our teacher attaches to the words "riches or wealth" will enable us perfectly to understand him when he says that "whosoever performeth the law in poverty, will eventually perform it in affluence." He does not mean material wealth, flocks and herds, houses and lands, gold and silver; for all this, as he has expressly informed us, does not constitute true riches. But he tells us that the man who, notwithstanding his scanty portion of the good things of this world, is truly devoted to his God, obedient to the law, and faithful in the performance of its commandments, that man will, from persevering in his duty, eventually attain that contented disposition and spirit of satisfaction which alone constitutes real wealth. And this he cannot fail of doing; for as it is a fact that we derive inward satisfaction from the performance of our duties, it is equally a fact that the more difficult we have found that performance, the more obstacles we had to surmount, the more impediments to remove, the greater will be our inward satisfaction. He therefore who, spite of penury and distress—assailed by temptation, and urged on to do wrong by his physical wants—still perseveres in the path of rectitude, and obeys the law, he may be assured that inward satisfaction, commensurate with his mental firmness, will be the reward,

* Vide Heb. Rev. Vol. II. 355.

† Ibid.

far exceeding the glittering dross which men call gold, that awaits him.

But, on the contrary, "He who sets aside the law on account of his riches, will eventually set it aside from poverty." Our teacher has told us who is truly poor. His words are: "He who is not satisfied is poor, though his treasury overflow with millions, and his possessions extend to the furthest India; he is poor in his own estimation; he is wretched in his own mind. For what are his havings, in comparison with his desires."* The man whose soul is so completely absorbed by the goods of this world, that through them he sets aside the law and neglects its observance, will eventually find himself in the state our teacher has described: he will be poor in his own estimation, and wretched in his own mind. For, as our teacher observed, "His days and nights are passed in fear, lest he should lose his riches, and in care how to preserve them; and when he hears of another more wealthy than himself, envy gnaws on his heart and consumes his flesh. Impossible it is for him joyfully to serve the Lord, for he knows no other joy than to heap gold on gold, possession on possession; and when this, his only enjoyment, is become familiar to him, its sense is lost, and he goes on acquiring, not because acquisition affords him any pleasure, but because non-acquisition is a positive pain to his restless mind. His heart cannot be perfect with God, who withholds from him the gratification of

his desires, and whose blessing, however abundant, is not commensurate with his insatiable longings: for he knows not, and feels not, that though each day brought its accumulation of wealth, yet each day would also be productive of accumulated care and trouble, the source of which is in his own wretched mind and discontented temper."† Such is the state of him who sets aside the law of God, because, perhaps, it interferes with his darling pursuit, riches. He is poor indeed. And this state he may be assured will be his. For as it is a fact, that whenever we neglect or violate our duties, we feel an inward discontent, which, eventually, becomes remorse, and destroys our happiness: it is equally true, that the more inducements we had to perform that duty, the more completely the means were in our own power, and the performance dependant on our volition, the greater will be that inward discontent, the more bitter and lasting the pangs of remorse. And as man has not a more sacred duty to perform than to obey the law of his God, he who sets aside that law for any earthly consideration, justly punishes himself by producing in his own mind that state of wretched discontent, which is true poverty.

Such is the explanation we have to offer of this maxim in question, which will, we trust, rescue our teacher from the accusation of advancing a paradox, or of making an assertion, which daily experience contradicts.

(To be continued.)

III. THE TEMPLE AT JERUSALEM.

(Concluded from page 90.)

THE heterogeneous army of crusaders contained too many elements of jealousy, vanity, and discord, to ensure to the Christian world a last-

* Vide Heb. Rev. Vol. II. p. 356.

† Ibid.

ing triumph over the Moslems. Saladin, the hero of Saracen romance, the chivalrous sultan of Egypt, an inveterate but noble enemy to the Christian name, re-captured the holy town in the year 1188, and the church of Jerusalem was fairly baptized with rose-water, to wash it of the stain of idolatry, and to render it again worthy of Mahometan worship. Such reverses, however, were far from disheartening the zealous champions of the cross. As early as the year 1222 Jerusalem was, for the fifth time, a Christian metropolis. Strenuous were the endeavours its possessors made at that time, to build their kingdom upon a solid foundation; but the stars in their course fought against them. Only twenty years tranquil enjoyment of the holy land, were allotted to the adorers of the Trinity, by the Ruler of human events: the fierce Sultan Nedjmeddin surprised, took, and dreadfully pillaged Jerusalem, while his hordes, sword in hand, proclaimed the dominion of the prophet. Ultimately, in the year 1291, a band of freebooters, an amalgama of the various Mahometan tribes, known by the name of the Mamelukes, drove the last Christian soldier from the Palestinian soil, after the country had witnessed all the vicissitudes of a sanguinary conflict, between the then most powerful states of the world, during the long period of 200 years. Since that epoch, down to the latter end of the last century, no armed force of Christians again trod the Holy Land with the intent of conquest; and it is a great question whether the French expedition we allude to, and which did attempt it in 1799, at all deserved the name of a Christian force.

Thus the city of David appeared for ages, to be the centre of the world, on the possession of which depended the sovereignty of the globe. While the occupation of

the country was thus highly valued, the legitimate masters met with contempt and ill-treatment from the two parties that tore each other on and for their territory: the Jewish nation, that had fallen sword in hand, was fought for like the body of Patroclus on the battle-field of Troy, with that essential difference, that Christianity, the daughter of Judaism, inhumanly trampled on her parent, while she eagerly grasped after her spoil.

The Baharite sultans compelled the Mamelukes to surrender, and were in their turn forced to yield to the warlike Circassians, till Selim II., of the house of Othman, attacked and won Palestine in the year 1519, and united it to the mighty empire of the Turks, in whose hands it has remained down to the most recent date. Nor are the destinies of that country settled at this moment. The Egyptian and the Ottomite are at war for the holy soil, although neither is the rightful owner.

After Sennacherib had destroyed the kingdom of Israel, and, in the true fashion of a tyrant, transplanted the conquered inhabitants to remote provinces of his vast empire, he, or his successor, sent in their stead colonies of Persians and Medians to dwell in Samaria. Those idolaters, according to the custom of all Pagans, thought it necessary to pay homage to the local deity of their new colony; and consequently took upon themselves the worship of the God of Israel, without however relinquishing their idolatrous practices. In imitation of the temple at Zion, they constructed a fane on Mount Garizim. The honour of the patronage of that temple was afterwards conferred on Jupiter Olympius; but when Hyrcan Maccabeus marched against the Syrians, and found that the town of Sichem, in the vicinity of the Samaritan temple, had become the close ally to the enemy of the Jews, he laid siege to

Garizim, took the fort by storm, and demolished the temple and the statue of Zeus, 200 years after the foundation of that edifice.

In Egypt too, Onias, son of the high-priest of that name, who had been stripped of his dignity by the Syrian king, erected a temple close to Heliopolis, where the Lord of Hosts was worshipped in purity; but the Roman proconsul caused it to be shut up after the destruction of Jerusalem by Titus.

While a Jewish kingdom was in existence, the citizens of provincial towns used to meet at the city gates to read the law, adore their God, and consult on their civic affairs. During the Babylonish captivity, they substituted synagogues; i. e. assemblies, in buildings selected for that purpose, to the former method of congregating. The presence of priests is not indispensable in such an assembly. Ten Israelites have the right to open a religious meeting. A table to represent the altar; a wooden case to contain the books of the law, written on parchment-rolls; some chandeliers; a gallery whence females can hear and see the service, without being them-

selves observed, constitute all the appurtenances of the only temples the Hebrews of the present day possess. There they congregate to pray with covered heads, faithful to the ancient costume of turbans, which were closely fastened to the neck; and they throw over their shoulders a kind of shawl, called Taleth, marked with a border of hyacinth colour, and fringed at the four corners with small cords, representing the ten commandments, according to that statute of Moses: "Speak unto the children of Israel," and bid them make them fringes in the borders of their garments throughout their generations, and that they put on the fringe of the borders a ribbon of blue. And it shall be unto you for a fringe, that you may look upon it and remember all the commandments of the Lord, and do them; and that ye seek not after your own hearts and your own eyes, after which ye used to go; but that you may remember and do all my commandments, and be holy unto your God. I am the Lord your God who brought you out of the land of Egypt, to be your God."

T. T.

IV. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 77.)

CHAPTER XXIX.

THE third opinion, which is the reverse of the second, has been adopted by some of our Rabbies, who maintain, that "the reward of virtue is granted in another world." (*Talmud tr. Kedushin, fo. 38.*) And they adduce, in support of their argument, the instance of a man who is commanded by his father to ascend to the roof of the house to find a bird's nest. The man obeys, ascends, finds a nest, which he takes, letting the dam fly, according to the precept of the law. He has thus obeyed two commandments,

each of which is coupled with the promise of long life; namely, "Honour thy father and thy mother as the Lord thy God has commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee" (Deut. v. 16): and "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go and take the

young to thee, that it may be well with thee, and that thou mayest prolong thy days" (Deut. xxii. 6, 7). But when this man, obedient to the law, and rewarded by a twofold promise of long life and happiness, descends the ladder on which he mounted, his foot slips, he falls, and is killed on the spot; what then becomes of the promise made to him by holy writ? where is he to look for that prolongation of days to which he is entitled by virtue of the promise recorded in the sacred scriptures? To these questions, the adherents of this opinion reply: the promise, "that it will be well with thee," is fulfilled in the land where all is well; "that thou mayest prolong thy days" in that region of bliss where days are prolonged without end. And that accordingly, the reward promised in the scriptures is spiritual, and bestowed on man after death.

This opinion has been embraced by many great philosophers, and likewise by eminent divines, who maintain, that the perfection of purpose bestowed on man, in consequence of his being endowed with an intellectual soul, is to be attained only after death, when the soul is altogether separated from its material wrapper, and freed from the trammels imposed by an earthly body. For it is doubtless true, that the pre-eminence of intellectual perfection corresponds with the degree of intellectual worth; and the greater is that degree of worth, the greater will likewise be the corresponding degree of perfection. And as the great pre-eminence of man above all other animals arises from his being gifted with an intellectual soul, it follows, as a necessary consequence, that his perfection (or reward) ought to be intellectual only. For were that perfection and reward attached to any thing material or corporeal, which man has in common with his brute fellow-creatures, it is evident, that his intellectual soul would be bestowed on

him, not as a degree of pre-eminence, but as a punishment. The brutes, as a consequence of being divested of reason, and not intellectual, live without care or fear; they have no forethought of impending death, no sense of ills to come; they do not trouble themselves about dangers which threaten from a distance, nor feel any pain until it actually befalls them. Whereas man, in consequence of being gifted with reason and intellect, lives in continued care and fear: the thought of death is often present to his mind; future ills haunt his imagination; distant dangers disturb his tranquillity; and he suffers by anticipation, those pains which his judgment enables him to discern from afar. Thus, while the life of the brute is one of care-free enjoyment of present good, the life of man is perpetually troubled by the dread of future ills; so that if the perfection and reward of man is, like that of other animals, connected with, or attached to, his corporeal and temporal being, it is evident, that his intellectual nature, so far from conferring any pre-eminence upon him, is an actual evil, inasmuch as it prevents him from enjoying that care-free existence which is the portion, perfection, and reward of the brute. And as, nevertheless, it is an established fact, that the soul of man is superior to that of the brute, because it is intellectual, it follows, that its perfection and reward must correspond with the degree of its worth, and, therefore, be altogether intellectual or spiritual.

This opinion of philosophers, which has likewise been adopted by many divines, denies the cognizance which divine providence takes of terrestrial affairs, and the actions of man, although it establishes the fact, that there is, and must be, a reward afforded to man after his death, and when the union subsisting between the soul and the body

has been dissolved. But though this opinion, and the reasoning by which it is supported, completely refute the assertion of him who maintains that there is no spiritual perfection, and that whatever reward is conferred on man is temporal, corporeal, and limited to his present existence: though they completely refute this assertion, yet they do not go sufficiently far to prove, that there can be no temporal rewards whatever; or, in other words, that divine providence does not take cognizance of terrestrial affairs and the actions of man. For it is an established fact, that the spiritual essence of man alone survives the body, and is capable of lasting perfection. But the force of intellect in man is but a faculty, and can, therefore, not be said to survive: for a faculty, or force, is not a thing self-existing and independent of the vehicle in which it is contained. Nor can it be said, that the knowledge, which is acquired by means of the force of reason or intellect is immortal, and survives the perishable body; that there is a combination between the understanding, him who understands, and the objects to be understood, which are all concentrated by the force of reason. That this concentration is imperishable, and to attain it is alike the purpose for which man is created, and the supreme felicity to which he is appointed. This, we repeat, cannot be said, for it is a mistake which we have already refuted, and fully set at rest, in the third chapter of our third division.* Therefore, some sages asserted, that the soul was a self-existing spiritual essence, adapted for the reception of, and combination with, reason or intellect. So that though this combination should cease, the soul still retains its power of duration, inasmuch as it is an independent and self-existing essence; but that it ac-

quires perfection and felicity, according to the progress in understanding which it has made by means of that combination. This opinion, however, is likewise erroneous: for though the soul may be a self-existing spiritual essence, still, if its perfection and felicity is dependant on the progress it has made in knowledge, it is evident, that not one man in a thousand could lay claim thereto. So that it might be said, that a Socrates or a Plato, and the few who equalled them, attained the superior knowledge which leads to perfection, the only purpose for which man is created; whereas, all the rest of mankind, not being able to attain that knowledge, are created in vain, and not superior to other animals. And if some generations were to pass without producing any man so pre-eminent as Socrates or as Plato, then these entire generations form an hiatus in the annals of creation, and are to be accounted as non-existing. Such being the obvious inferences to be drawn from the opinion we are analysing, it follows that this opinion is not only erroneous, but also most presumptuous, inasmuch as it imputes to the Deity a want of design in his works, he having created so vast a majority of mankind in vain, and without any purpose. Moreover, as they do not define what kind of knowledge it is, which is thus to entitle its possessor to a lot so greatly preferable to that of his fellow men, even a man most pre-eminently gifted with wisdom, science, and knowledge, may still be unable to attain perfection, as his knowledge is not of the right sort; for surely it is not mathematics, or chemistry, or astronomy, that can, abstractedly, bestow any perfection on the soul; and their utility can only be to prepare it for a greater degree of acquaintance with the great Author of nature, and with his works. It is therefore

* Vide Heb. Rev. Vol. I. p. 250.

impossible that immortality should be the result of a perfect knowledge of either of these sciences only.

The fourth opinion, therefore, which is most in accordance with holy writ, has for its basis the axiom that the soul is a self-existing spiritual essence, adapted for the reception of, and combination with, knowledge of the Deity in particular, but not of knowledge in the abstract. And as soon as the soul has imbibed in any degree, however small, a particle of that knowledge, it becomes a step towards eternal perfection; and accordingly we find that the spirit of our religion, which prevails throughout the whole of the divine law, dictates that the due and firm observance of one commandment, will enable man to attain the perfection of his purpose. It is true that this assertion is liable to the following objection; namely, Why are so many commandments enjoined when one is sufficient? But this objection we meet by saying, that in the same manner as Providence has bestowed on animals not only what is conducive to their

welfare and perfection, but also that which renders their perfection the greatest possible, which, according to their nature, they can attain, (such as the double organs of the senses, &c.) so has he likewise bestowed on us the manifold commands of the law, in order that we too may be provided not only with that which is conducive to our welfare and perfection, but also with that which renders our perfection the greatest possible to which, according to our nature, we can attain; and likewise that the means of arriving at the great end and aim of our being may be abundantly within our reach, as the impediments which thwart man in the performance of his duty are not unknown to the great Author of all. Therefore the law, such as it has been revealed to us, and the knowledge of the duty thereby acquired, enable every man to work out the perfection of his purpose by obeying any one of its commandments for God's sake, and with that purity and intention which the knowledge of him inspires.

(To be continued.)

V. ON THE OFFICERS OF RELIGION AMONGST THE ISRAELITES.

IN the public offices of religion, it is necessary, for very obvious reasons, that some person should preside; and, for the same reasons, that those who do preside, should have been appointed by a sufficient authority. So much does this appear to have its foundation in nature, that we have never heard of a public institution of religion, that was wholly destitute of some directing or presiding leader.

Under the economy which the Deity vouchsafed to institute for his chosen people, through Moses his servant, there was such an order of men; but it was a feature pecu-

liar to that economy that this order was restricted to one particular family, and that no individual of any other than the family thus especially appointed, could be adopted into this order. It was declared to be hereditary in the tribe or family of Levy. The higher functions of the sacerdotal office were entrusted to the descendants of Aaron the Levite, a brother of Moses; the lower offices about the tabernacle to his kinsmen, the Levites; and it must be observed, that in a religious commonwealth like that of Israel, in which the sacred ministrations were so operose, and so much dependant

upon punctuality and exactness in all the services of the altar, and every the minutest circumstance which attended them, there appears an evident propriety in such a designation.

During the patriarchal ages, to preside in the offices of religion had been the privilege of primogeniture. But it is easy to foresee how soon the greatest corruptions in religion might arise from that privilege. To remedy this inconvenience—which was the almost unavoidable consequence of such a state of things—might have been one reason (and a very wise one it would have been too) why, under the Mosiac dispensation, the pontifical order was restricted to one particular family, who, in all their ministrations, should be obliged to conform to the directions prescribed by the law, and which had been communicated to them. But another equally great advantage was also likely to result from this restriction. Those who were to officiate in the services of religion would probably be better educated for them than otherwise they would have been. And as the subsistence both of priests and of Levites depended entirely upon the emoluments arising from their respective offices—as in the general division of the land, no portion whatever had been assigned to them—it was to be expected that every attention would be paid by them to duties, to the performance of which they were altogether indebted for the only provision which the law allowed them.

The servants of God, who officiated in the sacred functions of religion, consisted of different classes or orders. Each of them, the high-priest, priests, and Levites, had peculiar duties assigned to them.

The high-priesthood was hereditary in the family of Aaron, and generally descended to the eldest son of the line of Eleazar—after the

death of Nadab and Abihu, the two eldest sons of Aaron, who left no issue—if no legal imperfection disqualified him from holding it.

As the high-priest was at the head of the sacerdotal order, he might, there is no doubt, officiate in the functions of the inferior priests, if he chose so to do, or any particular exigency required it. But there were two great privileges which appertained to him exclusively, and which it would have been highly impious and equally dangerous, in any of the subordinate priests to have usurped. The one was the privilege of officiating before God in the most holy place on the *יום הכפורים*, “day of atonement.” The other was—the consulting the Deity on important matters, relative to religion on public affairs, by means of the oracular *אורים ותמים*, “Urim and Thummim.”

The original opinions respecting the nature of this kind of oracular consultation are so much at variance, and so little is known with certainty on this subject, that rather than amuse the reader with conjectures*, we shall not attempt to offer any explanation as to what the Urim and Thummim were, or are supposed to have been, or the manner in which they were consulted. But one thing, we must observe, there was, which discovered the greatest wisdom and goodness in the appointment of this oracle.

Mankind, very probably from the easy access they had to the visible symbol of the Divine presence in the first ages of the world, had greatly abused this privilege. The Deity, therefore, in order to preserve a proper

* Nothing can be more more various, or less satisfying, than the opinions of learned men concerning the Urim and Thummim. We propose, at no distant period, for the gratification of our readers' curiosity, rather than for any real information we can afford them, to devote an article to this subject.—
EDITOR.

reverence in the minds of men, in after ages, was pleased for this, among other wise reasons—when he deigned to declare Israel his chosen people—to take up his special residence in that apartment of the tabernacle, which was called the Holy of Holies. To this apartment the high-priest alone was to have access, and that but once a year, let the necessities of the state be ever so urgent.

But in order that the leaders of the state might have an opportunity of consulting the supreme Ruler of Israel, whenever circumstances of importance rendered it needful that they should learn his directions, the high-priest was not restricted to the Holy of Holies, or to the tabernacle, but was permitted to approach and consult the Deity at any place, and on every pressing occasion. Thus we read, "And David knew that Saul secretly practised mischief against him, and he said to Abiathar, the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down as thy servant has heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said they will deliver thee up." (1 Sam. xxiii. 9—12.) Again, "And David said to Abiathar, the priest, Ahimelech's son, I pray thee bring me hither the ephod. And Abiathar brought thither the ephod to David. And David inquired at the Lord, saying, Shall I pursue after this troop? Shall I overtake them? And he answered him, Pursue, for

thou shalt surely overtake them and without fail recover all." (1 Sam. xxx. 7, 8.) In such and similar cases, where access to the tabernacle could not immediately be had, the Deity provided against any inconvenience that might thence have arisen, by enabling the high-priest to collect His answer in some other way, which, though unknown to us of the present age, was, doubtless abundantly determinate to him.

The functions of the high-priest, his being, as it were, in direct communication with the Deity, the head of the sacerdotal race, guardian of the law, and chief of the tribe of Levy, who were its ministers; all these circumstances combined to give him a high degree of rank and influence in the commonwealth of Israel, where—until the time when a king was nominated—he was the only hereditary chief, as all other offices of the state, even that of *Shophet*, supreme judge, or consul, were elective. He was, by his birth, ordinary president of the senate, and sometimes, as in the case of Eli, united the office of *Shophet* with his own. When a king had been elected, in whose line the crown became hereditary, the family of the high-priest took rank next to the blood-royal with whom it was allied by frequent intermarriages. After the return from the Babylonish captivity, the high-priest took a principal part in the direction of national affairs, until the eminent services of the Hasmoneans, who reconquered the independence of Judah, placed the regal crown on the brows of the high-priest, and the two highest dignities of the state remained united until the usurpation of Herod: shortly after which the destruction of the second temple buried the high-priestly office beneath its ruins.

(To be continued.)

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I. ON THE SOCIAL CONDITION OF THE JEWS.

(Continued from page 85.)

WE fear that our examination of the Talmud, and of the influence it did, and still does, exercise on the fate and fortunes of the Jewish people, has reached a length which threatens to exhaust the patience of our readers, who may perhaps reproach us for digressing from the subject of which we profess to treat, and for introducing an episode of such extent, that it will cause them and us to lose sight of the point whence we diverged. We own that such a charge might not appear altogether unjust. We confess that the reader, who has no previous acquaintance with our subject, may grow impatient at the interruption of the narrative, and be desirous of arriving at once at that which most interests him—the present times. But we are confident that whosoever is at all conversant with the history of the Jews for the last fifteen hundred years; with the social position in which, during far the greater portion of that period it has been their lot to be placed; and with the manifold sufferings which that lot has entailed on them: whosoever has devoted his thoughts to these subjects, will at once agree with us, and confess that it is impossible to form a correct idea of cause and effect in the fortunes of the Jewish people, unless the influence of the Talmud be justly appreciated and taken into account. For that work is as singular and un-

rivalled as the people whose boast it is, and whose reproach it has so often been made. Compiled with the avowed purpose of keeping the Jews steadfast in the faith and customs of their fathers, and of preserving their nationality, it has so fully accomplished the aim and intentions of its compilers, that the Jews are still essentially unchanged, after a period of dispersion, exceeding in length the duration (with one or two doubtful exceptions),* of any other social fabric at present in existence. Proscribed by the mighty, anathematised by the bigot, vituperated by the learned, scorned by the infidel, and assailed even by zealous though mistaken friends of the Jews, who felt for and wished to ameliorate their fate; the Talmud has thus been attacked by the rancorous hatred or ill-will of men who never agreed on any other subject, and whose views, with respect even to this their only point of conformity, were as dissimilar as the motives by which they were dictated, as various as the hues which adorn the rainbow; yet the compilation still survives. Time has not undermined its power; misfortune had not lessened its influence. On the contrary, like the traveller in the fable, who, the stronger the wind blew, held more firmly by that cloak which afforded him warmth

* The Hindoo, the Chinese, and the Parsee.

and comfort, the Jews still clung with tenacious grasp to their Talmud. The more dreadfully the tempest of persecution raged around them, the more fearfully the blasts of blood-stained fanaticism howled in their ears, with the more firm, rigid, and unbending determination did they adhere to their Talmud. And when at length a better spirit began to animate mankind; when bigotry, which used to fix the stake and light the faggot, was at length stripped of its power by the spirit of the age, and compelled to vent in impotent slander that vindictive malice which it had been wont to glut in blood; when the dawn of better days began to break in upon the exiled sons of Jacob; when the genial rays of liberty began to illumine the dreary caverns to which an anti-social system had banished them, and the potent voice of humanity proclaimed that the day was not far distant when the injured and oppressed Israelite was to resume those inalienable rights, of which, though despoiled by prejudice, he had never ceased to be the legal possessor: even now, when that proclamation has become law in some countries, and is about to become so in many more, even now the Talmud is still the rule of conduct to most Jews, who reverence it as the pilot under whose auspices they not only weathered the storm, but hope once more to enter the haven which the God of their fathers deigned to promise should again be open to receive them.

If, then, such has been, such is the important character which not only Jews, but every one who at all reflects on their eventful history, must and do assign to that mighty compilation; we may be pardoned if, notwithstanding the probable impatience of some of our readers, and even at the risk of appearing tedious to them, we resume our examination, and continue to devote a

few more pages to an investigation which will eventually contribute much to facilitate the progress of our narrative, and enable us to form inferences and arrive at conclusions which otherwise might not have been within our reach. We have already stated that the contents of the Talmud must properly be ranged under two distinct heads **הלכות**, decisions, and **הגדרות**, dissertations. The former are the laws, religious, juridical, and ritual, by which the great mass of the Jews in all parts of the globe are directed; and as in the Talmud,—not only the decision itself, but also the different opinions entertained previous to its being adopted and established, together with the reasonings by which they were supported, and which led to that adoption and establishment, are given at great length,—one of the greatest men the Jewish or any other nation ever produced, Rabenu Moses bar Maimon, (Maimonides,) formed a digest (the *Jad Hachazakah*), in order to enable the student to acquire a practical knowledge with greater facility and less loss of time than otherwise he would have done. With respect to the religious laws, they are beyond all animadversion. Founded on the sacred code which the Deity revealed to our ancestors, through Moses his servant, they confirm those immutable and eternal truths, the principles of which are laid down in the Pentateuch. The jurisprudence of the Talmud is likewise entitled to high respect, as combining in the highest degree the three great qualities which form the essential merit of any code, namely, moderation or equity, efficiency and dignity. The criminal code is humane; the civil code attentive to the rights of person and property; and in order to provide for the peculiar situation in which the Jews were placed, and to prevent any collision between their system of jurispru-

dence and that of the governments under whose protection they dwelt, the Talmudic doctors established the axiom that **דינא דמלכותא דינא**, "the enactments of the state are law," (and, as such, valid and binding,) so that no Jew can plead the sanction of the Talmud as his authority for disobeying the laws of the land in which he lives, or for not being as loyal a subject and as good a citizen as any member of the community into which he is received. On the contrary; next to his allegiance to God, and the faith of his fathers, patriotism and obedience to the government are his first duties. "Study the welfare of the city whither I have caused you to be carried away," is the direction of the inspired prophet of the Lord. (Jer. xxix. 7). "Pray for the prosperity of government," is the precept of the sage *Tanai*, (*tr. Aboth*. iii. 2); and accordingly the history of their dispersion offers no example that the Jews, as a body, ever became disloyal to their adopted country, or traitors to their fellow-citizens. And if it be objected that individuals of that nation joined the Moorish invaders, and facilitated their conquest of Spain, be it also remembered that this was an act of revenge, into which Jews were goaded by the inhumanity with which they had been treated, and a sense of the wrongs they had sustained. Is it to be wondered at that men, in whom the most sacred rights of humanity have been outraged, should at length become desperate, and join heart and hand with the foes of their foes; with whosoever, in short, promises them to vindicate their rights, and to revenge them on their oppressors? Such was the conduct of many Jews in Spain at the time of the Saracen invasion: such also was the cause which led to that conduct, but which they neither could nor did justify by the sanction of Mo-

saic institutions, or Talmudic doctrines.

The ritual laws of the Talmud have met with more cavil than either its religious precepts or juridical enactments. It has been said that the Mishnic and Talmudic doctors, of their own authority, introduced customs and observances to which the Jews, till then, had been strangers; and that they substituted their own interpretations for the obvious and literal meaning of holy writ. But whosoever examines the method which they adopt in order to arrive at the knowledge of the true sense of the law, will acquit them of the guilt of arbitrary enactments or expositions. On the contrary, it appears that they were extremely scrupulous in balancing the authority of conflicting opinions, and in only admitting those traditions, the authenticity of which appeared to them unquestionable. They were too wise to exact more than the law required: they even check the exuberance of ascetic zeal, which would outstep the limits of moderation and the precise commands of the law, by self-inflicted penances and abstinence from lawful enjoyments, the merits of which the Talmudists altogether deny, and even go so far as to call the ascetic a sinner. It is true that they well knew the influence which the practice of external observances exercises on the human mind, and that men are generally most attached to that system of faith which the most frequently occupies their mind, by being recalled to their thoughts through some outward act which they are bound to perform. This the Talmudists knew, and accordingly they suffered no custom or observance to fall into abeyance, which could claim the sanction of the pentateuch, and of tradition; or the performance of which was not rendered illegal by their altered position (such as sa-

crifices, &c.) But to whatever ceremonies and outward acts they lent their authority, they were still guided by the spirit of wisdom and of moderation: and happy would the Jewish people have been, if their teachers in subsequent ages had been as wise, as intimately acquainted with the workings of the human heart, and actuated by the same spirit of moderation as the Amoraïm. For though these last devoted their best time and attention to the great work they had undertaken, they were still fully sensible of, and alive to, what was passing around them in every respect. **יפה תלמוד תורה עם דרך ארץ**

"It is proper to combine the study of the law with a knowledge of the world and its ways," had been the maxim of the *Tanai*, and which his successors, the Talmudic doctors, took care to obey. They were active members of the communities in which they lived. None of them looked upon their studies or learning as a means of subsistence: but, to the contrary, active industry, either in the shape of manual labour or mechanical pursuits, is recommended by them in almost every page of their vast compilation. Their spirit of independence was so great, that they preferred submitting to the most laborious occupations, rather than be indebted to the charity of their fellow-creatures **עשי שבתך חול**

ואל תצטרך לבריות "consider thy sabbath as a working day rather than importune thy fellow-creatures," is their wise and pious maxim. Accordingly, as they were learned they were industrious. The world and its daily events, the fate of their brethren, and the means of being useful to the land in which they dwelt, were not by them considered as unworthy of their notice and active exertions. It was reserved for later Rabbies to prefer a life of contemplation to one of ac-

tion; to consider time employed in useless dialectics and subtle, but needless, argumentations, as better spent than if devoted to active industry, or in taking part in the affairs of the world. It was reserved for the Rabbies of France, Germany, and Poland, to estrange themselves and the flocks under their guidance from all temporal avocations. So that while the Rabbi existed on the scanty pittance allowed to him by his congregation, that congregation itself was no further interested in the events enacting on the world's great stage, than in carrying on the gainful pursuit which their necessities compelled them to adopt in order to provide for the urgent wants of their families. But with this solitary exception, the mass of Jews in France, Germany, and Poland, during the middle ages, knew not of, and cared not for, any mundane knowledge, nor, as long as their own safety was not concerned, for any events that took place around them. Instead of maintaining that standing in society which at one time had been theirs they yielded it, not only without effort or struggle, but even in some respects voluntary and uncalled for. Absorbed by their studies, dialectics, and observances, the world became altogether indifferent to, and disregarded by them. Retired within themselves, they neglected all external accomplishments and improvements; they appeared no longer at court, took no active part in the affairs of state, and even in their trading pursuits they stood isolated and alone. For money-lending, which was their principal source of subsistence, was carried on by means of verbal or written contract, without any social or friendly intercourse existing between the parties. Indeed, there was no point of contact between borrower and lender, except the solitary transaction in which they mutually endeavoured to overreach

each other : when the avarice and cunning of the one, extorted advantages which the mail-clad grasp of the other, strove to recover with equal cunning, but with more lawless rapacity.

Thus the Jew daily became more estranged from the nations among whom he dwelt, until at last he was known to them only in the odious light of an exorbitant and relentless creditor, or of an obstinate and

unyielding antagonist of their religious creed. We need, therefore, not be surprised that the most atrocious calumnies which hatred and interest could invent, found credence when directed against a people of whom so little was known, and who, kept in the leading-strings of an isolating system, did nothing to dispel the prejudices which were continually gaining ground against them.

(To be continued.)

II. SAMUEL, PROPHET AND JUDGE.

DURING the ferment which preceded the irruption of the first French revolution, the favourite weapon made use of by that class of literati, called philosophers par excellence, against the then existing order of things, was slander on Mosaism and the institutions of the Hebrew people, of which they declared the overwhelming supremacy of the clergy in their own time and country, to be the legitimate offspring. Therefore to destroy the tree, they levelled their strokes at the reputed root, without first examining, whether the plant they considered obnoxious was at all a part of the same stock, or whether it was not rather a parasite twining round the very convenient stem of Mosaism, which it had succeeded in completely overshadowing. It is not at all astonishing, then, that Samuel should have been selected by them as a target, for their sarcastic attacks, that they should have pronounced his system the prototype of that odious theocracy of modern times, which, particularly in France, was so detrimental to the true interests of the country. Many a learned man allowed himself to be carried away by his hatred against the times then being, so far as to misrepresent facts of ages long by-gone; and a prominent station among them is held by the very erudite but sceptical Volney, who in his book, "Samuel,

the inventor of the sacred anointment of kings," represented the Hebrew judge in most unfavourable colours. The importance of the subject deserves a close examination of the arguments brought forward by the French philosopher, according to which Samuel was the author of all the evils brought upon the world, by the overgrown power of a dominant clergy. As the documents from which the charges were extracted, exist in the holy archives of the Bible, we must apply diligently to the same sources, for a solution of the following principal questions, the answers to which must be decisive of the point at issue: Was Samuel, Pontifex Maximus, or even simple priest, of the Hebrews, and did he ever act in that function?

Did he usurp an office which legally belonged to the children of Eli?

Was it to suit the interests of the sacerdotal tribe, and by virtue of usurped authority, that he protested against the election of a king, and the introduction of monarchy?

Did Samuel, on legal grounds, or arbitrarily, declare the royalty of Saul to be at an end, and his dignity transferred to another dynasty?

Can modern theocracy, *i. e.* predominance of the clergy, find proofs of its legitimacy in the history of Samuel?

All these questions are answered in the affirmative by Volney, and by many more, less learned than Volney, although as desirous either of throwing disrepute on the sacred scriptures, for containing a sanction to such high abuses, or else from love of those very abuses which they labour to justify and render sacred by the authority of the sources whence these pretendedly flow. Being animated by neither of those feelings, we shall entrust ourselves to the guidance of facts only, and we feel the reliance, that the sacred books of the covenant do not countenance the sway of fanatics, but that they are the magna-charta of political as well as religious liberty for the whole world. Samuel, a simple Levite, born in a district of Ephraim,—as is proved in the genealogy of that tribe, 1 Chron. vi.,—became in his earliest youth a Nazir; a quality which it was in the power of any Hebrew to assume, and for which there existed especial rules assimilated in some measure to the Levitical service. Samson, the heroic judge of Israel, had also been a Nazir; but neither that warrior, nor the prophet Samuel, nor any other Nazir, could aspire to the dignity of priesthood, which was wholly confined to the children of Aaron, and only the latter race gave high priests to the people. A simple Levite should never, on pain of death, venture to perform the office of a priest, as it is expressly stated in Numb. xviii. 3. Therefore, Samuel never could de jure enjoy the privilege of being called a priest in Israel, nor did he de facto. Nowhere is Samuel mentioned in the list of high-priests: the children of Phineas, the son of Eli, held that rank down to the time of the transfer of the sacerdotal dignity, from the junior branch of the house of Aaron, to the elder line. Josephus equally reports, that the pontifical office ever remained in the family of

Aaron, and that none other ever dared to infringe on the hereditary right of that house. Antiq. B. xx. ch. 8. Those who maintain that Samuel acted as a priest, infer it from the fact, that he sacrificed at the altar, which was an office peculiarly reserved for the sacerdotal family. But the text does not shew, that he himself performed the ceremony of sacrificing: he durst not do it. Although Solomon is, in many passages, named as the builder of the temple, it is not understood that he built it himself; but that he caused it to be built. And in the same manner, when it is said of Samuel ויעלהו עולה (1 Sam. vii. 9), we are to understand, that he caused it to be sacrificed, not that he himself performed the rite, for in the same sense, we find the same expression used of Saul (1 Sam. xiii. 9); and yet no one ever asserted that Saul usurped the priestly office. Nor is it likely that the priests would have tamely submitted to such an usurpation. For at a much later period,—when monarchy was far more firmly established, and the royal authority far more extensive than either could have been, in the days of Samuel and Saul; and when, to the contrary, the priestly functions had lost much of their dignity in the eyes of the people, who had become accustomed to idolatry,—the priests successfully resisted the attempt made by the mighty king, Uzziah, to usurp their office (2 Chron. xxvi. 16—20).

But, waiving the question, whether or not Samuel performed the sacerdotal functions himself, how will this fact serve the proposition that Samuel is the inventor of modern theocracy? The fatal sway of the clergy is visible in its infringing on secular power, in its grasping after political influence, while it jealously excludes the lay population from even an insight into ecclesiastical affairs; that this is

meant by theocracy in the corrupt sense of the word, the history of the middle ages will easily prove. But in the case of Samuel, those who charge him with having invested himself with sacerdotal dignity, would find precisely the contrary to the abovementioned nature of theocracy. For instead of the priesthood overstepping its limits, we should find in Samuel, a political judge, infringing on the well-based rights of the sacerdotal body. Samuel, who was a simple Levite, could not, according to law, aspire to the dignity of a priest as long as a member of Aaron's family existed; and it is to be maintained, that he broke through the strictly-watched partitions of clerical hierarchy; while it is on the other hand advanced, that he is the founder of clerical hierarchy, which is the immediate offspring of clerical supremacy. Such arguments are, to say the least, open to the charge of inconsistency. Samuel, like all other prophets, spoke in the name of the Eternal: this certainly is no proof of his having been a priest. It was the right of every Hebrew citizen who felt the impulse of inspired energy within him, to speak words of truth to the mighty and the lowly of his people; and the appeals which the Hebrew orators are repeatedly found to address to the nation, are as much directed against the priests as against the lay-citizens.

Therefore it remains proved, that Samuel was not Pontifex Maximus; he was a judge, as the text designates him on every page of his history; in his time, there was a high-priest over the people, who was, however, totally eclipsed by the superior talents of Samuel, the political chief of the nation. This in itself is highly important, for appreciating the claims of the hypothesis, that Samuel be looked upon as the usher in of hierocracy, if we are allowed to use the word. Samuel

became, in his earliest youth, the favourite of Eli, the high-priest, under whose care he was educated in the tabernacle. But that venerable descendant of Aaron had two sons, whose conduct caused grief to their aged father. They not only illegally kept such parts of the sacrifices as did not belong to them, but they caused scandal among the people by polluting the very door of the tabernacle with their debauchery. Their father reprimanded them; but was prevented, by his paternal fondness, from using energetic measures against his sons. And an Israelite appeared before Eli, the high-priest, and sounded harsh words into his ears. "Thus saith the Lord," he exclaimed, "I have raised ye to the priesthood; I have determined the share of sacrifices, which should be yours, why then did you transgress? Why didst thou honour thy sons more than thou didst fear me, and didst allow them to fatten on the offerings of my people? Behold, then, thy house shall not for ever walk before me. Thou shalt see a rival in the tabernacle, at the time when I shall send much good upon Israel; none of thy offspring shall grow old; I will establish a priest unto myself, that will act according to my will; and for him will I build a house, which shall not be shaken." In the reign of Solomon, this prophecy was accomplished in the person of Abiathar, who was then high-priest: the king deposed him, and instituted Zadoc in his stead; "whereby was confirmed the word of the Lord, which he had spoken in Shilo against the house of Eli" (1 Sam. ii. 27, et seq. and 1 Kings ii. 27). How great, then, is the error of Volney, when he pretends that the whole of that prophecy against Eli was invented by Samuel, to justify his usurpation of the sacerdotal rank. Does not holy writ, in the abovementioned passage, from 1 Kings ii.

explicitly give the sense of that animadversion, pronounced by the Seer against the pontifex? But Volney, bent upon proving something, is not to be intimidated by the contradiction which the scriptures offer to his words: he falsifies the text to suit his purpose, and translates the words: "I shall establish a priest who will act according to my heart and my spirit, and I will build him a house, which shall never be shaken," in the following manner, illustrative, if we listen to Volney, of the ambitious designs of Samuel: "I will call forth a priest after my heart, and after my spirit, *to govern all his lifetime.*" The fault of misinterpreting a passage is heightened, in the case of Volney, by the tone of sarcasm which he substitutes in his, no doubt very learned, work, to the dignity with which the writings of a conscientious historian ought to be stamped. The only excuse that can be pleaded in his behalf, is the just horror he, and every honest man, must have felt at the then existing frightful abuses of clerical sway—but this is a weak proof, or none at all, of the facts advanced in his work. Having disposed of the question, whether Samuel governed as Pontifex Maximus, in the negative, it will be an easy task to show the unexceptionable means by which Samuel arrived at the high station he occupied among his brethren.

Samuel, endowed by nature with a lofty mind, educated by Eli, who at the same time was judge over the nation, present at all the assemblies of the elders, incessantly occupied with the law and the interests of the people, could not but become well versed in public affairs; and by his affability he soon excited general notice. "He rendered himself not only agreeable to God, but also to man," are the words of Scripture. "None of his words ever fell on sterile ground; and it was soon a matter

of certainty, from Dan to Beersheba, that Samuel would become the prophet of the Lord" (1 Sam. iii. 19, 20), which must imply that all recognized in him the talent necessary to the man, in whose hands the interests of all should be confided;—that he deserved to become chief of the people. Not rancorous intrigue, therefore, but public opinion, founded on his talents, proclaim him judge, even before he takes an active share in the transactions of government. Volney, by paying a homage which he cannot withhold from the great Levite, destroys with his own hands the very artificial machinery with which he attempted to transform a stern republican into a wily courtier of modern times. Among a people which recognized no difference between man and man, save that between moral worth and baseness, could it happen otherwise than that a man of Samuel's genius should arrive at the helm of state? Was it not desirable that the man who acted after the will of God, and on whom rested the favour of the nation, should arrive at the highest magistracy? The occasion to justify the good opinion he had won in the minds of the people at last presented itself to Samuel.

During the latter days of Eli's unhappy magistracy, his unworthy sons had fallen in battle. The holy ark, which had been sent down to the Hebrew army, that its presence might inspire them with courage, had itself become the booty of the Philistines, who now forced their yoke again upon the Hebrews. After twenty years of dire servitude, the people looked up to Samuel, in the anticipation of finding in him a deliverer. His answer to their appeal was that they should return to the worship of the Eternal, that they should follow their law, which commands patriotism, and that a general meeting be convoked at Mizpah. There he takes, with a

vigorous hand, the reins of government for the first time in the quality of judge; he causes sacrifices to be offered to the Most High; invokes the aid of Heaven; inspires his brethren with confidence; energetically, while the enthusiastic impulse of the nation lasts, attacks the enemy, routes his forces, drives him over the frontiers, recaptures all the lost cities, and compels the Philistine to sue for peace (1 Sam. vii. 6—13). As soon as tranquillity was restored, he applied himself with care to the internal government of the state. Yearly he visited in person the different districts of the commonwealth, to see justice equitably administered; in short, his whole life was devoted to the public service, and thus he acquired the most glorious claim on public gratitude. Are these claims disputed him by Volney? Certainly not. For his own words are, "*It is impossible to deny that Samuel governed with prudence and talent, since during the whole time of his administration the land was peaceable within and without.*"—(Histoire de Samuel, § vi.)

As the feebleness of advancing age stole upon him, he flattered himself with the hopes of sharing with his two sons the oppressive cares of government. But Samuel and the people were disappointed. This perplexed state of things, and the still darker prospect of future days, moved the elders of the nation to propose to the judge the election of a king, who might lead them in the hour of battle, and firmly hold the scale and sword of justice in the time of peace. The system of monarchy was well known to them from the existence of the same institution among the neighbouring nations. From the time of Gideon, the elders had persuaded themselves that the interests of the commonwealth would be better served by being entrusted into the hands of

a permanent, and even hereditary, chief: that a man bred to the art of governing would protect them more effectually against invasion, as he would breathe a more vigorous life into the military operations of all the tribes, to whom the want of simultaneous action had ever been most fatal: this being the principal cause why one tribe had the chain rivetted fast on it, ere the others could hasten to its aid. And when the demand of the elders was laid before him, Samuel reproached them, not because they would strip his sons of their ill-supported dignity, but he inveighed against them for changing their constitution—for overthrowing the fundamental compact—according to which, the Lord of All was sole King over Israel. "They have not rejected thee (Samuel), but they have rejected me, that I should not reign over them," said the Lord. (1 Sam. viii. 7.) Nevertheless, the will of the nation overrules the opinion of the judge; he must acquiesce in the request of the Hebrews to substitute monarchy to republicanism or *pure* theocracy.

Such a case was provided for by the legislation. The Israelites were at liberty to choose a king, when once the whole of the promised territory should recognise their sway. The monarch, thus freely chosen by the elders and approved by the pontifex, must be a native Hebrew, will preside over the military force of the state, and will strictly abide in his pristine simplicity. He is expressly forbidden to enrich himself at the expense of his subjects; and is commanded to check his passions when exuberance of power might tend to inflame his desires. He is bound to treat all Hebrews not as children, but as brethren, as fellow-citizens, as equals. Thus king David, when he addressed the general assembly, stood up and said, "My brethren and my people, hear

me." Upon these grounds the sages establish the rule, that the king is bound to show respect to the senatorial body when they present themselves before him; he ought to rise from his seat, and receive them in that posture. It is, moreover, incumbent on the Hebrew king to pay the utmost reverence to the national law by word and deed, to copy with his own hand the whole Pentateuch under the superintendence of the high-priest, whose office it was to see the book properly transcribed from the original in his possession: and finally, the dignity of an Hebrew monarch was not irremovable; a neglect of his duties would entail the disgrace of deposition on an unworthy regent of the Hebrew state. The assertion is groundless, that the divine words left the Israelites the latitude of choosing the absolute mode of government for their monarchy. Such, namely, is the inference, which has been drawn from the passage, "If thou shouldst say, I will establish a king, like the other nations that surround me." But not only would this strongly militate against the spirit of strict nationality visible in every Mosiac institution, but the details which follow the permission of introducing monarchy, are but ill-suited to principles of absolutism; the systems of the surrounding nations were moreover far from being uniform; amongst them there were tyrannical petty kings, and others, like the kings of the Philistines, who shared the supreme power with their nobles. The supposition, that the election was biassed before hand in favour of the tribe of Judah—by the poetical words of Jacob, Judah is a young lion; he is down like a lion in his strength, who can start him up? The sceptre shall not depart from Judah!"—is equally devoid of proof, or rather contradicted by scripture. Abstracting from the diversity of significations contained in the word *shebet*, here translated

sceptre, it is not probable that Moses could have considered the pre-election of the tribe of Judah certain; for in that case he would not have excepted foreigners only from accession to the Hebrew throne; and if Samuel had understood it thus, he would not have fixed his choice on a man of the tribe of Benjamin. The holy text certainly has it, "thou shalt only set him as king over thee whom the Lord thy God shall choose." If, therefore, the expression of the will of God was the patrimony of the Pontificate only, the quoted passage might be appealed to as an authority for the clergy to confer crowns and scepters on men of their choice: but the will of God was made known to the people of Israel by its elders, its political and constitutionally elected rulers, and it was a prerogative to which every man, blessed with sufficient talent and a good reputation, had an uncontested right. Thus far, therefore, we have found that the system attacked by Volney, and pleaded by the clerical tyrants of past centuries, is directly denied by the plain words of that document to which both parties vainly appeal for support. The public power in the land of the Israelites was vested in the nation; the hereditary clergy was wholly deprived of that powerful engine of political influence, wealth; and the rights of the king were as narrowly circumscribed as the welfare of a free nation demanded, to which the learned Fleury lends his valuable attestation in his "Manners of the Israelites, or a Model of simple and sinere Policy," in the following words: the "authority of the Hebrew kings was very limited; they were held to observe the laws as rigidly as private citizens; they could neither add to the code nor efface a single statute. There is no instance known that any one of them decreed a new law."

T. T.

(To be continued.)

III. THE SECT OF THE ESSENES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brünn, 1822. (Vol. I. p. 68.)

OPINIONS are much divided respecting the etymology of the word Essene. Some derive this name from the aramaic expression אֶסְנִי physician: either because the Essenes chiefly occupied themselves with medical studies, or because they professed to heal diseased souls. Others derive it from the Greek ἁσιος holy; while some seek its origin in the Hebrew word חֶסֶד, "to be silent," because it was a rule of this sect, to speak but little. Many seek its derivation in the Hebrew word חֲסִיד, pious: while not a few are of opinion that this sect is indebted for a name to its founder, who, according to them, was named Hosseus or Esseus.

The same uncertainty which prevails with respect to its name, is likewise spread over the first origin of the sect itself. Some maintain that the Essenes were descendants of קִנִּי, *Keni*, the father in law, or brother in law of Moses (Judges i. 16), or of רַכָּב, *Rechob*, a descendant of Jethro, and that they had been commanded by their progenitor not to build houses, nor to carry on agriculture; to plant no vineyards, and to drink no wine; but to continue to dwell in booths or tents. Commands which they strictly obeyed as late as the days of Jeremiah (xxxv.) and the destruction of the first temple. After the Jews were carried captives to Babylon, the Rechabites retired into distant deserts. Some fled as far as Egypt, where they assumed a still more ascetic method of living, and eventually formed themselves into a regular sect.

Others seek to discover the origin of this sect in the "School of the prophets" of which Samuel was

the founder. One of these schools we find under the immediate direction of Samuel, at the place of his nativity, Ramah (1 Sam. xix. 18—24). We also read of such schools existing at Bethel, at Jericho, and at Gilgal (2 Kings ii. 3—5; xviii. 6). It is known that in the days of the high priest and judge Eli, religion and morality among the Israelites, had become greatly corrupted, public examples of which corruption were given by Eli's own sons. When Samuel assumed the reins of government, his greatest efforts were directed towards improving the morals of the nation, and restoring the purity of their religion. For this purpose he established schools. But that these schools were not places of instruction for children, but for adults, is proved by the fact, that some of the pupils built unto themselves a house (2 Kings vi. 11), while others offered to set out on a journey of discovery, in search of Elijah, after his translation (Ibid ii. 16).

The subject of instruction in these schools was, the law in its purity according to its spirit, and morality purified of ceremonial alloy. The pupils were taught that sacrifices and other external observances were not essential to the worship of God, but that the service acceptable to the Deity was truth and a devout spirit. Accordingly, their founder, Samuel, proclaims, "Obedience is superior to sacrifices" (1 Sam. xv. 22), and David, who had been educated in these schools, exclaims; "Sacrifice and offering thou didst not desire: mine ears hast thou opened" (Ps. xl. 6). Many other true servants of the Lord, such as Isaiah, Michah, &c. proceeded from

these schools, all of whom taught that to acknowledge God, and be benevolent to man, constitutes the essence of religion. And as these schools, according to the sacred scriptures, were not erected within the walls of cities, but near the borders of streams, in solitary places, and the pupils boarded together; the Essenes adopting the principles taught in these schools, had likewise received and amplified the regulations by which these institutions were conducted.

Such are two opinions held by learned men; but the generally received, and probably most correct, idea entertained of the origin of this sect is, that it emanates from the Hellenists, or Jews, who after a long sojourn in Egypt, (whither they fled on the destruction of the first temple), had become acquainted with the philosophy of Pythagoras and of Plato, which they amalgamated with the fundamental doctrines of the Mosaic law they professed to obey, and on which amalgamation they founded their religious principles. They were distinguished by the purity of their morals, propriety of conduct, which frequently became ascetic in the highest degree, and the spiritual elevation of their dogmas.

Their characteristic principle was "God can only be worshipped in truth and in the spirit, through inward virtue, but not through sacrifices or outward ceremonies; and that true virtue consisted in the pure and uninterested love of God and of our brethren the human race." Therefore they abolished all sacrifices and ceremonial observances. Brotherly love; frugality; abstinence from all sensuality; truth and sincerity, which permitted no deceit; reverence paid by youth to old age; cleanliness; industry; patience and fortitude in suffering; unyielding firmness in the maintaining of their principles, a firmness not to be

shaken by the most excruciating torments: these were the characteristic features which distinguished the sect of the Essenes.

No mention is made of them until the days of Jonathan the Macabee, but then they are spoken of as an already well-known sect. The two best Jewish historians of those days, namely, Flavius Josephus and Philo, both of whom lived before, and several years after, the destruction of the temple at Jerusalem by the Romans, have given accounts of this sect. We will here quote the words of each of these great writers.

"The study of philosophy amongst the Jews," says Josephus, "is in the hands of three sects. The first sect is that of the Pharisees, the second that of the Sadducees, and the third, which indeed aspires to peculiar sanctity of conduct, is that of the Essenes. These Essenes are Jews by birth, but distinguish themselves above all others by their intense brotherly love. Sensual indulgences they shun as the first of all sins, but consider abstemiousness, and the command over our passions and desires, as the root of all virtue. They do not greatly value matrimony, but adopt the children of other men*, while yet of tender age, and capable of receiving first impressions. These children they regard as relatives, and educate them in their own principles. In thus avoiding to marry, their intention is not to abolish matrimony, or the propagation of the human species, but only to secure themselves against the unruly passions of women, of whom they entertain the opinion, that not one is able to fulfil the promise of conjugal fidelity, which she has vowed to her husband.

They likewise despise riches: a

* This induces Plinius to say of them, "Ita per sæculorum millia incredibile dictu gens æterna est, in quo nemo nascitur." (Hist. nat. b. 17).

most wonderful community of property prevails among them; nor is any Essene distinguished by the greatness of his possessions. It is a standing rule of their society, that whosoever wishes to join them must resign his property, which is received into the general fund; that among them, therefore, we see neither abject poverty nor splendid riches, but perfect equality, so that like brethren, all have similar and equal rights and enjoyments. Anointing with perfumes or aromatic oils they consider as impure; and if any one has been so anointed, even against his will, he must purify himself. External cleanliness they look upon as honourable, and are therefore always arrayed in white garments. The stewards of the public property are elected, and every member, without any exception, must be ready to serve the community.

This sect has not made choice of any particular city as its principal seat, but the members live dispersed in different towns. Members resident in one place, who visit another, have free access to the public or general property of the brethren whom they visit, as if it were their own; and they call upon those whom they have never seen before, with as much confidence as if they had been intimate friends from their infancy. Accordingly on their journeys they provide themselves with nothing but arms, wherewith to repel robbers. In every city one member of the sect is appointed, whose duty it is to provide stores of clothing and other necessities, and keep them ready to meet the wants of travelling brethren. They do not change their garments or sandals until they are completely worn out and unfit for use. They know neither purchase nor sale, but each one gives and receives whatever may be wanted by others or by himself; nor is the exchange of one thing for another established among them,

but whosoever is in want is supplied, whether he can make any return or not.

Their sentiments of veneration towards the Deity are exemplary. Before the rising of the sun they use no words of common parlance, but according to the custom of their ancestors, they direct certain prayers to the sun, as if they meant to greet it at its rising.*

After these prayers have been performed, the elders dismiss the members, who depart, each to his ordinary occupation. After uninterrupted labour till the fifth hour (11 o'clock A.M.), they again assemble, bathe in cold water, and wrap themselves in a linen garment. When they have performed their ablutions and cleansed their bodies, they meet in the house of assembly, to which none others but members of the sect are permitted to have access, and the whole society enters the refectory as if it were an holy temple. When they are seated, which is done with the utmost silence and order, the baker places before each member a loaf, to which the cook adds a dish of various kinds of vegetables.

Before, as well as after, partaking of their frugal meal, they adore the Deity, as the great dispenser of every good. The elder prays before the meal, nor must any one taste his food until the prayer is ended. When the meal is over other prayers are offered, and the company withdraw. Each lays aside his linen garments, and returns to his vocation, which he pursues till night fall, when they again assemble in the meeting-house and sup together in

* This has subjected them to the reproach that they paid divine adoration to the sun, which, however, is a calumny, and altogether devoid of truth. Their prayers at the rising of the sun were of the same nature as those which the Jews, on the appearance of each new moon address, not to the moon, as some enemies of the Jewish name have accused them of doing, but to the Creator of the moon and of the universe.

the same manner as they had taken their noon-meal. If strange members are present, they, without hesitation, take their seat at the common board. Noise, loud words, or quarrels, never desecrate those pious meetings. Each member listens attentively to whosoever addresses the assembly; and speaks in his turn, if he has any observation to offer, without the risk of being interrupted in his discourse. This stillness, and the silence which reigns throughout the extensive building, appears awful and mysterious to those who are without, and who fancy that it veils some fearful secret; although, in fact, it is only owing to the complete command of temper to which they have attained, and the sobriety they observe at their meals, the object of which is only to satisfy the absolute cravings of nature.

Whatever they are to do is determined by their elders or directors; but, acts of charity, and affording assistance to the necessitous, are conceded to their own uncontrolled will. Each member of the community has a right to relieve the wants of worthy individuals, and to feed the hungry, out of the general fund; but he is not permitted to bestow gifts on his own relatives without the previous consent of the elders or directors. Their wrath is governed by justice: they know how to bridle their anger; and all their efforts are directed to the maintaining of harmony and concord. Their bare word is as sacred to them as an oath: they avoid needless asseverations, which they consider on a par with perjury. He, they say, is already condemned who is not worthy of credence on his own simple affirmation, without invoking the testimony of the Deity. They devote themselves with astonishing assiduity to the reading of ancient works, from which they select whatever is most conducive to the welfare of body and soul. To

promote the former they study the nature of plants and minerals, and the degree of influence which these exercise on the human conformation.

Not every one, who expresses his desire to become a member of their community, is at once admitted. The Neophyte must first undergo one year's probation, during which he is strictly to observe the rules prescribed to him. If, during this period, he has given sufficient proofs of his abstemiousness, and the other good qualities that are required of him, he is inaugurated by bathing in clear water, and in token of his admission into the community, receives a small hatchet, an apron, and a white garment. He is then permitted to have access to the house of assembly; but is not admitted to take his seat at the board and partake of the general meal until he has undergone a further probation of two years, and his character has in every respect stood the test of inspection, and been approved of.

Before, however, he is admitted to rank as a member of the sect, and to take his seat as such at the general board, he must swear, 1. That he will venerate the Deity, act justly and uprightly towards every man; and never, either of his own accord or at the instigation or bidding of any other person whatsoever, do wrong or injury to any human being; 2. That he would shun the wicked and support the good, act with sincerity to every man, and be stedfast in his allegiance to his sovereign, because crown and sceptre are bestowed on no one except by the will of God; 3. That if it ever be his fortune to attain to any eminence of rank or power, he will never become arrogant or distinguish himself from his inferiors, either by the splendour of his garments or by the pride of his demeanour; 4. That he would at all times keep his hands clean of theft, his mouth of lying,

and his heart of evil desires ; 5. That he would never keep any thing concealed from the elders or directors of the sect ; and that he would, under no circumstances, not even under tortures the most excruciating, reveal any of their secrets, or divulge their doctrines and canonical books, or the names of the angels.

Whosoever has been guilty of any heinous offence is expelled, and ceases to be a member of the community. The fate which awaits such a criminal is dreadful in the extreme. Bound by the sacred obligation of his oath, he must not associate with, or partake of the food of, any one who is not a member of the community which has rejected him: so that he is exposed to perish miserably through hunger and grief. Therefore it frequently happens, that when the offender is reduced to the extreme of misery, they relent and receive him again into their society—as according to

their opinion, a punishment which has brought the criminal near to his end, is a sufficient expiation of his crime.

They devote much reflection, research, and attention to adjust subjects of litigation, and never come to any decision unless at least one hundred members are present in the assembly ; but their sentence, when pronounced, is unalterable, and admits of no appeal. Next to the Deity, their greatest veneration is due to their legislator*, and whosoever reviles him is guilty death. They are also bound to yield implicit obedience to old age, and to the decisions of a majority. They are distinguished above all other Jews by their strict observance of the sabbath. They prepare their food on the sabbath-eve, so that they may have no occasion to light a fire on the holy day, on which they do not even presume to carry a vessel or utensil of any kind from one place to another.

(To be continued.)

IV. OF THE OFFICERS OF RELIGION AMONGST THE ISRAELITES.

(Continued from page 112.)

SUBORDINATE to the high-priest, and devoted to the service of the tabernacle and the temple, were the כֹהֲנִים, *cohanim*, "priests." These also belonged to that branch of the family of Levy which descended from Aaron ; and their's was the duty to administer at the altar, to superintend the sacrifices, according to the ritual laid down in the third book of the Pentateuch (Leviticus). They were also to perform every service in the interior of

the tabernacle or temple, access to which was denied to every נָכְרִי, stranger or layman. Theirs was also the function to pronounce on the character of certain contagious disorders, and to preside at certain rites of purifications, with various other duties of minor importance.

It was easy to foresee that in process of time the number of priests must become too great to permit all of them at once to attend at the national altar ; accordingly, we

* But who this legislator really is, whether they designate Moses or any other person by that appellation, has never yet been decided, because they, as has already been stated, are obliged to pledge themselves by oath never to divulge their esoteric or secret doctrines to any one, and also to keep their

religious books concealed. And though Josephus, in his auto-biography says, that he had investigated the doctrines of every Jewish sect, it appears that he was not initiated into the mysteries of the Essenes, and was acquainted with their dogmas only as far as these were generally known.

find that in the reign of David they were divided into twenty-four companies. The commencement of each company's service was in the first instance determined by lot, and this order ever after to be observed, all beginning their course upon a Sabbath, and continuing it only for one week at a time; and as each course or company received its denomination from the head or chief of the family from which it was descended, these were called "the chiefs of the priest." Their business was not only to offer the victims proper for every particular service, but also to attend to the other offices of the tabernacle or temple, and to instruct the people, as Holy Writ declares, "that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses" (Levit. x. 11). "They shall teach Jacob thy judgments, and Israel thy law." (Deut. xxxiii. 10). They were also to sanctify the most holy things, and every article used for the sacred service; to burn incense before the Lord, and in his holy name to bless the people for ever, as holy writ declares, "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee,

and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." (Numb. vi. 22, 27).

It does not appear that the priests, independent of their sacerdotal offices in the temple, enjoyed any particular privileges, and were at all beyond the reach of the ordinary laws of the state, or exempt from obeying the same. Their hereditary descent, and their being wholly devoted to the service of the Lord, raised them in the estimation of the people; and if the sanctity of their conduct corresponded with that of their station, there can be no doubt but that they must have exercised considerable influence over the nation. But whenever they attempted to turn that influence into an instrument for aggrandizing themselves, or for annoying the rulers of the state, we find that they miscarried. Thus Solomon could, without fear or hesitation, say to Abiathar, the priest, who had conspired against him and sought to secure the crown to Adonijah, another son of David, "Get thee to Anathoth unto thine own house, for thou art worthy of death, but I will not at this time slay thee, because thou barest the ark of the Lord God before my father David, &c." (1 Kings ii. 26), a fact which proves to us that the priests were not by any means above the law, or exempt from the jurisdiction of the ordinary judges of the land.

(To be continued.)

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"
י"ן לבנן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 105.)

R. ELEAZAR ben Shamuang said, "Let the honour of thy disciple be as dear to thee as thine own; and thy respect for thy companions as thy veneration for thy teacher; and thy veneration for thy teacher as thy fear of the Deity." (iv. 15.)

COMMENTARY. "Let the honour of thy disciple be dear to thee," &c. Our teacher here lays down three rules for our conduct through life, in our intercourse with those with whom we most frequently and directly come in contact; namely, our pupils, our companions, and our teachers. The sage *Tanai* does not give us any instruction respecting our conduct to our parents, as it would be a work of supererogation to add to the command of holy writ, "Honour thy father and mother that thy days may be long in the land." (Exod. xx. 12.) Nor does he prescribe rules for parents in their intercourse with their children: for the voice of nature, sanctioned by the authority of holy writ, has implanted affection for our offspring, and a tender care for their welfare, in our hearts and minds. So that the highest degree of love and benevolence, that of the Creator towards his creatures, that of the Lord towards Israel, cannot be more aptly illustrated than by comparing it with the devoted solicitude of a father for his child: "Is Ephraim my dear son, is he the child of my delight?" asks the prophet, in the name of the Lord. (Jer. xxxi. 20.) And when the Deity reproaches his chosen people on ac-

count of their ingratitude for his manifold mercies, the inspired writer cannot convey the reproof in stronger terms than by exclaiming, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me!" (Is. i. 2.) As thus the sacred scriptures and the voice of nature are unerring guides in the intercourse between parents and children, our teacher, in his present maxim, tells us which are the sentiments we ought to entertain towards those with whom we are in the habit of reciprocally beneficial intercourse and intimacy. For the rules of our teacher are confined to those three classes of our friends and connections, whom we either instruct, or by whom we are instructed, in that most important of all knowledge,—the study and knowledge of the law. This study comprises a twofold duty. 1. We are bound to learn and improve ourselves as holy writ directs: "And these words which I command thee this day shall be in thine heart. And thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, &c." (Deut. vi. 6, 7), an

injunction which is frequently repeated in the sacred scriptures. 2. But it is equally imperative on us to impart unto others the knowledge we have acquired for ourselves, as the sacred precept which enjoins us to study, and which we have just now quoted, likewise commands us: "And thou shalt teach them diligently unto thy children." (Ib. verse 7.) By the word "children," which is used in the divine command, we are not to understand our own immediate offspring, or to imagine that the care and solicitude of every man is to be confined to his instructing his own sons and daughters, or at most, the inmates of his own house, in a knowledge of the law and obedience to the divine commands; and that he who is not the father of a family, is dispensed from the observance of this particular duty. Were we so to understand the inspired legislator, we should be altogether mistaken: and if we at all examine the passage we have quoted, we shall soon become convinced that such is the case. Moses then addresses the assembled nation as one man. He tells them: "Hear O Israel, the Lord our God, the Lord is one, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might: and these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, &c." (Deut. vi. 4—7.) Thus we see that Moses does not address any Israelite in particular, though he apostrophises the whole nation as a single individual; that therefore, when he says "thy children," he cannot, and does not, mean the children of any, or each, particular individual, but of the whole nation. Whence our Rabbies, of blessed memory, justly inferred, that it is the duty of every Israelite to communicate whatever progress he has made in the study of the law, to those

who are less learned than himself. Accordingly, commenting on the words "thy children," they say, the word children here means disciples. Thus it is not restricted to minors only, but extends to adults likewise, and does indeed comprise whosoever profits by our instruction, and improves in his knowledge of the law under our guidance.

Among those who occupy themselves with the study of any subject, there must necessarily exist three gradations: 1. He who teaches. 2. He who is taught. 3. Those who at the same time pursue their studies together. Of these the first degree is styled רב, master, or teacher; the second degree, תלמיד, disciple; and the third, חבר, companion or associate. In reference to the teacher, the two last mentioned classes form but one, and are comprised under the general designation תלמידים, disciples. So that properly speaking, the expression חבר, companion, is limited to, and exists but for, the disciples as equals. To each of these gradations our teacher addresses his instruction, and that advice, which is most in accordance with their relative condition. To the teacher he first addresses himself, as the one who by station and example is likely to exercise the greatest influence over the youthful minds, which have been entrusted to his care. To him the direction of the sage *Tanai* is short, pithy, and comprehensive: "Let the honour of thy disciple be as dear to thee as thine own," is all that the warning voice of R. Eleazar addresses to him who presides over a seminary, and who is charged with forming the character, as well as instructing the minds, of his pupils. The most despotic monarch, on whose nod depend the life and death of thousands, cannot be more absolute in his sway, than is the teacher on whose example and precepts depend the moral, as well as

mental, qualities of his disciples. His smile confers happiness, his frown causes terror, and his reproof is misery. His encouragement adds to the zeal of the industrious, as his derision either spurs the idle on to use exertion, or sinks him irrecoverably in habits of slothfulness and negligence. But great as is the power which is thus confided to the teacher, his responsibility is equally great. The more important the duties he has to perform, the more difficult is his task; and the more imperatively does it require that he should not only devote his best energies to the performance of these duties, but also that he should incessantly keep a watch over his own temper and disposition, without which it is impossible that he can be equal to the trying exigencies of his station. It is a fact confirmed by experience, that a man who is continually surrounded by inferiors and dependants, acquires not only a habit of commanding, but also a supercilious haughtiness of manner, and a querulous peevishness of disposition. It is a fact equally confirmed by experience, that the very worst qualities that can possibly deform the human mind are arrogance, pride, and anger. To these great failings, the teacher, from the very nature of his employment, is more prone than other men. But the sage *Hillel*, that most profound judge of human nature, has already decided, that **לא הקפדן מלמד**, "the querulous man is unfit to be a teacher*," a decision which receives its fullest confirmation in the present maxim. The sage *Tanai* tells the teacher, "Let the honour of thy disciple be dear to thee as thine own." Indignant as thou wouldst feel, were any man, thy superior in power and influence, to subject thee to the alternations of his temper, and insult or caress thee

according to the whim of the moment; indignant as thou wouldst feel, outraged as thou wouldst consider thyself, reflect that thou givest rise to similar sensations in the breasts of thy pupils, whenever thou abusest thy power by obeying the dictates of injustice and partiality. As careful as thou art in weighing the opinions thou art about to pronounce and adopt—lest thy reputation should suffer from thy precipitancy, or the cause of truth be in anywise injured by thy error—be equally so in examining the views and opinions of thy disciples. Remember, that those who now are thy pupils, are hereafter to be the instructors of their generations; and that although their notions may be crude, and want the polish of learning and experience, they still may possess the merit of natural talent, and thou art sure to profit most by the sparks of genius which burst from the youthful mind. For truly did R. Eleazar say, "Much have I learned from my teachers, more from my associates, but most from my disciples." Let therefore their honour—that true honour which has its seat in the soul, and its source from on high—be dear to thee as thine own, and be assured, that as thou observest this maxim, thou wilt be blessed by generations yet unborn, whose gratitude will be justly due to thee.

"*And thy respect for thy companions,*" &c. It is in human nature that we should feel affection towards those who share our labours, and join with us in endeavouring to attain one common end. It is in the nature of youthful and ardent dispositions to become strongly attached to those who are our daily associates, the partners of our occupations, the companions of our pleasures. Accordingly, it is a fact confirmed by experience, that no friendship is so lasting as that formed at school, between youths of a congenial disposition, as it possesses that principal

* Vide Heb. Rev. Vol. I. p. 377.

requisite for love and friendship—equality. We have already, on another occasion, observed: "Perfect love can only exist amongst equals, and there is a sympathetic bond of affection which draws man towards his fellow-man, as soon as he discovers in him any trait which he thinks amiable, because he thinks it resembles his own disposition; and according to the value he entertains for that trait in his own disposition, the resemblance to which he discovers in his neighbour, his love to him will be more or less ardent and firm."* And as there is nothing which the youthful mind estimates more highly than eager zeal to attain knowledge, this trait alone is sufficient to beget affection and friendship in school-fellows.

But friendship is apt to degenerate by too great familiarity. In the height of our attachment we are but too apt to forget that affection, in order to be lasting, must be founded on the estimate we form of the moral worth of the object of our love: that moral worth ought to command respect; and that, if from excess of familiarity, we fail in the respect which is due to a friend, we underrate his moral worth, and sap the foundation of our friendship.

(To be continued.)

II. SAMUEL, PROPHET AND JUDGE.

(Concluded from page 122.)

SAMUEL, being convinced that the introduction of monarchy, however limited, would be attended with more real disadvantage than good to the nation, analyzed before his imprudent brethren the consequences of their resolution. "Ye demand a king," were his words; "a king, who is to head you in the field, and to judge you in your cities; but consider what that king will require at your hands! He

It is to remedy this defect, to ennoble the character of friendship, and to ensure its duration, that our teacher tells us, "Let respect for thy companions be as dear to thee as thy veneration for thy teacher." The performance of our duty is dear to every well-regulated mind. Gratitude for benefits received, join with a feeling of our dependance and the precept of holy writ, in impressing our minds with veneration for our teacher, and in convincing us that to honour him is a sacred, and, therefore, precious, duty incumbent on us towards him who undertakes the painful responsibility of guiding us in the path of knowledge, and rearing us into useful members of the community, acceptable in the sight of God and of man. But as no such combination of feeling and precept exists to prescribe the rules by which our affection to our companions is to be regulated, our teacher steps in to tell us, that dear as is the performance of that positive duty to venerate and honour our instructors, the voluntary duty of respecting our companions ought to be equally dear to us, as ennobling, and bestowing duration on, the character of that friendship and affection which it is natural we should entertain for them.

will take your sons to grace his courses in chariots; he will send them as heralds before him; he will set them over thousands and over fifty, to do *his* work; they will make warlike instruments for *his* use; for *him* will they furbish the car. Your daughters will he take for the service of his palace; your vineyards, your fields, your favourite olive-plants, all will be *his*; of your harvests, your vintages, and

* Vide Heb. Rev. Vol. II. p. 146.

your flocks will he exact tithes for his cunuchs and his servants. He will claim the choicest of your maidens, of your youths, even of your cattle, for his service. Then you will be enslaved, and you will cry aloud against the king you shall have appointed, but at that day the Lord will not hear you." Notwithstanding this vivid picture of dependency, the Hebrews insisted on their favourite plan, and the aged prophet exclaimed, "Ye will have it so, be it then. I protest against your design, but the Eternal commands me to obey you, even in your perverseness." (1 Sam. viii.)

It is true that some very learned Rabbies have found in the words of Samuel, not a prophetic menace in the manner of the calamitous forebodings which occur in the books of Moses, but a positive declaration of the rights of monarchy, which assertion they have based upon the words, "This will be the right (*hamishpat*) of the king that will reign over you;" and for proof of their assertion, those exegetists have had recourse to ulterior facts, by which the prophecies of Samuel have been but too literally verified. But by far the most illustrious Rabbies, such as Abarbanel, Levi ben Gerson, and Kimchi, take the harsh sentences of Samuel as an enumeration of the rights which their monarchs would *usurp* in spite of law and justice; and it is in this sense the vulgate, and after it the authorized English version, have rendered the passage, "This will be the manner of the king that will reign over you." No other supposition indeed is admissible. Samuel, who strenuously resists the election of a king,—who, while he bows to the will of his intractable people, protests, with all the energy of a patriotic republican, against the change in the constitution,—should in the same breath have fabricated for a dignity to which he was opposed,

legal prerogatives subversive of the very principles of Hebrew legislation. Samuel should have pronounced the king absolute master over the persons of the Israelites; while Moses decreed that the monarch should not, on pain of deposition, raise himself above his brethren. Samuel should have instituted the king sole and legitimate disposer of the whole territory, while Moses laid it down as an unchangeable maxim of the compact, that property should be unalienable for ever and ever. It should be the plain *right* of the king to select after his pleasure meadows and vineyards, while the history of the nation relates, that in the most deplorable days of Israelite royalty, Ahab could only, by committing a murder, arrive at the possession of a plot of ground belonging to the citizen Naboth. But particularly the concluding sentence of Samuel's harangue to the people has all the character of a prophecy, and nothing of the nature of a legal enactment; "Then you will be in thralldom, and you will cry in vain against the king you shall have elected."

The Rabbi Abarbanel, who in the *fifteenth* century practised the art of governing in the cabinets of four Christian kings, whose councils he successively swayed, justifies, in the following manner, the opposition of Samuel against the election of an individual sovereign. "An absolute monarch is not at all necessary for governing a people to advantage: nothing is, on the contrary, more pernicious than vesting the power of executing his own will, in an irresponsible individual. It has been advanced, that an empire ought to be governed after the principles of undivided unity, perpetuity, immutability and absolute power. But is it altogether beyond the reach of our imagination to think of a government composed of a number of men, united in one

council for the purpose of dictating measures of public administration ; that those men should be relieved every year, or after longer intervals, by other citizens who would step into the dignity and responsibility of their predecessors, and that the power, even of that body, should be checked by wise restrictions. Is such a state of things incomprehensible ? Is it not, on the other hand, more than probable that an absolute monarch, a single individual might, by following the impulse of his anger and other passions (as it is said, 'The wrath of a king is a messenger of death'), or by the suggestions of his ignorance be betrayed into error much more frequently and easily than a numerous assembly of men, who have it in their power to dissuade one another from wrong, and to enlighten one another on subjects of doubt ? If you prefer facts to abstract argument, then pursue that mode of convincing yourselves ! Cast your eyes on the states that kiss the rod of absolute and autocratical sovereigns at the present day ; theirs is a sad existence. Change your prospect, and gradually view the countries governed by elective judges and chiefs ; they know not the name of a king, and still justice is among them dealt out to all impartially, in the most suitable manner, and according to the most natural order of society. How much then does it excite our astonishment to see men, endowed with reason, degrade their immortal souls by base adulation, even to blasphemy ; for blasphemy it is to compare the unity of a king, whose grandeur, nay existence, depends on the breath of his willing subjects, with the unity and eternity of the Lord, whose name be blessed, who exists necessarily, independently on the will of any being whatever !" (Abaranel's Comment. on 1 Sam. viii).

• The institution of monarchy once

fixed by the national will, and confirmed by the chief, it only remained to find a fit subject for that appointment. Samuel, as judge, as president of the grand council, felt naturally that on him devolved the task of selecting an Israelite from among the tribes. It was Saul, the son of Kish, who fixed his attention, principally by two mighty reasons ; firstly, because Saul belonged to a tribe which, on account of numerical inferiority, was not influential enough to endanger the equality of the Hebrews (1 Sam. ix. 21) ; while, on the other hand, the tribe of Benjamin bore the reputation of hereditary virtue among the children of Israel : and secondly, because Saul was favoured by nature with that very necessary qualification of a chieftain among the nations of antiquity, an heroic majestic stature. "He was a choice young man, and goodly ; he excelled in masculine beauty all the children of Israel ; he reached above them all" (1 Sam. ix. 2). Saul arrived under the guidance of his father's servant at a place where Samuel, (with the elders of the nation,) was celebrating a public festival. Unexpectedly the Benjamite was there honoured with the foremost seat by the rulers of Israel, and Samuel represented the man of his choice to thirty of his colleagues. After a long conference between the judge and the youth who was to become the monarch of Israel, the latter was dismissed, having previously been anointed by Samuel, who embraced him, and proclaimed him leader of the people in the name of the Eternal. Then Samuel, as judge of the people, convoked a general meeting of the tribes, in order to come to a unanimous decision on the choice of the sovereign, who, although anointed by the political chief of the nation, had not yet received the sanction of the sacerdotal primate, whose vote was

next to be taken, nor the universal assent of the nation, by which the election would become legalized. If it is called an intrigue on the part of Samuel, that he anointed Saul before-hand as king of Israel by the word of the Lord, and that he afterwards made it appear before the people as if the choice were then only to be fixed by the authority of the oracle, that accusation falls to the ground as soon as the sense of the text is faithfully consulted. After the recognition of Saul by Samuel and his colleagues in office, his nomination was submitted to the pontifex maximus, whose adherence to the choice was guided by the sentence of the Urim and Thummim, and publicly declared as such before the assembled multitudes of Israel, who then acknowledged the validity of Saul's title by the homage paid him in their acclamation, "God save the King!" The same order in taking the votes of the competent authorities is found on the occasion of Joshua being appointed lieutenant under Moses (Numb. xxvii). The Eternal said to Moses, "Take Joshua the son of Nun, a man of understanding, present him before the assembly and before Eleazar, the high-priest, that he consult the oracle in his behalf." Here, then, as in the former case, the will of God is pronounced by two branches of the administration, by Moses, the political leader, and by Eleazar, the chief of the sacerdotal magistracy. Even the benediction which it is at the present day only in the power of the clerical body to bestow, was pronounced among the Hebrews by functionaries altogether unconnected with the priesthood. The dedication of the temple, that prominent act of worship, was performed by King Solomon, and not by the high-priest of his time. The anointing of kings, which in modern times has been considered the unalienable

privilege of the clergy, was, in the days of the Hebrew monarchy, an act of the people, as we frequently read: "Then the men of Judah came and anointed David king over Judah" (2 Sam. ii. 4). Then all the *Elders of Israel* treated with David in Hebron, and anointed him as king over Israel (Ibid. v. 3.) "Then the *whole people* said, Absalom whom we anointed over us, is dead" (Ibid. xix. 9, 10). After the death of Josias, "the *people of the land* took Jehoahaz, his son, and anointed him" (2 Kings xxiii. 30). Therefore, if it be even admitted, that the ceremony of pouring the anointing liquid on the head of the monarch was performed by a member of the clergy, it is beyond all doubt, from the above cited passages, that the priest was then merely the instrument and servant of the people.

When Samuel found the election of Saul confirmed by the shouts of loyalty of the whole nation, he read aloud, not his desolating prophecy, but the laws of Moses on royalty, and he wrote the commandments bearing on this branch of public administration into a book, as a testimony of the oath of allegiance taken by the Hebrews; even as Joshua had done some time before his death, when he made Israel swear to keep the divine law (Josh. xxiv. 26). A jealous minority still withheld their promise of fealty to the king, from want of confidence in his military skill; but his first feats of valor assuaged their in murmurs, and at the general assembly at Gilgal, the whole nation established him, without a dissenting voice, under high rejoicings, as sovereign of Israel (1 Sam. x. 27). With this act, the authority of Samuel ceased; the helm of state passed into other hands, and immediately the aged judge in the assembly of his people, thus calls upon his brethren to deliver their sentiments on his administra-

tion: "Here I stand amongst you; my hair blanched with old age! Since my youth I have stood before you: Now speak! Is there any one, whose ox or ass I have seized, whom I have wronged, trodden down? Let him speak, and I will make ample restitution." And unanimously the children of Israel replied: "Thou hast oppressed nobody, nor hast thou taken aught from any one." "You then, and your king," resumed Samuel, "are witnesses, that there is no reproach on me!" "We are." After the people had thus expressed their approbation of the conduct of their judge, the latter in his turn, animated to the frequent difficulties in which the nation had involved itself, through disobedience to the divine laws, and dwelling upon the latest act of imprudence they had committed in choosing a king, he concludes: "Now, at the least, obey scrupulously, the commandments; turn from those things which lead to slavery, and you will still be happy; but if you deviate from your law, you and your king shall be consumed, whereof I call heaven to witness." (1 Sam. xii.) Such was the conduct of a man, on whom Volney vents his most bitter aspersions. That man procured for his countrymen the blessings of independence and of a long peace; united the most complete integrity with talent and prudence, of which not a small share was required, in a democratical state, among a people of peasants, settled on a territory of mountains, forests, ravines, where each family lived on its own ground and property; where the exercise of power was subject to a wavering, divided opinion, the vicissitudes of which are without number; as Mr. Volney himself depicts, but we believe not after nature, the scene of Samuel's actions.

Two years had scarcely elapsed since the coronation of Saul when an act, tending to an increase of the

royal prerogative, and to a diminution of the authority vested in the council of elders, heightened the aversion which Samuel had ever evinced to royalty. No war could be entered upon without the consent of the elders, nor was it customary to take the field without first bringing a propitiatory sacrifice in the name of the nation. An expedition against the Philistines had been resolved upon; and at Gilgal, the head quarters of the Hebrew army, the elders, with Samuel at their head, were to call down a blessing upon the warriors of Israel in the fight against the enemies of their country. But Saul, intimidated at the impatience of his soldiers, would not await the arrival of the elders, and took it upon himself to celebrate the sacrifice without their assistance. Samuel saw in this deed an aggression upon the rights of the collateral branches of the administration, and he indignantly told Saul that he was unfit to wear the crown.

In the plains of Gilgal, the cradle of Saul's grandeur, the rupture between the king and the president of the elders became manifest. A war of extermination had been undertaken against the Amalekites, who for centuries had done towards the Hebrews, what the Bedouins of the desert do even now without a scruple to their neighbours; namely, without any declaration of war, without the least pretence for enmity, they fell upon districts contiguous to their lurking-places, plundered and devastated the land, murdered indiscriminately the inhabitants of every age and sex, and fled again as soon as they had satisfied their inhuman rapacity, with the intent to renew their attempts at the first opportunity. The whole power at the disposal of Saul was now directed to put an end to such a state of things; and nothing short of total extirpation was found to be of sufficient effect

to check the disasters that were at short intervals brought upon the Hebrews by their dangerous neighbours. Fortune smiled upon the military undertaking of Saul; but instead of carrying on the war for the purpose for which it had been decreed, that is, the total annihilation of the robbers, Saul took a pleasure in pillaging the enemy's camp, and even carried off the chief of the Amalekites, probably in the hopes of obtaining a high ransom for his prisoner. Samuel, incensed at seeing the king bend the resolution of the whole people from its original purpose, repaired with the elders to the presence of the monarch, and upbraided him with having acted contrary to law. "Why hast thou brought here this chieftain, these sheep and these oxen? The law prohibited it: did it become thee to violate its dictates? hast thou forgotten that from an insignificant individual thou wast made the head of the tribes, and wast anointed in the name of the Omnipotent, that thou shouldest execute the laws he had given thee? It is vain for thee to pretend that thy people seized those flocks to sacrifice them here on the altar: it was thy duty to resist their doings. Our Lord takes no delight in holocausts, and the smoking fat of sheep, but he requires strict obedience to the laws: transgression of the law is the grossest idolatry in his eyes. Since then thou hast rejected the word of the Eternal, after having sworn allegiance to that word, the Lord rejects thee." And Saul seized the skirt of Samuel's mantle, to remonstrate with him, but the garment was torn in twain; and the inflexible republican immediately exclaimed, "Even as this mantle is lacerated, so has the Lord this day cut asunder thy royalty, and will confer it upon an Israelite more worthy than thou art of that dignity" (1 Sam. xv. 28).

Still Samuel was grieved at the deposition of Saul, which the interest of the law and public welfare had prescribed; and from that moment he, with the assistance of the elders, looked among the children of Israel for a man fit for the crown. A hopeful youth of the tribe of Judah, the son of Jesse, captivated their attention. He was fair, of comely mien, highly gifted with the qualifications of a warrior, and equally as celebrated for his love of the arts of peace (1 Sam. xvi. 18).

The honour of announcing to David his election devolved upon Samuel: he acquitted himself of his mission in the same manner as he had formerly done with Saul. This was the last apparent act of his life; his few remaining days were spent in solitary contemplation, where he did not cease, however, to instruct some select disciples in the science of the Eternal, inspiring their minds with a prophetic exaltation. David, compelled to fly before his morose king, found protection in Samuel's cottage, and dwelt with him some time. Hereupon the venerable judge died, and all Israel wept over his grave (1 Sam. xxviii. 3), and honoured him ever after nearly as much as they revered Moses, the servant of God.

That the ecclesiastical rulers of later ages have shrewdly adapted their proceedings to the history of Samuel is not so very miraculous; but nothing is plainer than the total absence of analogy between the position of the popes and that of Samuel. If they arrogate to themselves the right of censuring, punishing, and even deposing kings, they must look to some other grant on which to rest their authority than to the acts of that prophet, who was no member of the sacerdotal body of Israel. But had such really been the case, it would be a fallacy to say that the Hebrew clergy had the right to censure the acts of

their kings, a privilege solely in the power of the political magistrates, only valid on the part of the chief of the elders and his colleagues.

Bossuet was consequently much to be applauded when he objected to the popes' right of interfering with the temporal affairs of princes, even on the widest extended principle of divine right; but the great wrong which rests upon Bossuet is, that he endeavoured to remove that check upon the royal authority in favour of absolute monarchy, upon which the modified power of the

church ought, on the contrary, to have served as a very beneficent restriction. Thank Heaven, the most modern of times have seen the prescriptions of Bossuet followed with respect to the removal of clerical ascendancy, and his precepts on the absolute power of temporal princes set at naught by the most enlightened and virtuous nations of the earth, by whom it has been laid down as a maxim, that within the nation itself should be lodged the means of checking the fatal aberrations of power. T. T.

III. THE SECT OF THE ESSENES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brünn, 1822. (Vol. I. p. 68.)

(Continued from page 127.)

THEY generally reach a very advanced age, and, as a consequence of their abstemiousness, sobriety, and tranquil disposition, the existence of many of them is prolonged above a century. Sufferings and affliction they despise, overcome pain by manly courage, and prefer an honourable death to a life of disgrace. In the war with the Romans they had abundant opportunities of signalising their determined and unyielding fortitude. They frequently were tortured by the foe; their limbs were torn from their bodies joint by joint; they were burnt, broken on the wheel, and every possible species and instrument of torture that human malignity could invent employed against them, in order to compel them to blaspheme their legislator, or even to partake of food contrary to their principles; but in no instance did they ever yield compliance to the demands of the foe; never did torments extort from them the least deviation from those observances which they had vowed to uphold; they even scorned to implore the pity of their ruthless executioners. But, smiling in the

midst of torture, they defied the utmost rage of their persecutors, and died joyfully in the firm conviction, that it was the body only which perished, but that the soul was immortal.

This belief—that the soul survives its earthly tenement, and is, indeed, immortal—is one of their fundamental articles of faith. They maintain, that the spirit proceeds from a very subtle ether which, through a certain sympathetic attraction, is drawn into the body, where it remains, as it were, confined and imprisoned, until freed from the bonds of clay in which it has been fettered, liberated after many years of slavery, it joyously wings its flight into the empyrean. The righteous they say, (and in this respect their doctrines agree with those of the Greeks) are destined to a continued duration in a land beyond the ocean, where everlasting summer, tempered by the breezes of the sea, clothes the ground with unfading verdure. But the wicked must descend into a dreary subterranean cavern, in which unceasing winter, cold, and darkness add to

the endless torments which await them. Through this belief, which to them establishes the immortality of the soul, they become encouraged to practise virtue and to shun vice. They affirm, that the certainty of reward in a future state is the greatest stimulus the good man can have to persevere, and even progress in piety and righteousness, while the unruly passions and violent excesses of the wicked must be restrained by the greatest terror that can work upon the mind, namely, the dread of punishment unavoidable, unceasing, and unmitigated. Such is the philosophy of the Essenes respecting the divine origin of the soul; a philoso-

phy which becomes a bait, that those who have formed any acquaintance with their doctrines know not how to resist.

Some of them pretend to possess the faculty of predicting future events, because, from their early youth, they pay strict attention to corporeal purity, and occupy themselves with the sacred books and the predictions of the prophets. And however little we may feel disposed to acquiesce in their claim to divine inspiration, it is a remarkable fact, that their prognostications very seldom prove untrue.*

There is another class of Essenes who correspond with the majority

* Josephus relates many predictions uttered by men of this sect, which were verified by the event. Thus he tells us (*Antiquities* xv. 13), Herod, when a school-boy, passed an Essene, named Menahem, who greeted the lad with a friendly voice, and saluted him as future king of the Jews. The boy felt hurt that Menahem should (as he thought) ridicule him: but the Essene tapped him on the shoulder, and exclaimed, "Be assured thou wilt become king, for such is the will of God; therefore remember these my words when thou hast reached the pinnacle of greatness." When Herod subsequently did attain to royal dignity and sovereign sway over Judea, he sent for Menahem, received him in a friendly manner, and asked how long he should reign? To this question Menahem made no reply. Herod next inquired whether the period of his reign would exceed ten years? To which Menahem replied, Yes, by more than twenty years. This also proved true, as Herod reigned thirty-seven years.

Josephus further relates (*Antiq.* xix. 13), that during the siege of Iturea, a city beyond the Jordan, Aristobulus, the king (a son of Hyrcan, the Maccabee), became ill, and was forced to return to Jerusalem, having appointed his younger brother Antigonus to be his lieutenant. The young warrior proved victorious, and returning to Jerusalem during the feast of tabernacles, he immediately on his arrival, and before he had waited on the king his brother, repaired to the temple in full armour, there to perform his devotions. On his entering the temple, he was seen by an Essene, named Judas, who addressing those that stood around him, said, "How sorry am I at the fate of this beau-

teous young hero; for this very day he will lose his life at the tower of Straton." Those who heard this prediction laughed at the Essene, and pronounced the fulfilment of his prognostication utterly impossible, as the place known by the name of "the Tower of Straton," a fortified castle, on the plains of Esdraelon, was 600 stadia (nearly 100 English miles) from Jerusalem. Nevertheless, the event verified the prediction. For the enemies of the youthful prince availed themselves of the opportunity to traduce him to his brother, and strove to persuade the sick monarch that Antigonus was come to Jerusalem with no other purpose than to usurp the crown. The king was loth to credit such a calumny, and commanded his brother to appear before him, but without armour or weapons of any kind. As a measure of precaution, however, the king ordered a guard to be placed in the dark gallery which led from the temple to the royal castle, and through which the prince could not avoid passing. The officer at the head of this guard had the command, that if the prince appeared in his armour, he was to be cut down without any hesitation. The messenger who was to convey the royal mandate to the hapless Antigonus had, however, been suborned by the prince's foes; he therefore told him "to appear directly and without delay before the king, who wished to see him in full armour." The unsuspecting prince at once obeyed the supposed commands of his sovereign; but on his approaching the guards in the gallery, they, seeing him in armour, attacked and slew him. This bloody scene was enacted near a spot where stood a small tower called "the Tower of Straton."

of their sect in their doctrines, customs, and observances generally, but dissent from them with respect to matrimony. These maintain, that men who do not marry inflict a serious injury on mankind, the continuance of which as a species depends on its propagation; and that if the opinions entertained on this subject by the mass of the Essenes were ever to become general, the human race would soon become extinct. They therefore marry, but not till after they have made their destined brides pass through the ordeal of a three years' probation. In their intercourse with their wives, they evince the greatest self-command, to prove that they have not married for the purpose of gratifying their sensual desires, or sexual propensities, but solely to acquit themselves of their duty to the species by transmitting that boon to their descendants which their own parents had conferred on them. Thus far Josephus.

Philo says: "The leading principle of the sect is, God can only be worshipped in the spirit and in truth, by inward virtue, not by outward observances. Virtue consists in pure and disinterested love of God and of our neighbours. They reject sacrifices and all ceremonial rites; not only those which are enjoined by tradition according to the doctrines of the Pharisees, but also those commanded by Moses in the Pentateuch, or written law. Oaths and asseverations were strictly prohibited by them (as they were by the Pythagoreans), because it is contrary to the veneration due to the Supreme Being to call him to witness mundane affairs, which, from their nature, must be perishable and contemptible. The duty of every man is so to conduct himself on every occasion, that his simple affirmation may be held worthy of all credence. They also maintain a perfect equality among all men;

they reject the distinctions of rank or station, and deny the right of the master to command his servant, as contrary to the laws of nature."

Our readers will doubtless perceive that the statement of Philo is at variance with, and even contradictory to, the accounts given by Josephus of this sect. For the latter relates, that the Neophyte, on his admission into the sect, was obliged to take an oath, whereas Philo states, that all oaths were prohibited by them. This apparent contradiction we know not how to reconcile, except by supposing that at his admission into the community, the newly received member vowed or swore, that he would never again take an oath.

One branch of this sect devoted themselves entirely to contemplation; they were called Therapentes, and were most numerous in Egypt, especially in the environs of Alexandria. They were particularly distinguished by their fondness for a speculative life; accordingly they lived in solitude in some distant retreat, or hermitage, far from cities and the busy haunts of active life. They shunned society, not out of misanthropy or hatred towards the human race, but from a fear lest they should be obliged to hold intercourse with those who dissented from their opinions. Retired in small receptacles, which they erected for the sole purpose of meditation, they devoted themselves entirely to the study of the sacred scriptures, and lost themselves in fanciful and allegorical expositions of the most extravagant kind. In order properly to prepare their minds for contemplation and reflection, they not only practised great abstemiousness and frugality, but fasted very often, and with great rigour. The effects of these often-repeated fasts, combined with the great heat of the climate in which they dwelt, was, that they were in a continued re-

verie, and experienced frequent convulsions, during which they imagined that they beheld visions, and were transplanted into other worlds.

Philo, in his book, "*De Vita Contemplativa*," observes: "Although the mass of the Essenes devote themselves to action or the performance of their duties towards their fellow creatures, there is one branch of that sect which devotes itself entirely to theory or meditation. These, the Therapeutes, prefer a contemplative life, and the love of heaven to all earthly goods or pleasures. They abandon parents, wife, children, and property, shun human society, and withdraw into some solitude. Their principal retreat is in the vi-

cinity of Alexandria, near the lake Maria. There they erect huts, not in immediate contiguity, after the manner of cities, but sufficiently near to afford each other protection and succour against the attacks of robbers. Besides the room in which they habitually reside, each hut contains a receptacle or private chamber, which they call *Semeneum* or *Monasterion*. Thither they retire in order to read the law and the prophets, to pray, to meditate on what they have read, and to sing devotional hymns. They pray regularly and frequently, morning and evening, and devote the rest of their time to the reading of the sacred scriptures, and to speculative meditation.

(*To be continued.*)

IV. OF THE OFFICERS OF RELIGION AMONGST THE ISRAELITES.

(*Continued from page 128.*)

THE priests who were the proper ministers of the altar, and officiated in that part of the temple called *holy*, were assisted in those more laborious parts of their duty which were to be performed in the outer court by the Levites, the descendants of Levi, the third son of Jacob, of whose tribe the sacerdotal family of Aaron, the *Cohanim*, or priests, formed a branch. Tradition relates that during the Egyptian bondage the tribe of Levi was the only one among the Israelites that abstained from joining in the idolatrous worship of the Egyptians, and that preserved a knowledge of the pure and primitive doctrines which Abraham taught and transmitted to his descendants through Isaac and Jacob. The purity of faith which the Levites had thus preserved in the midst of bondage and general impiety, they also maintained when the rest of their brethren, the Israelites, violated the dread command, "Thou shalt not

make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth" (Exod. xx. 4), which but a few days before they had received at Mount Sinai, where the Deity deigned to reveal himself unto them in the fulness of his glory. When all Israel joined in making and worshipping the golden calf, the Levites alone remained steadfast in their obedience to the Lord: when all Israel, intoxicated with the recollection of Egyptian abominations, and forgetful of the many and wondrous benefits conferred on them, bowed before an image, the work of their own hands, and exclaimed, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," no Levite joined in the general acclamation, or mixed in the festive throng. That tribe alone kept within its own quarters, expecting the return of the leader who had so often ap-

proved himself the faithful servant and messenger of the Lord. And when he did return, that tribe was the only one which rallied around him, and at his bidding attacked and suppressed the spirit of licentious disaffection which had spread among the Israelites. Holy writ relates, "Then Moses stood in the gate of the camp and said, Whosoever is on the Lord's side let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men; for Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son and upon his brother, that he may bestow upon you a blessing this day" (Exod. xxxii. 27—29). The fearful measures which Moses thus was obliged to adopt, shew us how obstinately the people persevered in their wrong, and that it was not till the ringleaders had been put to death, that the flames of idolatry and rebellion could be extinguished, and tranquillity restored to Israel. But these measures also shew us the perfect devotion of the Levites, who did not hesitate to obey their leader, but boldly attacked an enraged multitude, whose numbers were to their own as thirty to one, because such was the will of God.

The blessing of the Lord which Moses had promised to the Levites, soon rewarded their valour, constancy, and faith. When the tabernacle was erected, and the first census of the nation taken, the tribe of Levy was not numbered among the rest of the Israelites. Holy writ re-

lates; "But the Levites, after the tribe of their fathers, were not numbered among them. For the Lord had spoken to Moses, saying, Only thou shalt not number the tribe of Levy, neither take the sum of them among the children of Israel. But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all the things that belong to it; they shall bear the tabernacle and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle, and when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh, shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel. And the Levites shall keep the charge of the tabernacle" (Numb. i. 47, 53).

The Levites thus had the honourable office of guards and ministers of the tabernacle conferred on them. The division of their duties, the rank the different families of that tribe were to hold among themselves, the time and precise nature of their service were regulated by divine command, and they were appointed to be, for ever after, the substitutes of the first born in Israel, who had been sanctified unto the immediate service of the Lord when first the nation came out of Egypt, but who had forfeited that high prerogative, by worshipping the golden calf. It does not appear that the Levites ever proved themselves unworthy of the distinction which their faithfulness and good conduct had obtained for them. It is true, that with the rest of the nation they dis-

trusted the power of the Lord, to establish them in the promised land, and that they joined in the general dissatisfaction and lamentations produced by the report of the spies (Numb. xiii.—xiv.). They therefore shared in the general punishment decreed against that generation, who all died in the wilderness, so that when the second census was taken, holy writ declares, "But among these there was not a man of them whom Moses and Aaron, the priest, numbered, when they numbered the children of Israel, in the wilderness of Sinai. For the Lord had said of them, they shall surely die in the wilderness. And there was not left a man of them, save Caleb, the son of Jephunneh, and Joshua, the son of Nun" (Ibid. xxvi. 64, 65). Except this solitary instance, in which they were seduced by the general clamour, and shared the general punishment, it does not appear that the Levites ever proved faithless, or unworthy of their trust. The rebellion of Corah was confined to his few immediate adherents, and did not infect the rest of the tribe. When at Shittim, the Israelites abandoned themselves to the profligate guidance of the daughters of Moab, the Levites again rallied round the standard of the true faith, and Phinehas, the son of Eleazar, the son of Aaron, the priest, turned the wrath of the Lord away from the children of Israel. Indeed, such was the conduct of the Levites, during the forty trying years of wanderings in the wilderness, that Moses, in his last blessing, gives it his high testimony, when he said, "Let thy Thummim and Urim be with the man of thy graciousness, whom thou didst prove at Massa, and with whom thou didst strive at the waters of Meribah. Who said of his father and his mother, I have not seen him, neither did he acknowledge his brethren nor knew his own children. For they have observed thy word,

and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar," &c. (Deut. xxxii. 8—10).

After the death of Moses, and during the war of conquest under Joshua, which put the Israelites in possession of the land promised to their fathers, the Levites performed their duty as faithful guardians of the tabernacle, the care of which had been confided to them. While the tabernacle remained at Shilo, and during its subsequent migrations, the Levites were constant in their attendance. To them, and to the sacerdotal race, it was in a great measure owing that notwithstanding the manifold aberrations of the Israelites, who were so frequently tempted to adopt the idolatrous rites of their neighbours, the pure faith was still preserved, as the daily sacrifices and the regular worship ordained by Moses were never intermitted.

On the accession of David to the throne, the national worship was invested with a greater degree of stability and splendour. The king, zealous for the honour and glory of his God, and gifted beyond most men with a brilliant imagination, joined to great talents, a fine taste, and nice discrimination, had early been celebrated for his skill in music and poetical composition. This skill, and the fulness of his power and influence were devoted to establishing an order of worship corresponding in dignity with the splendid fabric for which he prepared the materials, and which his son and successor, Solomon, had the good fortune to erect. In this his efforts were admirably seconded by the great Levites, his rivals in the tuneful art, Asaph, Heman, Jeduthun, and the sons of Korah. To their joint labours and his own we, of the present day, are indebted

for the unrivalled collection of poems known as the Psalms.

The temple of Jerusalem—that stupendous monument of the wealth, skill, and devotion of the Israelites, the only house of prayer on earth which the great Ruler of the universe deigned to grace with a visible sign of his presence, and where the assembled myriads of the nation, three times in every year, appeared before their God—became the seat of the chiefs of the Levites as well as of the principal Cohanim, or members of the priestly race of Aaron. The rest of the tribe of Levy were, like the priests, divided into twenty-four companies. Like them, too, the turn of service to be ever afterwards observed by each company, was, in the first instance, determined by lot, all beginning their course upon a sabbath, and continuing it for one week only. Thus the mass of the Levites, during the greater part of the year, resided in the midst of the other tribes; and during their absence from the temple, they were disposed of in such a manner as contributed not a little to uphold and spread the knowledge and influence of religion. They had not, like the other tribes, a compact territory assigned to them, in which they all dwelt together. But dispersed throughout the twelve cantons, which composed the land of Israel, they had no less than forty-eight cities assigned to them. And as they themselves were, by virtue of their birth, the appointed teachers of the people, and possessed no other means of subsistence but

those ablations to which the law declared them entitled, but which they had no other means of obtaining than by the piety and good will of their brethren, the Israelites, their cities were permanent seminaries of religion, which afforded the people the constant opportunities of receiving instruction through their intercourse with the Levites who resided among them.

The external splendour observed in the religious rites at the temple of Jerusalem, the numerous guards and officiating priests, the splendid apparel of the high-priest, the costly vessels and utensils, the pompous sacrifices, and the magnificence of display which pervaded the whole system of worship has often been made a subject of reproach to the Mosiac institutions by would-be philosophers, who contend that such outward pageantry is inconsistent with true religion. But they forget that the Israelites were an highly imaginative people; over whom the sway of the senses was so great, that although they had abundant proofs of the truth of their religion, yet they could not always resist the temptation which the brilliant, but licentious, rites of their heathen neighbours held out to them. To counteract this temptation, the splendid sobriety of the temple at Jerusalem was most admirably adapted. There the excited imagination beheld magnificence equal to that of the Phœnicians, but the modesty of a pure mind was not outraged by the *Benoth*, or priestesses, from whom the Grecian Venus probably derived her name.

(To be continued.)

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"

י"ן לבנן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 132.)

R. ELEAZAR ben Shamuang said, "Let the honour of thy disciple be as dear to thee as thine own; and thy respect for thy companions as thy veneration for thy teacher; and thy veneration for thy teacher as thy fear of the Deity." (iv. 15.)

COMMENTARY. "*And thy veneration for thy teacher as thy fear of the Deity.*" At first sight it would appear that our teacher, who hitherto, in all that he said, has been guided by a spirit of moderation, piety, and wisdom, has all of a sudden renounced these three characteristics, and assumed a spirit of pride, impiety, and extreme folly, when he bids us rate our veneration for any mortal man as highly as to balance our fear of the Deity. Accordingly this sentence has often been cited by slanderers of the Rabbies, and by enemies of the Jewish name, as a proof of the absolute and despotic sway which the teachers in Israel arrogated to themselves, and of the slavish submission they exacted from their disciples, and indeed from the whole nation; a submission which, carried to the extent of declaring any man, or set of men, entitled to a veneration as profound and unlimited as the fear we are bound to entertain for the Deity, greatly excelled what the most infuriate and sanguinary tyrant ever required from his unfortunate subjects, or what the utmost combination of cruelty and fraud could impose on mankind.

If, however, we dispassionately examine the maxim of our teacher,

if we consider the time at, and the circumstances under, which this maxim was pronounced, we shall soon discover that of this, as of every other precept which he has preserved for us, the prevailing characteristic is virtue and devotion to the Lord; and in this, as in many other instances, those much-injured men, the Rabbies, have been most foully and most cruelly calumniated. To prove what we have now asserted, it requires but that we should elucidate the true meaning of our teacher, so that he may be properly understood; a task which we most cheerfully undertake, as we are convinced, that nothing further is required, triumphantly to vindicate the character of this precept, against the assaults of those acrimonious critics who, blinded by hatred and passion, rejoice when an expression presents itself to them in the rabbinical writings which may serve as an excuse for venting their inexorable malignity on the writers.

The time in which R. Eleazar ben Shamuang lived was contemporaneous with the sanguinary decrees of Hadrian, who, provoked by the obstinate but unsuccessful rebellion of the Jews, strove to exterminate them as a nation, and to obliterate

the memory of their nationality. In order to do this in the most effectual manner, he forbade them to practise the observances enjoined by their religion, and pronounced the penalty of death against whosoever should perform any of the rites enacted by the Mosaic law, (such as circumcision, the Sabbath-rest, &c.); and the most torturing punishments that cruelty could devise were denounced against, and inflicted on, the teachers in Israel, who, as the sole depositaries of those traditions on which rested the proper observance of the Mosaic law, were alone capable of keeping alive that spirit of nationality which the persecuting emperor was determined to extinguish. For though the law of Moses existed in writing, and was spread to an extent which rendered it hopeless even for Hadrian entirely to enforce its suppression, yet, he very justly concluded, that if he could put an end to the **סמיכה**, or transmission of the traditional law from the teacher to his disciples,—who by that act of transmission became in their turn appointed to teach others,—either by putting all the teachers to the sword, or by striking such terror in the few who might escape, that they would not dare to counteract the imperial decree; that if he could thus, by any means, interrupt and break the chain of tradition, the Jews, no longer guided by that authority, which till then had preserved uniformity in their religious belief and observances, with which their nationality is so strongly identified, would vary in their interpretation of the written law and its precepts; and, falling into sects hostile perhaps to each other, they would no longer be subjects of uneasiness to the Roman government: as that perfect union which alone had rendered them formidable, even to the overgrown power of Rome in its most flourishing state, reposed on the uniformity of their religious

sentiments, which, absorbing all feelings of minor intensity, and operating with equal force on every man, rendered one and all alike ready to do and to suffer every extreme in defence of their religion. To break this spirit in the most speedy and effectual manner, the rage of Hadrian was especially directed against those by whom that spirit was upheld,—by whose instructions it had indeed been formed,—the teachers of Israel. The Talmud relates, (*tr. Sanhedrin, fo. 13*), “The decree which Hadrian issued, enacted, that whosoever conferred the **סמיכה**, or transmission of the traditional authority*, should be killed; that whosoever had the **סמיכה** conferred on him should likewise be killed; and that any town or city, within the confines of which, the act of transmission had been performed, should be utterly destroyed. And as the teachers were not numerous, and the emperor pursued them with unrelenting rigour, he might perhaps have accomplished his design, but for the heroic devotion of one man, R. Jehuda ben Baba, who took five of his disciples with him into a valley between two high mountains, and equi-distant between the two towns of Ussa and Sepharam. There he conferred the **סמיכה** on the five, whose names were R. Meir, R. Jehuda, R. Simon, R. Jose, and R. Eleazar ben Shamuang (the *Tanai* whose precept forms the subject of our present investigation). The act of transmission had scarcely been performed when the foes approached. At sight of them the Rabbi exclaimed, ‘Save yourselves,

* The teacher, in the presence of two other Rabbies, who acted as witnesses, either laid his hands on the head of the disciple and inaugurated him; or the former caused the latter to be proclaimed his equal by greeting him as **חבר**, associate, and adding the designation **רבי**, Rabbi, to his name. The word **סמיכה** is derived from **סמך**, “to lay on,” or “to appoint.”

my children.' The disciples wished to hurry him along with them, but feeling that from his age and infirmities he would be an impediment to their flight, and prevent them from exerting their utmost speed, he refused to stir, and repeating his command, 'Fly, save your lives, that teachers may be preserved in Israel,' he nobly added, 'As to myself I shall remain immovable like a rock.' The precaution he had used to place himself at an equal distance from two cities, rendered it impossible to decide, which of the two ought to be subjected to the penalty pronounced by the emperor; accordingly both towns were spared. But the infuriated soldiers, disappointed of the rich plunder which the sacking of either of these great towns would have placed at their mercy, slaked their revengeful cruelty on the hapless Rabbi, whose body was riddled by no less than 300 iron spears."

Such were the times, such the circumstances in and under which R. Eleazar ben Shamuang was inducted into the toilsome and dangerous office of teacher, to confer which on him, his own instructor had died. That office was not one of emolument or authority; it was not sought after from ambitious motives, for it offered no inducement to ambition. It was not accepted from pride, for the only distinction it conferred was pre-eminence in danger, in suffering, in tortures, and a cruel death. It required the most absolute devotion, as the most unlimited resignation to the will of God, in whoever was daring enough to accept the functions of that office; but to a mind so devoted, the compensation was commensurate with the risk of the undertaking. It was the hallowed effort to frustrate a tyrant's cruel attempt; to preserve intact those highly cherished institutions, in defence of which the wisest and

best of our people had laid down their lives; to uphold the laws of the true God, and to maintain in its purity the worship enacted by those laws. This hallowed effort it was, which ennobling the mind of the teacher, raised him far above the dangers that on all sides encompassed him; far above the hirelings of the persecutor, who might torment the body, but could not reach the immortal soul, which triumphed in the performance of its duty. No doubt these teachers entertained a high opinion of their office, which had been transmitted to them at the price of a most valuable life, and the transmission of which they, in their turn, might be called upon to seal with their own blood. Conscientious of the purity of their own intentions, knowing, as they and all their disciples and auditors did, that the office was not assumed by them from selfish motives, but solely in order to preserve that uniformity and truth, which Israelites till then had observed in their religion and obedience to the law; and ready at all times to lay down their lives for the people which had been entrusted to their guidance and instruction, they had a right to expect that their pupils should repose unbounded confidence in their doctrines, and should receive the dictates of the teacher with the fullest assurance that he transmitted that only which he had received; that he invented nothing, and added nothing of his own accord; but that his traditions were those which, in uninterrupted succession, had existed in Israel ever since the days of Moses, and been carefully preserved by every succeeding teacher, until they reached him who, at the risk of his own life, had received what his own teacher had sacrificed himself to transmit. For unless this firm conviction of his truth and integrity was entertained, the teacher's efforts to preserve the nation-

ality of Israel would have been vain and impotent; the accomplishment of his great undertaking would have become impossible, and the knowledge of which he was the teacher, the truth of which he was the guardian, must have perished with him; for how could he reasonably expect that disciples who had but a limited degree of confidence in their teacher, and who doubted his doctrines, should be ready, at the imminent risk of their own lives, to uphold and transmit those doctrines. Nature has implanted within us a love of life and dread of death. Under ordinary circumstances a man will readily make every sacrifice to preserve his life, and will submit to oppression, to injustice, to misery and want, rather than forfeit existence. Yet there are some all-absorbing motives which, when excited, exercise an influence so powerful on us, that they alter our very nature, and, compelling the love of life to yield to their dictates, they spurn that fear of death which otherwise renders self-preservation the most forcible of our instincts.

Such all-absorbing motives are the love of liberty, of our native land. The love of fame sometimes produces the same effect. But above all these, the love of God, unqualified devotion to his law, unlimited confidence in his sacred Word, raises the soul far above the narrow bounds of earth, and endows man with that firmness which, while it prizes life as the gift of the Creator, is ready to return the gift whenever his service shall require it. This noble fortitude, and the perfect resignation thereby produced, must, however, not be agitated by uncertainty; the conviction that the doctrines we are to seal with our blood, are from God, must be rooted in the mind, and beyond the reach or influence of doubt; for if we doubt, if for one instant, we distrust the sanctity of

our motives, the love of life resumes its sway, and we are no longer willing or fit to meet death in a cause the merits of which are dubious.

This confidence, the result of firm conviction, could, however, at that time, not rest on a firmer basis than the veneration which the teacher inspired. When men saw that a learned, wise, and pious man, every act of whose life was such as commanded their admiration, and who, in no instance, was hurried away by his passions:—when they saw such a man deliberately, calmly, and even serenely surrender that, which the strongest instinct of our nature teaches us to consider as the most valuable gift of the Deity, rather than contravene certain doctrines, or transgress certain commandments, the involuntary conviction arose within them, that the doctrines for which such a man sacrificed his life, must be true; that the law, obedience to which such a man preferred to existence, must be divine. It is to cherish that feeling, to strengthen that conviction, that our teacher says, “let the veneration for thy teacher be as dear to thee as thy fear of God.” As thou valuest the law of the Lord, as thy fear of the Lord is dear to thee, consider that it is the example and precept of thy teacher which confirms thee in that fear, and proves thy best and only effectual shield against the attacks of scepticism, and the insinuations of doubt. Thou art bound to venerate him; the stronger thy veneration for him, the firmer thy confidence in his doctrines. Let, therefore, thy veneration for thy teacher be as justly dear to thee, as that fear of the Lord which his lessons have instilled in thee, and his example has confirmed; and which, without his aid, might, nay probably would, have been fluctuating and unsteady. Thus the fear of the Lord still reigns paramount in our breasts, and is the great end which veneration for our

teacher, and the confidence which that veneration inspires, are to strengthen and uphold.

After this explanation, what becomes of the many tirades and assaults on the *Tanai*, to which this

maxim has given rise? What becomes of the charges that he requires men to fear their fellow-mortal, in a degree equal with their fear of the Lord?

(*To be continued.*)

II. HISTORY OF THE HEBREW KINGS.

FROM the treatises on the characteristics of Hebrew legislation*, and on Samuel†, it results, that the Hebrew kings not only did not emanate from divine grace, but were appointed contrary to divine direction; and secondly, that far from being above the fundamental law, or capable of changing it, they were under its immediate dominion, and officiated as its first servants. But the right of changing the dynasty kindled such terrible strife between the partisans of the house of David, and that of Saul, that the prophets and elders, the channels of the *Word*, proclaimed the dynasty of the house of Jesse hereditary possessors of the Hebrew throne. Still the king's actions remained subject to censure; the monarch himself could be cited before the elders, reprimanded, and even condemned to the punishment by law decreed. For thus said Nathan, the prophet, to king David: "When thy days be fulfilled, says the Lord, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and will establish his kingdom. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the *rod* of men, and with the *stripes* of the children of men." (2 Sam. vii. 12.) But when the kingdom of Israel grew mighty, and the monarchs aimed at absolute power, the people returned to the original statute, and deposed their overbearing princes.

* Vide Heb. Rev. Vol. III. page 97.

† Ibid. pp. 117, 132.

Ten tribes renounced their allegiance to the house of David, and chose Jeroboam for their king. That such proceeding in itself was not sacrilege, but, on the contrary, quite consonant to the voice of the Lord, is contained in the words of the Seer Ahijah, who boldly told the wife of his king Jeroboam: "Go, tell thy husband, thus saith the Lord God of Israel, I exalted thee from among the people, and made thee prince over it, and rent the kingdom from the house of David; but since thou hast despised the laws, hast done every wrong, and forsaken me; now I will destroy whatever belongs to Jeroboam; I will rake his house as manure is raked." (1 Kings xiv. 7.) Similar sentences were pronounced and executed on the house of Baasa and of Ahab. In the same spirit, the ardent Ezekiel exclaims, in the hour of inspiration, "Son of man, this is the stable abode of my throne, says the Eternal. The princes have soiled my name—I have consumed them. Let the children of Israel be ashamed of their iniquities; let them cast from them their adulteries; let them remove the carcasses of their kings from before me, and I will establish my dwelling among them for ever." (Ezek. xliii.) The two branches of the Hebrew people, into which the nation split after the death of their most renowned sovereign, followed each a different principle with respect to their monarchs. In the kingdom of Judah the crown remained firm and

irremovable on the brow of David's descendants ; but the inhabitants of Judah were far behind-hand with the nations of modern date, who acknowledge hereditary rights of royalty ; for they knew not the wise rule of making the royal agents responsible for the errors committed by the executive power. Whereas the subjects of the kingdom of Israel disposed of the sceptre according to their choice, and whenever a dynasty shewed itself unworthy of the throne, they considered it impossible to do justice to popular rights, unless the last twig of the royal tree was consumed ; a fatality which poured a deluge of blood over the annals of the Israelite kings.

The very infancy of Hebrew royalty was beset with disasters. Saul, although victorious in the field, was distracted by grievances of various kinds ; but particularly by that jealousy which fixes its pestiferated abode under the steps of the throne. The admiration which the youthful David excited among the people, and the friendship by which that amiable warrior tied himself to Saul's own son, kindled his envy at the overwhelming successes achieved by the youth, in whom he recognised a mighty rival. From that moment the death of David was eagerly sought by the king, who even stooped to base treachery ; and finding his attempts upon David ineffectual, he vented his wrath upon those whom he considered his patrons and confederates. The high-priest, Ahimeleck, was selected as a victim to royal animosity ; that functionary and many other priests who had, although involuntarily, acted against the king's wish by affording David some support on his flight, were ordered to be put to death. None of the servants of Saul could be won over to perpetrate the cruel act ; and the Hebrew king had recourse to the sword of a

foreign mercenary, the usual tool of oppression and ferocity. Doeg, the Edomite, slew on that day eighty-five persons that wore the linen ephod. (1 Sam. xxii.) Long before that time, Saul had, on a trivial motive, cruelly condemned his virtuous son Jonathan to die an ignominious death. When the battle was raging hot against the Philistines, the king commanded, with an oath, that no one should take any food till night, that the pursuit after the yielding enemy should be persevered in unrelentingly. Jonathan knew nothing of his father's injunction : in the heat of the combat, overwhelmed with fatigue and want, he found some honey on his road, and tasted of it ; then only he was informed that he had acted insubordinately ; but he answered : " My father has indeed troubled the people. Since this slight nourishment has so much invigorated me, think how much more complete the defeat of the enemy might have been, if the soldiers had been allowed to restore their drooping strength with food ! " The inexorable Saul insisted on the death of his son ; but the whole army exclaimed : " Should this princely youth, to whom we are indebted for the deliverance of Israel, be thus requited for his valour ? We swear by the Eternal, that not a hair on his head shall be touched." Here, as in the later occurrence with Ahimeleck, the cruelty of the king met with a rebuke on the part of the Hebrews,—at this time the interference of a foreign band in the presence of the armed host of Israel, would not have been opportune or advisable—and Jonathan's life was saved.

It was in the battle of Gilboah where Saul lost his life, after having witnessed the fall of his three sons, and among them the affectionate Jonathan, a model of friendship, valour, and magnanimity. When defeat appeared certain, Saul entreated

his shield-bearer to transfix him with his sword : the faithful servant shuddered at the proposal, and refused to comply with his desponding king's desire ; but when Saul rushed upon his own spear, the trusty follower would not and did not survive his master. Great was the joy of the Philistines when they found the inanimate body of the king of Israel : they hanged his limbs on the battlements of Bethshan, their fort, and sent his head and armour as glorious trophies through all the districts of their land. During night, however, the Hebrew inhabitants of Jabesh, mindful of the debt of gratitude they owed to Saul's valor, scaled the walls of Bethshan in danger of their lives, and carried off the relics of their monarch and his sons (who had shared the same fate as their father), to bring them to honourable burial. All Israel, partisan as well as opponent, wept over the death of Saul : that king was not without good qualities, and might, indeed, have seen a happier reign, but for the inflexible system of Samuel and the law. His sad end had been foretold to Saul on the evening previous to the battle of Gilboah, at the cave of the famous witch of Endor, where Samuel ascended from the stillness of the tomb to make the king acquainted with the issue of the contest. That Saul, the deadly foe of superstition, who rigidly enforced the severe penalties enacted by the law of Moses against all pretenders to magic ; that he who, in the hour of success and of power, was so free from all dread of superhuman controul, that he did not hesitate to imbrue his hands in the blood of guiltless men, of priests consecrated to the service of the Lord—should, in the hour of distress, sink so low as to seek aid from those powers of darkness that had been powerless against his decrees—is a humiliating lesson to

human nature. But a much more important fact transpires through the narration of that episode ; namely, that the Hebrews were acquainted with the doctrine of the immortality of the soul, although the contrary has been maintained, because that dogma is not expressly taught in the books of the covenant. They must have known that the soul is immortal, since the abuse of the power which that doctrine exercises over the mind of man, furnished designing persons the means of deception and extortion. Had the Israelites been ignorant of the survival of the soul after the dissolution of the body ; or, in other words, had they thought that at the moment of death, the entity of man ceases, necromancers, against whom the law pronounces its severest penalties, could not have existed. If Saul had not known that the spirit of Samuel remained in full life, although his body had been deposited in the earth, he would never have required the Pythonissa of Endor to summon the deceased prophet from the scenes of tranquillity, to answer his questions on future events.

David ascended the vacant throne, and to him the Israelites owed the independence of their country, their military and political glory, and a decided superiority over the neighbouring nations, to whose devastating inroads they had hitherto been exposed. If his life cannot be said to be spotless, it will not be denied, that he stands justly entitled to a prominent rank among the chiefs of nations. Not the extent of the dominions over which a prince holds sway, ought to determine his degree of fame, but his public conduct, the advantages he procured his country, by the difference of position in which he found and left his states ; and if we make that the standard of our judgment, we shall often have to dispute the laurel to the governor of a vast empire, while we place

it on the brow of many a chieftain over a handful of men. The maiden effort of David, his single combat against Goliath, relieved the Hebrew name of long sustained opprobrium. His successes increased daily and wonderfully: he was born to govern. Indeed, nothing serves so much to set his character in a due light, as the testimonials of his general estimation, recorded in the holy chronicles of Hebrew history. "He was preferred by the women, beloved by the young men; the old were charmed with his modesty, and the gracefulness of his demeanour; warriors admired his prowess; the whole people was devoted to David" (1 Sam. xviii. 1—30). The jealousy which Saul had ever harboured against the youth, at length made it unsafe for David to stay any longer at court, where he had often cheered, by the touches of his lyre, the morose temper of his monarch. Warned by Jonathan, he and the prince exchanged vows of undying friendship, and David sought his safety in flight. For some time afterwards he led a roving life in the midst of many a danger. The king of Gath, one of the Philistine princes, gave him a temporary shelter; but David found it expedient to assume the semblance of an idiot, to avoid suspicion. More than once, he was compelled to obtain, by stratagem, and sometimes even by force, the necessities of life. But those slight blemishes upon his character are more than a thousand times redeemed by the rare generosity with which he treated the very man, whose frantic hatred pursued him with such unrelenting perseverance. Twice the life of Saul was within his grasp; his followers instigated urgingly to satiate revenge, and twice David spared the life of his oppressor, and treated the person of his king with respectful loyalty. Overpowered by the magnanimity of his virtuous rival, Saul exclaimed these remark-

able words: "Thou art indeed more righteous than I, for thou returnest good for evil" (1 Sam. xxiv. 18).

During the time of his unsteady abode in the mountains of Carmel, David protected the flocks of a very wealthy Israelite,—who owned three thousand sheep, and a thousand goats,—against the predatory incursions of the surrounding heathens. That man was called Nabal, and his wife's name was Abigail; she was a woman of understanding and great beauty, but her husband was a son of Belial, unfit for any act of kindness or polite intercourse. When David heard that the rich man was shearing his sheep, he sent ten of his men to him, with the following humble request: "Mayest thou do the same the next year, in the same house, enjoying perfect health, thou, thy house, and all that belongs to thee! Inquire of the shepherds, and they will inform thee, that we have protected them to this day, that we never wronged them in the least, and that through our care, none of their trust ever strayed from them. Now then, think of us graciously at thy feast, and give to thy servants, and to thy son David, some few necessities of life, in whatever quantity it may please thee." The expressions of that missive, which are rendered as literally as can be in accordance with the text, appear to justify Fleury's praise of Hebrew politeness. Notwithstanding the modesty of David's request, Nabal not only refused the smallest supply, but even uttered the grossest insult against the messengers and their leader. In his anger, heightened by the sharp stimulus of necessity, David ordered 400 of his companions to gird on their swords, and to overthrow the house of the hard-hearted Israelite to the last stone. But happily, Abigail interceded, and obtained from David the promise that he would leave her husband unhurt. The wandering son of Jesse

again repaired to the king of Gath, who was highly delighted to see the Israelites bereft of David's valiant arm. The town of Ziklag was appointed him as his temporary residence; David made it the centre of his military operations on the proscribed Canaanite tribes, and whenever he returned victoriously from the fray, he spread the news, that he had smitten the Israelites, which served to maintain the good understanding between him and Achish, the king of Gath, who dreaded nothing so much as a reconciliation between David and his king.

When Saul died, David was thirty years of age; and although Ishbosheth, a scion of the house of Kish, was proclaimed king by some of the tribes, principally under the protection of the valiant Abner, his kinsman, the fortune of David prevailed. Ishbosheth fell a victim to the inveterate hatred that existed between the partisans of the new dynasty and the adherents of the old. Some of David's followers assassinated the unfortunate prince; but they met with deserved punishment at the hands of David, whom they fawningly approached, in the anticipation of being brilliantly rewarded for their culpable exertions in his favour. After a reign of seven years and a half over the single tribe of Judah, David was recognised king over all Israel; but short as this dissension between the children of Jacob had been, it left a fatal germ of separation within them; they had experienced, that they could separate.

The first national undertaking of the king was the conquest of the fortress of Zion, then in the power of the Jebusites, and situate on

the most southerly of the three mountains, on which Jerusalem was built. David improved the city, and called it after his own name. At the same time, Jerusalem was declared the centre of government, the place where, by the direction of the divine legislator, the ark, the temple, and the national council should, for mutual protection, be located. His next care was the public armed force of the state, which he organized after the fundamental rules projected on that subject by Moses, and by which the martial character of the Hebrew nation, which all the historians of antiquity attest, becomes peculiarly conspicuous. Previous to the commencement of hostilities, it was the duty of the leaders of the Hebrew army to declare to their adversaries why they had considered it indispensable to draw the sword; or, if they were the attacked party, ask of their enemies the reason of their aggression. The ambassadors sent by Jephtha to the king of Ammon, complain in due form of the wrong offered their nation. "We have done nothing to offend thee," are the concluding words of their harangue, "and thy action in thus marching against us is exceedingly wicked. May then the Lord, the umpire of battles, decide betwixt thy people and the people of Israel!" "We never ought to enter upon warfare against any nation or city (say the Talmudists), without having previously made proposals of peace, which have been rejected: the same principle ought to be followed with respect to wars undertaken for the defence of the law, as when we draw the sword to vindicate the majesty of state." T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim : "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 101.)

CHAPTER XXX.

As it is thus demonstrated, that the three opinions which we have enumerated cannot be correct,—as neither of them will bear the test of examination in all its parts, or is able to meet every objection that can be urged against it,—it follows, that the fourth opinion; namely, that rewards and punishments are decreed to man, and that these are partly spiritual and partly temporal, must be the true one; as it is moreover supported by our holy law, which assigns temporal felicity to the Patriarchs and other righteous men, as a reward for their good deeds; and also assigns a spiritual compensation, be it reward or punishment, to the soul, as we intend, with the blessing of God, hereafter to prove. This opinion, that the retribution awarded to man is, like himself, of a twofold nature, spiritual and temporal, is repeatedly upheld by our Rabbies (of blessed memory), and particularly in *Siphri* on Deuteronomy xi. 21: "That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them as the days of heaven upon the earth." Their commentary on this remarkable passage is, "*That your days may be multiplied*"—"In our present state of existence and actual situation in which we now are." "*And the days of your children in the land which the Lord sware unto your fathers to give them*"—"Hereafter, at the coming of the Messiah." "*As the days of heaven upon the earth*"—"In the world to come." This commentary plainly proves, that for duly observing the commandments of the law, holy writ assigns a recompense, which is partly spiritual, appertaining to the

soul alone, and partly temporal, bestowed on the soul and the body conjointly.

Respecting the spiritual reward which is bestowed on man after death, or the separation of body and soul, the later sages of Israel are divided in opinion. Some of them maintain, that although a temporal reward is bestowed on the truly righteous, even in this life, as it was on the patriarchs, and on many others, nevertheless, the real compensation that is bestowed on them, and which alone is adapted to the essence of the soul, is that spiritual felicity which is granted in the life to come; that is to say, the life which comes after death, which commences immediately after the spirit has been freed from the trammels which fettered it to its material envelop. This felicity does not, in the remotest degree, bear any affinity to those enjoyments which form man's delight in his present state: as our Rabbies say, "It is an apophthegma of Rab, that in the world to come there is neither eating nor drinking, neither envy nor ambition, but the righteous repose with their crowns on their heads, and enjoy the effulgence of the Deity" (*Talmud tr. Berachoth, fo. 18*). By the word "crowns," he meant the radiance which their good deeds spread around them, and which forms the qualification that capacitates them to enjoy the effulgence of the Deity.

These later sages further maintain, that although this felicity is bestowed on the soul only, there is likewise a further, and temporal, reward granted to the righteous at the resurrection of the dead. This event is to take place at the coming of the Messiah, when the truly righteous are to arise again from

their tombs, either for the purpose of proclaiming the wonders of the Lord, and the true faith throughout the world, or that they may enjoy happiness in this world corresponding to, or exceeding, the hardships they had encountered during their first mortal career, according to the decrees of divine wisdom ; or that they may be able to acquire a higher degree of perfection than was within their reach during their first state of existence, when they could not attain that pre-eminence to which they were entitled, as external impediments interposed and prevented their actively exercising their virtue to its fullest extent. These resuscitated saints are, however, again to die, and then their souls, through their virtuous deeds, during their second state of earthly existence, are to be rewarded with a degree of spiritual felicity excelling that which before had been granted to them. Such is the opinion entertained by the great *Rambam*, and those among the later sages in Israel who embrace his way of thinking.

If we properly examine this opinion, we shall find that it is in absolute conformity with the dictates of reason, and in perfect accordance with the doctrines of holy writ. For as all the works of the Deity are perfect, not only each in its kind, but all in the highest degree, it follows that whatsoever exists must be possessed either of individual or generic perfections. Accordingly we see that some material beings exist in individual perfection, as the stars and planets ; which fact is not only apparent to the senses, but also confirmed by holy writ, when the prophet exclaims, " Lift up your eyes on high, and behold who has created these, that bringeth out their host by number : he calleth them all by names, not one faileth " (Isa. xl. 26). So that he assigns to each one of the celestial luminaries an individual existence

and perfection. Other beings there are, as the terrestrial animals, which are procreated in the similitude of their progenitors, whose existence and perfection is generic, appertaining to each respective race, no one individual of which can be singled out as endowed with a purpose or perfection peculiar to himself. But as it is also possible to imagine a being gifted with both kinds of perfection, and as whatever is deficient in any respect cannot be perfect, it follows that the works of God, or the universe, would not be perfect unless a being combining both individual and generic perfection did exist. That being is man. Like all other terrestrial animals his existence is generic, inasmuch as his material frame is procreated in the similitude of his progenitors, and that he partakes in the conformation and accidents common to his species ; but like the celestial or superior intelligences, his existence and perfection is individual, by means of his intellectual soul. These two distinct kinds of existence combined in man, are alluded to in the *Sepher Hajetzira*, when it says, " The Deity made a covenant with man : he made it with his ten fingers, with his ten toes, with the signs he can make by means of his fingers, and with the words of his mouth." By the fingers, the toes, and the signs which by their aid man can make, the author alludes to the material conformation which constitutes the generic perfection of man ; and " the words of his mouth " allude to the intellectual soul which form his individual perfection ; for an eternal being cannot enter into a lasting covenant with a perishable being, except inasmuch as the latter is possessed of some durable property.

To explain what we have now stated, we say that the properties of all composite beings which we find in the lower or material world, are evidenced by the actions of these

beings, although they may not be perceptible to the senses. Thus, for instance, when we see that plants in their growth move and spread in all directions, knowing, as we do, that the movement of matter, according to the laws of nature, can only be either from the centre or to the centre, we infer that the plant must be possessed of some property producing its movement in various directions, and this property we call the vegetable soul. When, in addition to this property, we see that the animal has the power of obeying its own impulse of moving from one place to another, according to its will, or as sensations of pleasure or of pain attract or repel it, all of which the plant is incapable of doing, we infer that animals must

be possessed of some property producing such results, which the plant is not gifted with. This property we call the animal soul or life. When, in addition to this, we find that man is gifted with the power of comparing dissimilar things, and of comprehending their nature, so as to distinguish what is essential from what is accidental, and combining the effects of the one with that of the other, all of which the animal is incapable of doing, we infer that man must be possessed of some property producing these effects which is superior in its nature to the vegetable and animal soul, and has been denied to the plant and the animal. This superior property we call the human or intellectual soul.

(To be continued.)

IV. THE SECT OF THE ESSENES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brünn, 1822. (Vol. I. p. 68.)

(Concluded from page 141.)

"On the sabbath day they assemble in a large monasterion, in which a partition separates the men from the women. The eldest member of the assembly delivers a lecture or oration, to which all present listen with great attention. They practise the greatest frugality and abstemiousness, and take no food till after sunset. Some of them fast three successive days, and some of them carry the rigour of their ascetic notions so far as to abstain from all food during seven successive days, or from the close of one sabbath until the commencement of the next. They never partake of more than the support of nature absolutely requires. Water is their only beverage. Animal food of every description is altogether excluded from their diet, which is restricted to bread, salt, and vegetables, of the most simple

nature. Their garments, likewise, are limited to what is indispensably required to protect them against the inclemency of the weather, and the changes of the seasons. They regularly number seven weeks, and on every fiftieth day, they assemble to hold a general love feast. Females, who are no longer young, and who, in honour of the Deity, have taken upon themselves the vow of chastity, are likewise admitted to these feasts. The men are seated to the right of the presiding elder, the women to his left. The youngest member present waits on the assembly, over which the eldest invariably presides. But no wine is served up to them. Water, which the younger members take cold and fresh, but which the elder ones drink luke-warm, is the only liquid their board affords. During the meal strict silence is ob-

served. This silence is afterwards broken, by difficult passages in holy writ being propounded, of which every one present seeks to give his own exposition. These expositions are mostly allegorical, for, according to their notions, the sacred scriptures, like man, are composed of body and soul: of the outward letter and the inward spirit. At the end of their meal, unleavened bread and salt is handed round, of which every one present partakes. The presiding elder then begins to sing a hymn, to which the assembly forms the chorus. A male and a female choir is then formed, each under its own leader, which alternately sing hymns of praise and thanksgiving to the Deity, until the rising of the sun, when every one retires to his cell, to meditate on the various expositions he has heard at the meeting."

After the days of Philo, we find but little historical mention made of this sect. Epiphanes (a father of the church), preserves some notices of them, but which not unfrequently, are very contradictory. According to him, a teacher named *Elksai*, arose among them, about the reign of the emperor Hadrian, who taught that it was permitted in times of persecution, to yield to necessity and compulsion, and pay external adoration to idols, provided the inward purpose of man, while performing this forced worship, is to serve the true God, the Creator of heaven and earth. Epiphanes further relates, that in the reign of Constantine, there lived two sisters, Martha and Marthona, who were held in high veneration by this sect, on account of their sanctity and pious life. Indeed, so highly were these two personages venerated, that their mere touch, particularly that of Marthona, was considered

as a sovereign remedy against all diseases.

The sect continued to exist, although manifold innovations were introduced into its doctrines and customs, until the days of the emperor Justinian, at which period all accounts of the Essenes or Theraputes, suddenly cease; and it is probable that the violent persecutions which the Jews experienced from that emperor, induced them to seek shelter in the bosom of the Christian church, with the doctrines of which, their own, in many respects, bore so close an affinity.

The sect of the Essenes and its branch, the Therapeutes, is never mentioned in the Talmud, although many traces of their doctrines are therein found. This silence is in part owing to the fact, that these sectarians, unlike the Saducees, did not take any part in public life: while from their joining the latter in denying the authority of the traditions, they were as fully opposed to the opinions of the Talmudists. Nevertheless, the palm of superior virtue cannot be denied to the Essenes, who, in their conduct, if not in their doctrines, strove to approximate to the standard of perfection as near as it is in the power of human frailty to do. Whatever praise may be due to the Stoics, is also, and in a superior degree, the property of the Essenes, who, equally virtuous with their western contemporaries, were infinitely their superiors in true knowledge of the Deity. Their maxims are an incontrovertible proof, that there is nothing new in morals; and that since the days of Moses, the most famed teachers of morality have but been able to repeat, perhaps in other words, what others had already said before them.

V. ON THE OFFICERS OF RELIGION AMONGST THE ISRAELITES.

(Continued from page 144.)

AT Jerusalem, the care that was taken to abide by the enactments of the law in whatever related to the ritual of the priests—the restriction of the priesthood to one particular family—the alliances which they were permitted to contract by marriage—the solemn forms by which they were inaugurated—the profound devoutness required of them in the performance of their functions—the splendour of the place, and of their own appearance as ministers of the most High: all these circumstances were calculated to have the most happy effects on the priests themselves, and on the whole body of the people. They had a tendency to beget, in the minds of the priests, a due sense of the sacred nature of their office—the importance of their character—an ambition to support it with becoming dignity and virtue, and to guard them against a wanton indulgence of imagination in the services of religion. While the people became imbued with the most exalted sentiments of that God they were called to worship, and who requires all his worshippers to serve him with purity of heart and manners.

But in the midst of the splendour with which public worship was celebrated at Jerusalem, and the immense wealth that the temple contained, the priests were not rich. The treasures of the sanctuary belonged to the nation, and were applied for purposes of general utility, respecting which the political chief of the state, and his councillors, alone decided. It is a distinguishing feature of that pure theocracy founded by Moses in Israel, that although religion, the law of God, and obedience to that law is the

main pillar by which the whole structure of the body-politic is upheld; and, consequently, the interests of religion are paramount in every enactment of the Pentateuch, yet the personal interests of the ministers of the altar are separated from those of religion, below which they rank at an immeasurable distance. As an order in the state, as one of the twelve tribes of Israel, the sacerdotal race, with whom the Levites were most intimately connected, under its chief, the high-priest, took a considerable share in the public affairs, from which it would have been alike impolitic and unjust to exclude them. But whatever influence they exercised could only arise from their personal character, and the piety and zeal with which they discharged the duties of their sacred office. For external means of undue influence they possessed none. They could not, like hierarchs of other ages, advance pretensions to supreme power, or exact the right of dictation from their brethren: for the precise extent of their claims was defined in the law, with which every Israelite was acquainted. One step beyond its limits would have been usurpation, and resisted as such. They had not, like the priesthood of most other countries, immense riches at their own disposal. On the contrary—excluded by law from that partition of the land, which, when once made, was to be final, their sole patrimony the altar, and their only means of subsistence arising from the good will with which the Israelites acquitted themselves of the obligation the law imposed on them—the position of *Cohanim* and Levites forms a singular contrast to all that existed around them.

In Egypt, all the land was (according to Diodorus) divided between the king and the two privileged castes, the priests and the warriors. The bulk of the nation, confined to hereditary employments, which compelled the son to follow the occupation of the father, possessed no property in the land. In India, the proud Bramin, raised high above the rest of mankind, possessed large and extended domains. Wherever the priesthood was hereditary, and limited to one particular family, caste, or tribe, it owned great part of the soil, and countless treasures. Not so in Israel. "And the Lord said to Aaron, In their land thou shalt have no possession, nor shalt thou have any portion amongst them; for I am thy portion and thy inheritance in the midst of the children of Israel" (Numb. xviii. 20). Such was the wise enactment which forever excluded the race of Aaron from being landholders. The Levites, to whose tribe the sacerdotal family appertained, had likewise no portion or territorial inheritance assigned to them. "They shall possess no inheritance among the children of Israel" (Numb. xviii. 29), is the command of the law. Thus we see that whosoever was connected with the sacred ministry was excluded from territorial possessions. The wants of priest and Levite were provided for by the tithe which the law directs should be paid to them. But they still remained dependant on the people. Possessing no means of enforcing payment of their dues, except the feelings of duty and obedience to the law, which every man harboured in his bosom, it became the interest of priest and Levite to maintain in the people a love of the law and adherence to its precepts; and to regulate their conduct so as to be in perfect accordance with the rules laid down for them. Thus the very

indigence of the Hebrew priest served to promote the best interests of religion.

Besides these *Cohanim* and Levites, who, properly speaking, were the ordinary officers of religion, whose functions were hereditary, and consisted chiefly in attendance on the temple and the altar, there was another class of extraordinary officers of religion whom the Deity raised up when any particular exigency made it necessary. These were called נְבִיאִים, "prophets," and by virtue of the commission they received from God, a commission authenticated by the seal of divine inspiration, became the principal teachers of the people during the age in which they respectively lived. Their authority had been instituted and defined in the law when Moses, in the name of the Lord, says, "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord our God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. xviii. 15—19).

The authority which thus is vested in the prophets is unlimited, and rests on the same basis on which the law itself is founded, namely, direct communication with the Deity, and revelation of his will.

This provision of the law proved

of the utmost importance not only to the Hebrew nation, but to the universe, and is one great and distinguishing feature which raises the Mosaic dispensation far above every other religious system. The inspired mind of Moses foresaw that a time would come when his laws would be departed from and set at nought. To the public corruption which must precede, and result from, such an abandonment of commandments which the Deity himself had enacted, Moses opposed a voice which should recall the nation and their king to a sense of their duties, and could shield itself under the authority of the founder of the nation. This voice was that of the watchful guardians over the public morals and general welfare; who, as the greatest among them designates them, were **שׂוֹמְרֵי**, the "watchmen," the inspired teachers of the nation, whose eye was open when all around them was sunk in the lethargy of corruption; who reproved when prosperity begot pride; who encouraged by the promise of better times, when adversity produced despair. When priests were silent, and Levites awe-stricken before the oppressions of the great, which ground the people in the dust, and scorned the dictates of the law, then the fearful exhortations of the prophet were loudly heard amidst the general prostration. His bold reproof smote the king on his throne, the noble

in his palace. Nor did it spare the priest in the temple, or the labourer in his cottage. Whosoever tyranny and vice, oppression and sin, had fixed themselves, they were searched out by the eagle-eye of the prophet, and shook by the thunders of his voice. He spoke in the name of the Eternal, and the highest authorities in the state listened with conscience-stricken reverence; while foreigners, after the lapse of thousands of years, acknowledge the power of the seers of Israel. Other nations have produced philosophers and poets, Israel alone has produced prophets. The authorization of the law pronounced by Moses, the promise of the Deity which conferred that authorization, has given to after ages an Elijah and an Elisha, an Isaiah and an Habakkuk, the saviours of their people in time of need, who worked the wonders, and proclaimed the words of the Eternal. To them was likewise confided a knowledge of future events, which they predict: a knowledge which forms the criterion of their mission, as holy writ declares: "If thou say in thine heart how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, when the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously; thou shalt not be afraid of him" (Deut. xviii. 21, 22).

(To be continued.)

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I. ON THE SOCIAL CONDITION OF THE JEWS.

(Continued from page 117.)

THE effects produced by this estrangement of the Jews and of their teachers, from the mighty events enacting on the world's great stage, and by the apathy with which they suffered the most outrageous calumnies, the most degrading prejudices, to gain ground against them, were such as might have been foretold by any man gifted with ordinary penetration, and at all acquainted with human nature. It is a fact confirmed by the experience of all ages, that he who retires from the world will find himself deserted as fast, if not faster, by the world; that he who values not the good opinion of mankind, must sink beneath every assailant; that in society, which has been justly defined as a state of war of all against all, whatever ground is yielded, is sure to find an immediate occupant: and that the first encroachment to which we tamely submit is but the prelude to endless others, which we may no longer be able to resist. Such was the fate of the Jews, prepared for them, in a great measure, by the timorousness of their teachers. We have already related* how the Jews of France, Germany, and Eastern Europe came to be excluded from all honourable participation in worldly affairs:—how, retired within themselves, limited to the narrow range of ideas begotten by their being constantly occupied by one subject only, the Talmud and its commentators;

devoted to this study which, looked upon not only as instructive to the mind in this world, but meritorious to the soul in a future state, was held to be alone worthy of man's attention to the exclusion of all others,—the Jews for centuries lived in an ideal world of their own. The more they became habituated to the narrow sphere, within which they limited their activity, the more they withdrew from general society, and, in return, found themselves excluded from the sympathy and good feelings of their fellow-men, with the more zest did they follow the one pursuit, which, as it was the cause of their voluntary exclusion from the world, was likewise their great consolation under the degradation which that exclusion engendered. That all-absorbing pursuit was study; but study of one kind only. Every other occupation was incompatible with this chief aim and object of all their efforts. Profane knowledge was despised. Those who cultivated poetry, philology, philosophy, or any other branch of human science, were reproved as frivolous triflers, who abused the time and powers which Providence had placed at their disposal. Those who felt within themselves that they deserved a more extensive scope for their mental activity, were discouraged or branded with the name of epicureans, infidels. He who was conscious that his true station was in the great world, and that to pro-

* Vide Heb. Rev. Vol. III. p. 116, et seq.

mote the happiness of mankind was the only object worthy of his powers, was scared by the clamour raised against the leaning to **חקת הגוים**, "gentile customs," and the evident horror with which the bare mention of such a purpose was received by his friends and connections. To these obstacles in the way of the Jew becoming essentially useful to his fellow-citizens, must be added the chilling reception which awaited him, the contempt and hatred he encountered, the instant he stepped over the threshold of his own community. From within and from without every thing combined to chain down his mind and fetter his activity; and the only resource left was to join in the studies and occupations of his brethren. There at least his mental acuteness might find a field for its activity, in the logical disquisitions, or dialectical subtilities, required to expound some intricate **הלכה**; there at least his powerful imagination had endless scope whilst endeavouring to dive into the mysteries of some incomprehensible **הגדרה**. These were the pursuits to which alone the nation and its teachers confined themselves. Nor was it till the ruthless hand of persecution had fixed its withering grasp on them, till actual suffering and affliction befell them, that they could be brought to forego their idealogy for the sterner requisites of their unfortunate situation. Calamities, which a careful observance of the signs of the times might have scented from afar, which a proper exercise of worldly wisdom, prudence, and foresight might have altogether averted, or greatly lessened, overcame them like a thunderbolt. In no case were they prepared to encounter the ill that threatened them, or to meet the machinations of their enemies with becoming vigour and spirit. Resignation was the only aid they could summon. For their leaders were either

visionaries or wranglers. Pious, devout, and ready to die rather than resign their principles, they certainly were; but to avoid a threatened evil with that active prudence which the exigencies of those stirring times required, they were utterly unable. The only benefit they could confer on the flocks confided to their guidance, was that of their example, of the calm fortitude and resignation with which they endured actual calamity. But how to conjure the storm, how to protect their flocks against its destructive blasts, they knew not. While the dark atmosphere gave plain indication of the coming hurricane, they alone remained regardless of the threatened danger, wasting their time in useless disputation and unworthy bickering. So that a most pious and learned eye-witness and narrator of their sufferings, exclaims: "Shouldst thou inquire, 'why have all these evils befallen us?' then know and believe, that we ourselves were the first cause of our own sufferings. Through our sins we strayed from the path of right, and went wrong. For our later teachers lost themselves in the wilderness, and misled their flocks. Their hatred of each other, their jealousy and envy, and their trafficking with the law, were the first sources of our misfortunes. They paid no attention to what was going on around them. All their care was to invent new readings, expositions, and applications of the Talmud, so that their writings are endless and contradictory, bewildering the mind in doubt and difficulty, and unsettling received opinions. Every iota and point of the numerous **הלכות**, is commented on with all-absorbing zeal, but justice, modesty, and brotherly love are slighted in their emulous disputations. What one explains, another mystifies; what one allows, another prohibits. So that the law of God is turned into

two conflicting systems of law. And in the bitterness and fury of their unceasing and worthless quarrels, they expose themselves and their nation to hatred and contempt. Their eyes are blinded, they do not see; their minds are darkened, they cannot understand. To gain partizans, they flatter the people, and do not exhort them to amend their ways and to desist from evil. A lethargic stupor fetters their spirit on every subject but one, and thus the law and its adherents are lowered in the good opinion of the nations, and the transgressions of individuals, unreproved by their teachers, are held up and punished as crimes committed by the whole community" (R. Salmon Elatmi, *איגרת מוסר*, *epistle of exhortation*).

The picture which is here placed before our mind's eye fully confirms what we have stated. Accordingly, while the most outrageous and malignant imputations assailed the Jews, not one of their teachers stood forward as the champion and apologist of his flock. Busy about matters of greater moment to themselves, but useless and ill-timed, as the event proved, they perceived not the approaching crisis until it was too late to avert it. But while they were thus supine, their enemies were active. The unyielding adherence of the Jews to the creed and customs of their fathers, could but little recommend them to the favour of men, who founded their claims to glory here, and to happiness hereafter, on the zeal and success with which they laboured to propagate their own opinions, and to induce or force mankind to embrace their religious doctrines. To these men, the stubborn obstinacy as they, or the honourable firmness as we, call it, which in all ages has been the distinguishing characteristic of the Jews, could not be otherwise than hateful and offensive. Add to this, that the Jews

were possessed of that species of wealth, gold and silver, which is most likely to tempt the cupidity of men who—by the nature of the vows into which they had entered—stood isolated from the rest of mankind, and knew not that powerful incentive which induces a father to sacrifice his own enjoyments to the future welfare of his descendants; but who centered within themselves, in the gratification of their desires and momentary pleasure, the only happiness which this world could afford them, and which the precious metals were the ever-ready means of purchasing. Thus two of the most powerful motives that can stimulate the human mind, fanaticism and selfishness, combined to raise numerous, powerful, and inexorable enemies to the Jews. Numerous and powerful, because they swayed the minds of millions. Not the mob only, but also their princes and rulers were for centuries submissive to the domination of friar and priest; who were cunning enough to declare those acts of rapine and lawless violence, which have stamped their blood-stained brand on the middle ages, to be deeds acceptable to the Deity, and honourable before men, when practised against the enemies of God, the Jews. Inexorable they were, as nothing short of general apostacy or total extermination on the part of the Jews could remove the motive which alone their enemies dared to avow; namely, zeal for the spread of their own opinions. So that in order to preserve the semblance of consistency, and to conceal as much as in their power laid, their other, equally powerful but less dignified, motive, a Jew, as long as he continued such, must remain an object of their active dislike. Was he not an enemy to God? What more did they do than execute the decrees of the Deity, when they punished the Jew for his stubborn rejection of the only true

faith? Was it not evident, that the Jew had been condemned to endless suffering by the retributive justice of Providence, which had at one time deigned to work so many and great miracles in his behalf, but which now abandoned him to whatever pains the rest of mankind chose to inflict on him? Did he not stand an outcast in the midst of the nations, marked like the first fratricide, by the wrath of the Omnipotent? What greater claim could man have on the divine bounty and grace, than by promoting the designs of the Deity? What more noble office can man assume, than that of champion to the Lord? With what more sacred function can man be invested, than that of working the vengeance of the Lord on his enemies? Those very acts which were criminal when undertaken against other men, were meritorious against the Jew. For the robber who despoiled him, the perjured informer who denounced him to unmerited punishment, the murderer who shed his heart's blood with savage exultation, what were they but the chosen ministers of divine vengeance against an accursed race? And therefore their deeds, as heaven-directed, were virtuous and honourable.

Such were the doctrines which, during centuries, were preached from the pulpit, and argued in the marketplace. Such were the insidious means by which the still small voice of con-

science was stifled in the breasts of those who were able to feel, while the loud anathema of the church silenced the murmurs of reason in the minds of the few who dared to think, and fire or sword was the portion of him who gave utterance to his thoughts. The very worst passions which disgrace humanity, were enlisted as proper auxiliaries by the enemies of the Jews, and hidden by the cloak of sanctimoniousness thrown over them by the cause which they served. For one Saint Bernhard, who raised his protecting voice in favour of the hapless Jew, how many a Peter the hermit, and Fulk, of Neuilly, who excited a blood-thirsty mob to cruelty and slaughter. The middle ages contracted a heavy debt to humanity by the treatment inflicted on our nation. Later generations did not lessen that debt when they substituted contempt for cruelty. But at length, awakening from the lethargy of ages, humanity, with loud voice, reclaims its due. Let us hope that its claims will at length be acknowledged; that the present age which has repaired so many an injury inflicted by its predecessors, will not be unjust to the Jew alone; but that the same spirit which burst the galling chain of slavery that bound the negro, will raise the Jew from the load of unmerited obliquity and injustice which pride and prejudice have heaped upon him.

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(Continued from page 153.)

PREVIOUS to the reign of David, there was no standing army among the Hebrews: every man above twenty years of age was the soldier of the commonwealth. In the days of Saul it was proclaimed through the tribes that every Hebrew, able to bear arms, was to repair to the

appointed head-quarters. The inconveniences arising from such a faulty system, to the detriment of agriculture and the arts, are obvious, nor is an army thus organized adapted for the vigorous prosecution of a war. The captain of such a force can never calculate with any

accuracy the extent of his operations; for almost, without a moment's notice, he may witness the dissolution of his bands by the return of his soldiers to their harvest, or to some other civil pursuit. David undertook to reform this state of the army: he divided the whole effective force into twelve corps of 24,000 men, of whom each division was by turns to remain one month under arms, to guard Jerusalem, and to be ready on the first summons to march against the enemy, while their brethren might have time to prepare a general arming. Every citizen possessed a complete set of armour; depôts of instruments of war were established in most of the principal towns; and martial exercises kept up the military spirit of the nation even in the midst of peace. In their sports the youth of Judah winged the shaft, and praised high the accurate marksman; the townsmen of Gibeah handled the sling as dexterously as the ancient inhabitants of the Balears; for as Scripture says, they wielded it with either hand, and hit the mark, even to a hair (Judges xx. 16). The enumeration of the military talents of the different troops that came to support the cause of David at Ziklag and Hebron, evinces a deep knowledge of martial affairs, by the decided difference there made between the soldier of the phalanx and the light armed partisan of Guerilla warfare. A detachment of Benjamites drew near carrying bows, arrows, and slings. The children of Judah brandished the lance, handled the buckler, and were fully equipped for war. The 20,000 of Ephraim, strong and valiant, enjoyed the highest reputation. Among the children of Issachar there were 200 chieftains, men of vast experience, highly conversant with the exigencies of the time, and of great influence among their brethren. The many thousands of Zebulun stood

firm in the file, with harness on their backs, and not a single faint-hearted man amongst the number. Of the same temper were the troops of Naphtali, of Dan and Asher, all expert in war. The warriors of the trans-Jordanic tribes of Reuben, Gad, and half of Manasseh, with their instruments of war, mustered in considerable multitudes to fight the cause of the monarch of their choice. Above all, the tribe of Gad furnished warriors of whom honourable mention is made in the chronicles of their nation: they were strong and valorous, fit for the battle, men that could handle shield and buckler, whose faces were like the faces of lions, and who were as swift as the roe upon the mountain (1 Chron. xii).

The arms used in the times of Moses were the broad-sword, suspended in a sheath from the belt, the iron-pointed pike, the bow and the arrow. Under the judges bucklers and helmets first came into use; but under Saul, and particularly in the days of David, the Hebrews knew and used every weapon, defensive or offensive, of which we find a trace among the ancients. The usual accoutrements, were a woollen tunic, secured by the sword belt; a square cloak, which was rolled up and worn as a shoulder belt, and often proved useful as a means of defence; stuffs twisted round the leg, and fastened in front with an iron agrafe.

The cavalry and war-chariots of the Hebrew army must have been very inconsiderable previous to the reign of Solomon, but this prince raised the horse to a prominent rank in his war establishment. The advice of Moses had not been for the mounting of a powerful cavalry, from two obvious reasons; firstly, horses were not a produce of the land of Canaan; and, secondly, the principal use of cavalry is in offensive wars, which it was

the wish of Moses, the Hebrews should never undertake after their settlement in the land of Canaan. While they were to leave others undisturbed, they were to rely upon the fastnesses of their natural borders and the energy of their patriotism, for the defence of their own soil. This is peculiarly illustrated in a letter which the council of Jerusalem, with a courageous president at their head, sent to all the cities of Israel, at a moment when an Assyrian army threatened the land with invasion, as we find it related in the apocryphal book Judith iv. 3—7: "Let all the heights be well guarded by men; shut up all your provender in the fenced cities, and render yourselves masters of all the defiles." When the soldiers of the Syrian king wished to extenuate the shame they had sustained in being routed by the Israelites, they exclaimed, "Why do we wonder at our defeat? The Gods of the Hebrews are Gods of mountains, therefore they were stronger than we" (1 Kings xx. 23). The troops were provisioned by the towns and tribes through which they passed, who were, however, indemnified after the close of the war by the treasury of the commonwealth, or by the booty taken from the enemy (1 Sam. xxx. 24, 31; 1 Chr. xii. 38, 40). On the enemy's soil the Hebrew soldier was at the charge of the inhabitant. The whole army of the Hebrews was parted off in a decimal order, as had been suggested by Jethro, father-in-law to Moses, which the latter heartily acknowledges to the praise of his Midianite kinsman. Each tribe was divided in legions of 1,000 men, and commanded by the princes of thousands; these legions were again subdivided into companies of 100 men, who were under the superintendence of a centurion; the company contained ten piquets of ten men, over whom was

set a decurion; but the princes of thousands stood under the control of the judge, and at a later period of the king of the nation. This general mode of dividing the host of the Hebrews was based on the distinction into provinces or tribes, and points at the infancy of military science. When no difference was made between the militia and the regular army, that is, between the force which is to fight the battles of the country beyond the frontiers, and that which is to defend the soil and maintain public order, the division of the army according to local distinctions did not contain so many germs of mischief as would inevitably be felt after the establishment of a regular army, in contradistinction with the national militia. In a war on the foreign soil nothing can be more detrimental than the union of nations, different in spirit and interest under the same banner. Jealousy among the corps not only frequently thwarts the designs of the commander, but one murderous battle may bereave a whole province of her sons. But a different case presents itself in the war of defence of the native land; there the local force feels much more powerfully the importance of defending to the last man the scenes of their birth, the abodes of their dearest relatives, than a mixed soldiery. More than one destructive war among the Hebrews was the fatal consequence of rivalry among the armed troops of different tribes.

The citizens selected their most approved countrymen to the rank of chiefs, and submitted their election to the approval of the general commander. This we find confirmed by the acts of Moses (Deut. i. 13) and other leaders of Israel. The commander had it also in his power to prefer to higher military grades such men as appeared worthy of promotion. Thus it was that Saul called every strong and valiant man,

that he should be near his person (1 Sam. xiv. 52). When David laid siege to the fort of Zion, which was then in the possession of the Jebusites, he loudly exclaimed before the whole army, "The man who will be the first in the storm to smite the Jebusites shall be chief and captain. So Joab, the son of Zeruiah, went first up, and was chief" (1 Chr. xi. 6). Consequently the authors who have asserted that the rank of commander over the tribe belonged by right to the eldest son of the first family, committed an error. "As the Israelites," says Calmet, "considered themselves all to be of a noble origin, there could be no difference of such a nature amongst them. It is moreover easy to observe in holy writ that the princes of the tribes are not always descendants of the first-born. Nahshon, prince of Judah, was the offspring of the youngest branch of the family. In the third census, the princes do not appear to descend from the chiefs enumerated in the preceding census. It is therefore but justice to allow that this dignity was conferred on merit and services only, without any consideration of birth." In the camp, the chiefs filled also the offices of magistrates: ten decurions and one centurion formed a tribunal. When the sound of two silver trumpets was heard through the encampment, all the officers of the host knew that they were summoned before the commander. One tucket called the princes of the tribes and the commanders of thousands only to the council (Numb. x. 2, 4). The form of the Hebrew camp was the most ancient prototype of the square Roman encampment. In the centre of the combatants Moses fixed (in the wilderness) the tabernacle of the law with the sacred tables, these regalia being the centre of the Israelite head-quarters. This was a

practical precept that the national army should only exert its strength in protection of the national laws and national liberty. The twelve tribes, three in a parallel, were located in such a manner round the centre as to form a vast square composed of four principal camps. The camp of Judah, towards the orient, comprised the tribes of Judah, Issachar, and Zebulun. The camp of Reuben, facing the south, contained the Reubenites, Simeonites, and the children of Gad. The third camp was the quarter of Ephraim, and looked towards the west: it was filled with the warriors of Ephraim, Manasse, and Benjamin. The northern side of the square formed the camp of Dan, occupied by the tribes of Dan, Assur, and Naphtali. Within the large square immediately surrounding the tabernacle lay the sons of Levy, divided into three cohorts; amongst them, towards the east, Moses, the elders, Aaron and his sons, held their stations, whence emanated the orders of the day (Numb. ii. and iii). The different tribes were distinguished by variously tinged woollen, silken, or linen flags. "The children of Israel," says Moses, "shall pitch their camps every man by his own standard, with the ensign of his tribe" (Ibid.). The colours of the respective flags corresponded with the hue of the gem which represented the same tribe on the breastplate of Aaron. The banners were moreover decorated with emblematical figures, and superscribed with some admonitory verses of the law. Dom Calmet treats this account of the most ancient scoliasts on the Bible as being contrary to the law of Moses, according to which emblematical figures, without any exception, were an abomination to the people of God. But this error of Calmet's is frequently refuted by the holy writings, and has been more fully pointed out in our Trea-

tise on the Industry of the Hebrews.* High above the three flags of the tribes in each camp, floated from an eminence in the centre of each line, a standard bearing the names of the three tribes under its guidance, and decorated with various emblems and legends. The most remarkable was the banner of the fourth camp: its colours were blue, red, and white. "There are two expressions in the text," says Calmet in his literary Commentary on the second of Numbers, "of which one represents a signal in general, the other more especially a standard of war. It is therefore probable that each tribe had a flag of its own, and that every three tribes had a signal to communicate with one another. The Jewish authors, and after them the commentators state, that each tribe had a flag of the same colour as the stone on which its name was engraved upon the Urim and Thummim. The standard of Judah was green, and represented a young lion: that of Reuben was red." The very ancient paraphrast Jonathan, gives a pretty similar description of the standards of Israel. He asserts, that "three tribes were united under one tri-coloured banner, on which was a figure, emblematical of the principal tribe of that camp. Dan, Assur, and Naphtali carried in their standard, according to some, a basilisk, and on the statement of others an eagle, with this superscription, 'Return, O Eternal, and dwell with thy glory in the midst of the host of Israel.'"

When the two silver trumpets sounded the signal for advancing, the tribes on the eastern side of the square commenced the evolution. The square was broken, and the troops advanced in columns. Judah took the lead, Dan formed the rear, and the family of Levy, with the tabernacle under their charge, was in the middle of the march. Before

the commencement of an expedition an especial body of men was appointed to forage and prepare roads for the main body of the army (Maim. on War, chap. vii).

It was an acknowledged principle that the warriors who, for the general good, and by the command of the superior officer, were absent from the fight, shared equally, with their actively engaged brethren, the glory and enjoyments of victory. "As his part is that goes down to the battle, so shall his part be that carries by the stuff; they shall part alike," was the decree of David when the rich spoil of Amalek was to be divided among his soldiers (1 Sam. xxx.). During the war, all ritual observances were dispensed with, when a strict obedience to the ceremonial law might check the military operations of the army. It was an exaggeration contrary to the law of Moses, on the part of the Hebrews, as related in the historical books of the Apocrypha, that they refused to face the enemy on the Sabbath-day, but exclaimed, "Let us die in our innocence,—let us remain faithful to the law." Indeed the high-priest Matathias and the council greatly inveighed against this ill-timed zeal; and, on the contrary, declared, "Whoever appears against us in battle on the Sabbath-day, we will fight against him" (1 Maccab. ii. 41). "In a campaign," say the Rabbies, "the troops may lay siege to a town, or fight in the field, on the appointed day of repose; they also may eat forbidden food, when necessity commands it" (Maim. on War, chap. vi., viii). In a similar spirit the Sanhedrin of Paris, when consulted by Napoleon, decided that every Israelite who follows the banner of his king in defence of the country he inhabits, is by his law allowed to dispense with every point of the ceremonial law incompatible with the duties of the soldier during the whole course of

* Vide Heb. Rev. p. 36, 57.

the campaign; and that religious scruple is a mean and unavailing subterfuge in an Israelite to elude his duty as a citizen" (*Decisions*, art. 5, 1807).

However heavily war in itself falls on the deplorable land in which its bloody scenes are enacted, by far the greatest calamities are brought upon countries groaning under the weight of the iron by the want of discipline in the occupying armies. To counteract the brutality of the invader the legislator says, "When thou goest forth against thine enemies, keep thy hands from every wicked action" (Deut. xxiii. 9). On which the doctors of the law comment: "The Hebrew soldier who, on hostile soil, breaks utensils of agriculture, wantonly destroys clothing, damages houses, stops up fountains, wastes food, or otherwise spoils what he might leave unmolested, without placing himself in immediate jeopardy, sins strongly

against the law, and deserves severe punishment" (*Maimonides*). When the Hebrew army approached a hostile town with the intent to take it, the most experienced officers were dispatched to reconnoitre the situation of the place, the nature of the locality, its fortifications, and the number of defenders which the town might muster. Thus the spies, as they are commonly called, whom Moses sent to reconnoitre the land of Canaan, were so far from being similar to the mercenary spy of the present day, that they were princes of tribes, and competent to give a true account of the land which was to be conquered. A preliminary duty was to propose peace to the enemy against whom the force was ready to be directed. If the gates were peaceably opened, nothing but a contribution was demanded; but in case of refusal, a formal siege was laid to the hostile town.

T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 156.)

CHAPTER XXX.—Continued.

THIS intellectual soul in man is distinguished in one important respect above all material beings or substances. For these last, whenever any of their faculties or powers are exerted to the utmost degree, lose the faculty or power which has been so exerted. As for instance, when the sight is exposed to a very brilliant light, like that of the sun, it becomes dazzled; and if the exposure is continued for any considerable time, the power of seeing is altogether lost: if the faculty of hearing is exposed to a loud noise or explosion, it is suspended; and, should the noise be long continued, or the explosion be very violent, the power of hearing is altogether lost.

Such is the case with all material faculties, but the reverse is the case with the intellectual soul: as the further its faculties are exerted, the stronger and more efficient they become. So that, for instance, the more intensely we reflect on any given subject, the more clear does our comprehension thereof become. Another equally great distinction which the intellectual soul possesses in preference to material substances, is, that material faculties are subject to mutation, inasmuch as they are only partial or divisible; whereas the intellectual soul is immutable and lasting, inasmuch as it is one and indivisible.

From the intellectual soul being endowed with these two great dis-

inctions, we infer, that the source whence it derives must be more excellent than that whence springs the animal soul, or life, in the other terrestrial creatures. Therefore our Rabbies said, that "the vegetable and animal souls emanate from the influence of the planets which, by their revolutions, prepare the inert matter, and impregnate it with a vivifying principle. But as they themselves are altogether material, the principle which they bestow must be material like themselves: and as all matter is composite, and, consequently divisible, these qualities must adhere to whatever emanates therefrom; (which causes the material faculties to be, as we said before, subject to mutations.) Whereas the intellectual soul, which is in man, is an emanation of perfect intelligence, which is altogether free of any material admixture. And as consequently it must be one, and cannot be divisible, as divisibility is the property of matter only, it follows that the soul in man, like the source from whence it springs, must be lasting and immutable." This axiom of our Rabbies is confirmed by the words of holy writ, in the history of the creation. For when the will of the Deity called into existence the various animals which live on our globe, the words of scripture are, "Let the earth bring forth the living creatures after his kind, cattle and creeping thing, and beast of the earth after his kind" (Gen. i. 24). But at the creation of man, the intellectual soul conferred on him is plainly declared to be the immediate gift and emanation of the Deity, as it is said: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Ib. ii. 7). This proves that the animating principle in man is a consequence of the intellectual soul with which the Deity has endowed

him, and does not derive from any other source, as is the case with other animals.

As thus the intellectual soul of man, and the animal soul of all other terrestrial creatures, spring from causes altogether dissimilar, it follows, that both are not necessarily subject to the same effects. Therefore, when we see that the material faculties are extinguished, and perish when separated from the soul, it does not follow that the soul of man must likewise become extinguished, and perish when its union with the body is dissolved. For the former, as we have already stated, are called into being by planetary influence, and thus derive from a source which, with all its powers and faculties, is material; whereas the soul of man owes its being to perfect intelligence, which is altogether free from material admixture, and the possibility of annihilation. And though we see that the faculties of vegetation, nutrition, sensation, and other powers resulting from man's material conformation, are extinguished by death, yet this arises from the union being dissolved, which, till then, had subsisted between the soul and the body, the latter of which is the instrument and seat of these faculties. We further say, that as we find the intellectual power existing by itself in angels, without the junction of material faculties; and as moreover we behold, that the vegetable and animal powers are lost in plants and animals in which they are active, without the junction of any intellectual faculty, we justly infer, that as we discover both intellectual and material faculties in man, the former, which can exist by themselves, may survive, although the latter should perish. The proof that one faculty can survive though the other is lost, is furnished to us by animals: for in them we see, that though the power of the vegetable soul which is in them, or growth, has alto-

gether ceased, yet the animal soul, or life, continues in full power; for the animal soul or life is a consequence and effect of the intellectual soul, as the vegetable soul or growth is a consequence and effect of life; and certain effects may cease, although the cause still continues. And as we find that the intellectual powers exist by themselves in angels, and as we find that the intellectual power in man is possessed of a quality peculiar to itself, namely, the power of comparing dissimilar things, and of comprehending their nature so as to distinguish what is essential from what is accidental, and combining the effects of the one with those of the other; as the intellectual soul in man is possessed of this quality, which also comprises the knowledge of essential and absolute existence, free from all material admixture, we

thence infer that being thus connected with absolute and essential existence by means of knowledge, the soul does not cease to exist when the body perishes, and the material faculties are extinguished; but that on its separation from the body the soul unites itself with essential existence, and takes up its station among the angels, whose chief perfection consists in their hearing and obeying the will of the Deity, as we fully explained in the fifth chapter of our third division.* This perfection then is the true purpose for which man was created, and also the great reward which is promised by the divine laws to man, and which he obtains after the separation of soul and body has taken place. Such is the just and well founded opinion of Maimonides and of his followers.

(To be continued.)

IV. THE CANON OF TALMUDIC LOGIC.

THE oral law was, according to tradition, made known to Moses at Mount Sinai, and was by him transmitted to Joshua and the elders, who continued the transmission verbally by means of the prophets, and men of the great assembly. Whatever was transmitted to Joshua or any one of the elders is, by the Mishnic and Talmudic Rabbies, held to be of unquestionable authority, and has never, by them, been made the subject of dispute or difference of opinion. If, however, cases did arise, to which the precise application of the law had not been transmitted either by Joshua and the elders, or by their successors, the prophets, and men of the great assembly, that application was decided by the *Tanaim* and *Amoraim*, by means of סברה, or logical deduction, in accordance with the canon, or thirteen principles of logic, which (according to tradition) Moses received from the Deity at Sinai

for the purpose of applying them to the explanation of the law. The authority of this logical canon is so great, that the gifted Maimonides observes, "That even prophecy does not avail to expound the law, so as to depart from the branches of its commandments as laid down by the thirteen principles; for in the same manner that Joshua and Phineas were competent, by means of these principles, to form decisions founded on logical reasoning, in like manner Rav Abina and Rav Ashi were likewise competent so to do."† And in confirmation of this axiom, he further declares: "With respect to סברה, or logical deduction, the prophet has no authority before others. So that whenever his opinion, deduced from reasoning, dif-

* Vide Heb. Rev. Vol. I. page 264, et seq.

† Maimonides' preface to the Talmudic Treatise, *Zeraim*, vide Heb. Rev. Vol. I. p. 118.

fers from that of any other individual, drawn from the same premises, his prophetic character does not add any weight to the force of his reasoning: and if he asserts that divine revelation has told him that the opinion he has formed is correct, do not obey him. And were one thousand prophets to arise, every one as eminent as Elijah or Elisha, and should all of them express the same opinion, founded on logical deduction, respecting any particular subject, and were one thousand and one other sages (who have not the gift of prophecy) to maintain a different opinion, the majority decides; nor does their prophetic character avail the minority. For the law is not variously revealed. It must not be altered, enlarged, or diminished; and the interpretation of that law was not confided to the prophets as such, but to sages who are guided by the logical canon, as it is written: 'If there arise a matter too hard for thee in judgment between blood and blood, between plea and plea, between stroke and stroke, matters of controversy within thy gates, then shalt thou arise and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the PRIESTS, THE LEVITES, AND UNTO THE JUDGE, who shall be in those days, and they shall shew thee the sentence of judgment' (Deut. xvii. 8, 9). Here, then, holy writ directs us to the *priests* and the *judge* as the proper teachers of the law, but not to the *prophet*."

The canon* which thus, by Rab-

* The standing axiom of the Talmudists with respect to expounding the law, is, that holy writ does not contain a single superfluous, or expletive, word, but that every word has its own particular use or purpose; further, that as the wording of the law, in some places, is very concise, while in others it is more full and distinct, the explicit direction contained in the latter passage must be adapted and applied to those of the former description.

binical authority, is declared to be supreme in all matters of סברה, reasoning, deduction, or influence on logical principles, is called the שלש עשרה מדות, "thirteen principles," and is established by R. Ishmael in the following order.

1. קל וחומר: the inference drawn from the less important circumstance, and applied to the more important, and, vice versâ, from the greater to the less. As an example of the manner in which this application is made, the following citation from holy writ is adduced by the Rabbies. In Numb. xii. 1—15, holy writ relates how Miriam and Aaron calumniated Moses, and how the former was punished by leprosy. Moses intercedes in her behalf, and implores the divine mercy for her. But his intercession is not attended with immediate success, and the reason assigned for the refusal is, "If her father had but spit in her face, should she not be ashamed seven days?" Here the inference is to be drawn from the less important, the father, to the more important, God; from the paternal rebuke to the divine reproof. Accordingly, her sentence is, "Let her be shut out from the camp seven days, and after that let her be received in again," which assimilates the two cases, by awarding the same punishment in either.

2. גזירה שוה. The inference deduced from parallel passages, or the agreement of the text in the sacred scriptures; that is to say, when the same expression or word is used by two different commandments, but is in one place more fully and explicitly illustrated than in the other; that fullness of illustration is also to be applied to the parallel passage, which is more concisely worded. As an instance of the manner in which this rule is applied, the following is cited: in Leviticus xviii. 10, it is written, "The nakedness of thy son's daugh-

ter, or of thy daughter's daughter, even their nakedness shalt thou not uncover, for they are thine own nakedness." Here then incestuous intercourse is prohibited between a man and his grand-daughter, but no mention is made of such intercourse between a man and his own daughter. But as it is written farther on, "Thou shalt not uncover the nakedness of a woman and her daughter, &c., for they are her near kinswomen; it is wickedness" (Levit. xviii. 17); and as both passages contain the word **הנה**, *they are*, the inference drawn is that as intercourse with a man's step-daughter (the daughter of his wife) is wickedness, such is likewise the case with his own daughter, although this last is no where expressly prohibited in holy writ.

3. **מבנין אב מכתוב אחד ומבנין אב משני כתובים.**

An absolute precept contained in one verse, and an absolute precept contained in two verses. That is to say, any one precept in the law which is absolutely defined serves as a guide to all similar but less absolutely defined commandments. For instance, it is written in Exodus xii. 16, "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation unto you. No manner of work shall be done in them, save that which every man must eat, that only may be done by you." The exception here stated, viz. that what is needful for man's food may be prepared on the feast-day, is not mentioned at the institution of the other festivals; but as it is here laid down as an absolute rule, "that though no manner of work may be done on the feast of unleavened bread, still whatever is needful for the food of man may be prepared;" the same absolute rule is, by the Talmud, applied to all other festivals; on which therefore, though no manner

of work may be done, still whatever is needful for the food of man may be prepared.

This instance of the **בנין אב**, or absolute precept, is founded on one verse; but there are cases where the absolute rule respectively laid down by each one of two commandments is equally applied to both. Thus, in Leviticus xxi. 17—20, holy writ enumerates the blemishes which incapacitate a descendant of Aaron from performing the duties of his priestly office. Among these blemishes are expressly mentioned "crook-backed, or a dwarf, or that hath a blemish in his eye." In another place (Levit. xxii. 22) the blemishes are enumerated which unfit the beast from being offered; among them are expressly mentioned "maimed, or having a wen," which two species of blemishes are not enumerated among those which disqualify man as "crook-backed, or a dwarf, or having a blemish in his eye," is not mentioned by the beast; but by means of the inference drawn from "the absolute precept contained in two verses," the whole of the blemishes enumerated, either by man or beast, are considered as applying alike to either; so that any description of **מום**, or blemish mentioned in the law, extends equally to man and to beast, disqualifying the former from officiating, and the latter from being presented as a sacrifice.

4. **מכלל ופרט.** By general and particular rules; that is to say, when a general rule is followed by a particular rule applying to the same subject, the former is modified by the latter. For instance, it is written in Leviticus i. 2, "If any man of you bring an offering to the Lord, ye shall bring your offering of **הבהמה**, the beasts." Under this general expression, **בהמה**, "beasts," wild animals are likewise included; as we read

in Deuteronomy xiv. 4, 5, "These are **בהמה**, the beasts which ye shall eat; the ox, the sheep, and the goat; the hart and the roebuck, and the fallow deer, and the pygarg, and the wild ox, and the chamois."

But in order that the word **בהמה**, beasts, which is used in Leviticus, may not lead us to suppose that any animal comprised under this general designation may be offered as a sacrifice, holy writ continues, "Even of the herd and of the flock" (Levit. i. 2), so that this especial limitation excludes all those animals which do not belong either to the herd (horned cattle) or to the flock (sheep). Thus in all cases where a general precept is followed by an especial one applying to the same subject, the former is superseded, or at least modified by the latter.

5. **ומפרט וכלל**. By particular and general rules, that is to say, when an especial or particular precept is followed by a general one, applying to the same subject, the latter must be considered as an extension of the former. Thus holy writ commands, in Deuteronomy xxii. 1, "Thou shalt not see thy

brother's ox or his sheep go astray and hide thyself from them; thou shalt, in any case, bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it into thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass: and so shalt thou do with his raiment." According to the particular wording of this precept, we might be led to suppose, that the duty of taking care of, and restoring things lost to the owner, is limited to oxen, sheep, asses, and raiment, but does not extend to any and every other part of his property. Holy writ, therefore, adds, "And with all lost things of thy brothers which he has lost and thou hast found shalt thou do likewise" (Deut. xxii. 3) So that all duties enjoined in that part of the commandment which enumerates ox, ass, sheep, and raiment, are to be considered as equally enjoined to any and every article that has been lost and found.

(To be continued.)

V. ON THE OFFICERS OF RELIGION AMONGST THE ISRAELITES.

(Concluded from page 160.)

SUCH were the functionaries, who, during the first temple, performed the outward rites and ceremonies instituted by the law, taught the Israelites, and exhorted them to worship the Lord of the universe, in the manner He himself had directed. And from the peculiar position in which the Israelites were placed, the duties of these functionaries were not limited to Israelites only, but extended to all the nations of the earth. And though the gift of prophecy was confined to Israelites only, and among them did not long

survive the return from the Babylonish captivity, yet the influence exercised by the prophetic writings has never been suspended; but, on the contrary, extends over a great portion of the human race, and will in time extend to all mankind.

The reason of this influence is perfectly obvious. The privilege which most distinguishes man from the brute is the capacity of worshipping, serving, and contemplating the Deity. Hence, religious obligations arise on man; and these are at once so strong and so natural, that we

find them universally acknowledged. For however mankind may have differed in the manner of worshipping God (and in nothing have they differed more widely), yet all agree that some worship is due to Him, and pay it accordingly, each in the manner that to him appeared the best.

If we consider the sacred nature of that most glorious and exalted Being, to whom our worship is addressed, we find that nothing can be more reasonable than a solicitous concern to perform that worship in such a manner as may be most acceptable to him. This, in the issue, will always be profitable to the performer. It would serve at once to guard him against those indulgences, however agreeable to himself, which he had reason to think would be unsuited to the object of his worship, and to make him embrace what appeared most in conformity to the divine will.

It is abundantly evident, that any intercourse that can subsist betwixt God and man, in the present state, can only be in a way suited to the spirituality of their respective natures—that is; in a moral and spiritual way—in the communication of the most benign influences on the part of God, and the exercise of suitable affections on the part of man.

The most benign influence bestowed on man by the Deity, is revelation, or the communication of the divine will, not only with respect to the duties which man owes unto himself and unto his fellow-men, but also with respect to those which he owes to his Creator, and particularly as to the manner of his worshipping the Lord of the universe. For the more important the privilege of serving and worshipping the Deity, the more needful it is that that service and worship should be in conformity with his will. The experience of all ages has however proved that man, if left entirely to

the dictates of his own reason and imagination, and unaided by divine inspiration, cannot and does not attain to a knowledge of what is acceptable to the Deity. Man's reason is powerless to guide him, while his imagination leads him astray. He loses sight of the fact that the Deity is all-bounteous, all-merciful, and just; but pictures to himself the Sovereign Ruler of the universe as a terrestrial ruler, who is the master, not the father, of his subjects; and investing All-perfection with all the petty blots of human imperfection, the system of worship which he adopts is not only inconsistent with the high nature of its object, but under the influence of his excited imagination, it becomes irrational, superstitious, and cruel.

But though man, if left unaided to himself, cannot and does not acquire a knowledge of what is acceptable to the Deity, the freedom of will, which forms an integral part of his nature as man, prohibits that such a knowledge, and the means of acquiring it, should be forced upon him. Example was the only means which, without infringing on his free will, could lead man to a knowledge of the divine commands. Accordingly one nation was singled out, under circumstances most wonderful and unequalled. To this nation a code of laws was given by the Deity; and while some of its enactments were local, or related to the peculiar people only which had been raised to serve as an example to mankind, there were others which, applicable to the whole human race, invited all to virtue, to obedience, and to happiness. And that these precepts might attain their aim in the fullest extent, the outward worship was established on a scale of grandeur which—while it was worthy, as far as human endeavours can be so, of Him to whom it was addressed,—spoke at once to reason and the

senses through the ministry of priest and Levite. But lest man should think that his duties are acquitted by outward observances, the Deity raised those inspired teachers the prophets, who, with a force derived from on high, reclaimed the erring, confirmed the good, and made known to all men, to the Gentile as well as to the Israelite, what are their most sacred duties. And in order that their instruction might carry with it the conviction, that it was the best, and that the course they recommend is the one most acceptable to the Deity, they were invested with powers such as were entrusted to no other men of any age or country. Not only was nature submissive to their dictates, as in the case of Elijah and Elisha; not only did they predict future events to their own people, and to all the nations of earth, like Isaiah, Jeremiah, Amos, Ezekiel, Obadiah, and their compeers, but some of them were appointed to be living proofs of the unity, the omnipotence, the mercy, of that great Being by whom they were commissioned; as Elijah, on Mount Carmel, when he obtained from the repenting Israelites the confession, "The Lord he is the God" (1 Kings xviii. 39); or Hananiah, Mishaël, and Azariah, when the Divine interposition compelled Nebuchadnezzar to own "There is no other God can deliver after this sort" (Dan. iii. 29); or Daniel, when the event corresponding with his prediction wrung

from the proud and tyrannic king of Babylon the reluctant confession that he was bound to "praise, extol, and honour the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase" (Dan. iv. 37).

Thus the prophets were enabled to accomplish the purpose of their sacred mission, which though, in its direct and immediate aim, limited to the teaching, exhorting, and amending the Israelites, was, nevertheless, in its ulterior effects, destined to promote the happiness of all mankind. For, as one of them beautifully and truly observes,— "Have we not ALL one Father? hath not one God created us?" (Malach. ii. 10). Accordingly the doctrines of the prophets, their sublime morality, the pure, lofty, and spiritual nature of their religious exhortations, have made the greatest and most lasting impression on the minds of all that portion of mankind which is entitled to be considered as civilized, and who seek and find consolation and happiness in the unequalled effusions through which the prophets imparted their inspired ideas to their fellow-men; nor does mankind need better guidance than theirs to attain temporal and eternal bliss. "He hath shewed thee, O man, what is good; and what does the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God" (Micah vi. 8).

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I. SPIRIT OF THE JEWISH RELIGION.

THE PLAGUES OF EGYPT.

“Ten plagues did the Holy One, blessed be He! inflict on the Egyptians in Egypt, and ten in the Red Sea.” (*Mishna tr. Aboth. v. 6.*)

THE exit of the Israelites out of Egypt, and the consequences which result from that great and miraculous event, form the most important era in the moral history of the human race; inasmuch as true religion, the revealed will of the Deity, and the certain means of temporal and eternal felicity placed within the reach of mankind, date from that event. It is in vain that the infidel tries to fritter away its importance by the remark, that all the wonderful circumstances by which that event was preceded and accompanied, arose from an inadequate motive; as it is unworthy of the Omnipotent to suppose, that for the sake of bestowing political existence or liberty on a troop of slaves, He would deem it needful to invert the course of nature, and suspend its laws, which are immutable, because laid down by Him. It is in vain that the sneering and self-sufficient sceptic, or soi-disant philosopher of the present day, seeks to call in question the fact that such an event ever did take place, by impugning the authenticity or veracity of the records in which that fact is narrated. Their truth is proved by evidence too firmly established to be shaken by his malignant effort. An entire nation bears testimony to that truth. The very people, in whose behalf the wonderful events related in

those records had taken place, still exists, and by the bare fact of its existence refutes the most elaborate arguments which the foes of religion can advance. Is it doubted that the Israelites ever were objects of especial solicitude to Providence? the fact that they are so still, will remove that doubt. Look back, ye proud ones of the earth, ye who bask in the sunshine of your own fancied talents and mental superiority, ye who in your arrogant self-will condemn the sacred truths of religion, and despise the scattered race of Israel, look back, examine the annals of history, and tell us where now are those nations whom you consider great—whom you call mighty? Have they not been swept away by the ocean of time, so that nought of them remains save memory? Can you name a solitary exception, and prove to us that of the nations which shone foremost in arts and arms, in science and commercial enterprise, but one has survived? or that even of those who were less famous, and whose obscurity might have been a shield unto them, there remains one that can with truth aver, “We are essentially unchanged: in lineage as in customs, in laws and in observances, we are still what our fathers were thirty centuries ago?” You cannot name to us any such excep-

tion ; then tell us why are the Jews, whose vicissitudes have been more violent than those of any other people, still preserved unaltered by the many changes enacted on the world's busy stage ? You carp at the miracles performed in Egypt ; you doubt the truth of the book in which these miracles are recorded, because the events it narrates are contrary to the ordinary course of nature, and above your comprehension ; and yet your own eyes behold a fact as miraculous, as contrary to the ordinary course of nature, and as completely above the reach of your comprehension as any of those you reject, in the continued existence and preservation of the Jewish nation. Were you free of that narrow prejudice which blinds your better reason, you would be forced to allow that the Providence which has interposed to preserve them alone, when every other nation of the olden time has perished, might also have exercised some kind of interposition in forming them into a nation ; that no event related in *Exodus* is more miraculous than the bare fact of their present existence ; while the circumstance that the events of those days, as recorded in the sacred scriptures, are annually commemorated, and have been so in uninterrupted succession ever since the time at which they took place, forms an unquestionable proof in support of their truth.

We have been induced to offer the above remarks because it is of vital importance to every Jew, and indeed to every believer in revealed religion, that he should entertain the fullest conviction of the truth of the sacred scriptures, which has for its basis the exit of the Israelites out of Egypt. To arrive at that conviction, however, it is needful we should examine minutely into the history of that event, so that the impression may be stamped on our minds, and confirmed by our reason,

that the deliverance of our fathers from Egyptian slavery was not an isolated occurrence, which only concerned them, or at most us, but that it forms the first link in a chain of events which concern, and are of importance to, the whole human race, whose happiness is identified with these events. Accordingly that importance is acknowledged, and the history is received as authentic by the greatest part of the civilized world ; for, as we have already had occasion to observe, "the various religious systems prevailing in Europe, in a great part of Asia, of Africa, and of America, and which claim to be founded on divine revelation—however differing in their tenets, how much soever at variance in their doctrines, however inimically disposed towards each other—yet all agree in holding up this book as the law of the living God, imparted to man by direct revelation from above. And it is worthy of remark, that those inhabitants of this terrestrial globe who do not know or admit the divine authority of this book (the sacred scriptures), are still in the infancy of civilization, and have adopted systems of religion so puerile, superstitious, and contrary to reason, that no civilized infidel who refuses to bow to the authority of this book (in opposition to the practice of the immense majority of his fellow-citizens), would for an instant think of adopting those systems. We mention the extensive authority conceded to the Bible, not as of itself furnishing any sufficient proof of the divine origin of that book, but because in this enlightened age of science and discovery, when men boast of their profound research, mature investigation, and ripe judgment, very few, in matters of religion, possess sufficient strength of mind and of principle to be guided by the unbiassed conviction of their own minds (as was Abraham in his

days); but most men are swayed and influenced by numbers; and the more extended is the suffrage in support of any particular opinion, the more convinced they become of its truth. We however can dispense with this adventitious support: God's holy law, the books in which it is recorded, are an inheritance descended to us from our fathers, as it reached them from theirs. They assuredly would not deceive us, any more than their fathers would deceive them; and when they tell us 'this is what we received from our fathers, who received it from theirs, each succeeding generation from their predecessors, up to those who witnessed at the very time the events recorded in this book, which unaltered we now confide to you,'—when they tell us this, we have no reasonable right to doubt their veracity, as they can have no probable motive to deceive us."*

The sacred scriptures relate how, after a series of wonderful and interesting events, the family of the patriarch Jacob, consisting of seventy individuals, came to sojourn in Egypt, where one of that family held the highest office the king could bestow. That in the course of years this family increased and multiplied, until it became a body sufficiently formidable to raise the apprehension of the Egyptians, who concluded that if two centuries and a half had sufficed to raise a single family into a nation, less than half a century would suffice to render that nation predominant in Egypt. It was therefore resolved to exterminate them by preventing their further increase, and to render them innoxious by reducing them to a state of slavery. "Therefore did they set over them task-masters to afflict them with their burdens; and they built for Pharaoh treasure cities, Pithom and Raamses. But the

more they afflicted them the more they multiplied and grew, and they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigour" (Exod. i. 11—14). Such is the account which holy writ has preserved of the usage the Israelites experienced in Egypt. Pharaoh attempted to exterminate them by preventing their increase; and having failed to do so through the instrumentality of the Hebrew midwives, who refused to aid in the execution of his inhuman commands, he issued an edict in which he charged all his people, saying, "Every son that is born shall ye cast into the river, and every daughter ye shall save alive" (Exod. i. 22).

Such was the cruel slavery under which the Israelites groaned. "Egyptian oppression degraded their bodies; Egyptian superstition debased and brutalized their minds. Wedged in and surrounded by Mizraim's countless hosts, their deliverance seemed impossible; for who dared provoke,—who could withstand the mighty Pharaoh? But at their utmost need, when every hope had fled, the Friend of Abraham remembered His covenant, and as speedily as effectually changed their condition. The daughter of their tyrant became the instrument chosen by Providence to protect their destined liberator; and though a deed of youthful ardour forced him to fly from Egypt, it was not till after his capacious mind had grasped all that the then state of society afforded of learning and of knowledge. Forty years he sojourned in the lonely wilderness, pondering on the sufferings of his brethren, and on the divine pro-

* Vide Heb. Rev. Vol. I. p. 391.

mises they had inherited from their fathers; but when their cup of misery was full, and the hour of deliverance came, the man came with it. In the desert the voice of God, the God of his fathers, found him. It bade him to go, confront the tyrant on his throne, and claim liberty for Israel; and dauntless he set forth on his dangerous mission. Pharaoh scoffed at the summons of the simple Israelite; proudly he blasphemed, 'Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go!' But nature convulsed taught him to know the Lord: wondrous inflictions, plagues numerous and extraordinary, wrung from the humbled tyrant the confession, 'The Lord is righteous, and I and my people are wicked.' And when his hardened heart had, again and again, retracted his submission and rebellion against Omnipotence, the fated hour at length arrived which saw Mizraim mourn in sackcloth and ashes for the untimely death of their offspring, "from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, while Israel went out with a high hand." "

The series of miraculous inflictions by means of which the retributive justice of the Deity at once punished the Egyptians for their cruelty, secured the liberation of Israel, and proved to the astounded and admiring world that "the Lord he is the God," sole and supreme Ruler of the universe; these miraculous inflictions are called "the plagues of Egypt." They were ten, namely, 1. The turning of all the waters in Egypt into blood. 2. Frogs spread over the land. 3. Vermin infested the Egyptians. 4. Noxious animals ravaged the land. 5. The murrain raged among the cattle. 6. Nauseous diseases and boils afflicted the Egyptians.

7. Hailstones; and 8. Locusts destroyed all vegetation in the land of Egypt. 9. Intense darkness prevailed during three days; and 10. All the first-born of Egypt perished in one night. The gifted and profound R. Naphtali Hirts Wessely has the following observation on the connexion of these ten plagues with each other, and the order in which they were inflicted on the Egyptians.*

"The essence and perfection of the Deity requires, and the history of creation and of revelation proves, that the Lord must be, and actually is, all-merciful and bounteous. That therefore, even when He punishes the beings He has created, his goodness and mercy are predominant in the chastisement He inflicts. Accordingly, penalties are preceded by warning and exhortation; and penitence averts the threatened punishment. If the warning given proves ineffectual, and punishment is inflicted, it is gradual, and increases in severity according to the impenitence and stubborn hard-heartedness of the parties offending. Thus the rigour of the penalty keeps pace with the conduct of the offenders: and it is not until all minor punishments have been ineffectual, that the justice of Providence exacts the full measure of retribution. That such is the regular progress of the penal dispensations of Providence, is abundantly proved in holy writ. But if we look at the order in which the plagues of Egypt were inflicted, we might become tempted to believe that divine justice had, on that occasion, departed from the merciful principle which directs the gradual increase in the rigour of the punishment. For in the Egyptian plagues, we behold punishments of the most severe and afflicting nature, alternating with, and succeeded by,

* יין לבנות. A Commentary on the treatise "*Aboth*." Berlin, 5535 (1775), in fo. chapter v. 6.

others, which in themselves were comparatively slight, and easy to be borne. Thus, for instance, the first plague, that of turning the water into blood, which, in a climate like that of Egypt, must have been severely felt, and the cause of many and grievous maladies; and the second plague, the frogs, which must have been destructive in a much greater degree than is generally supposed:—as the inspired Psalmist says, “He sent frogs which destroyed them” (Psal. lxxviii. 45)—these two grievous plagues are followed by vermin, which, though nasty, disagreeable, and repugnant to human feelings, is, nevertheless, a punishment far more bearable than either of the former two. And the question naturally arises, if the first two plagues, notwithstanding their fearful and destructive character, left the Egyptians stubborn, impenitent, and hard-hearted, as it found them, how could it reasonably be expected, that an infliction of a, comparatively, trivial nature would be effective, or produce any impression on them.”

“A second question arises from the difference observable in the manner in which these plagues were inflicted, as we find that the first two were preceded by a forewarning and exhortation,* whereas the third was not.† Again, the noxious animals and the murrain were preceded by a caution,‡ while the boils were not.¶ The hail-storm and the lo-

custs were previously announced, and Pharaoh exhorted to relent from his stubbornness§, whereas, the darkness was inflicted without any previous exhortation||, although the last plague, which visited the Egyptians in Egypt was again preceded by a forewarning and due notice of its coming.** It cannot be averred, that every one of the plagues was preceded by an exhortation, but that the sacred historian did not deem it needful to repeat that circumstance; for if such had been the case, it would have sufficed to mention that fact at the first plague, as a general notice which preceded every infliction. But from the fact, that the exhortation is especially mentioned by seven out of the ten plagues, we are justified in inferring, that the remaining three were not preceded by any warning. And from the circumstance, that they alternate in regular order—so that one plague inflicted without warning, is invariably succeeded by two others, which were duly announced—we infer, that this arrangement was by design, and not accidental.”

“This last circumstance, however, will, upon mature reflection, prove to us, that the Deity, in punishing the Egyptians, did not depart from that general principle which his mercy has laid down, and by which the visitations of his justice are governed, as I shall now proceed to explain to you.”

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(Continued from page 169.)

THE town that would bid defiance to the strength of the Hebrew army, and thus provoke a siege, was surrounded with trenches; towers were erected by which the besiegers would

not only be raised to a level with the fortifications of the town, but could even command its battlements. From these towers, stones and other missiles were directed against the

* Exod. vii. 17, 18.—viii. 2, 3, 4.

¶ Ib. 8. § Ib. 18.—x. 4.

† Ib. 16.

|| Ib. v. 21.

‡ Ib. 21, 22.—ix. 3, 4.

** Ib. xi. 4—6.

assailable parts of the enemy's forts, while battering rams were impelled with enormous power against the ramparts. "Son of man," says the Eternal to Ezekiel, "represent on a tile the town of Jerusalem, as if thou wert to lay siege unto it: erect towers against the same, throw up mounds, form camps, and surround it with engines of war to strike against its strength; let there be like a wall of iron between the town and thee" (Ezek. iv.) King Uzziah built strong towers on the angles of the wall which protected Jerusalem, and from those turrets, machines, made by engineers, hurled destructive masses of rock and powerful arrows among the ranks of the attacking enemy (2 Chron. xxvi. 15). "Thou shalt build bulwarks," was the instruction of Moses, "against the city that makes war with thee, until it be subdued" (Deut. xx. 20). But among the trees, which may be required for the vigorous prosecution of a siege, fruit-trees were, on the suggestion of humanity, to be spared: "Thou shalt not lay thy axe on the tree that beareth fruit, when thou layest siege to a town: is the tree of the field a man who can throw himself into the town to oppose the siege?" (Deut. xx. 19). Following the inspiration of that human spirit, with which the wars carried on at the present date, offer a striking contrast—it was taught by the sages of the tradition, that a town could not, according to the law of the Hebrews, be blockaded on every side, but that one issue should always be left open for the inhabitants of the hard-pressed fort, whereby to make their escape; that it was sufficient for the safety of the besieging army to preclude the possibility of external relief being applied for the purpose of raising the siege. On no account was it compatible with the Mosiac commandments, to turn from their course, or to corrupt

the streams by which the town was supplied with water (*Maim. on War*). If the town, by which capitulation had been refused, was taken by storm, it was not allowed to harm the women and children of the inhabitants, although the armed men might be put to the sword. This allowance made for the untameable ferocity of the soldier, flushed with victory, as well as for the spirit of the times, cannot be considered as an affirmative law, according to which, in all cases, the Hebrew army were commanded to put to death every male of a conquered town; but as a latitude, which, however deplorable in a human point of view, cannot be totally rescinded, while nation raises the sword against nation. The Mosiac command has, therefore, for its principal and worthy object, to restrict the cruelty of the soldiery with respect to the inoffensive sex and age, rather than the unqualified sentence of death against the male population of an unhappy town, overcome in war. The passage would consequently read thus: "When the Lord thy God shall have delivered the town into thine hands, and thou shalt have smitten every male thereof with the edge of the sword, do not then destroy the women and the little ones," &c. (Deut. xx. 13.) We are led by the text itself to put this construction upon a passage, which, as a direct command, could not maintain its place among the blessed precepts of impartial humanity, with which the code of the Hebrews abounds. If every male of the town were to be destroyed, so as to efface its name from the land, why are the male children, who are sure guarantees of the future regeneration of their paternal city, to be spared? But the text makes no difference between the sex of the tender-aged, and consequently only comprises within its meaning the grown males

who take an active share in the fight : nor do we find, that the Hebrews ever acted on the principle of extermination, as if they had looked upon it as a commandment of the Lord : David spared the inhabitants of Syria, according to the law ; he made them tributary to his throne. (2 Sam. viii.)

"The Greeks," says Montesquieu, "deprived the inhabitants of a conquered city of their civil liberty, and sold the whole population as slaves—the conquest of a city was invariably the forerunner of its total destruction" (*Esprit des Lois*. l. xix. ch. 14). The cruelty thus perpetrated upon the victims of war is, however, not altogether to be attributed to the barbarity of the first ages ; but the method of securing the conquest of a town or province by leaving garrisons in its strongholds, was not understood ; and thus the safety of the invading army required measures of severity, which the reader pities in the history of the olden time, but at the repetitions of which he shudders, when he meets with them in the recital of modern wars, where a so-called international law has pretendedly fixed to a certain limit the ferocity of man. David, it is true, garrisoned some places in Idumea, after his conquest of that land ; but he did so, much more to protect the trade that was carried on between the Red Sea and Jerusalem, than with a view to guard his conquests—had this been his motive, he would have subjected all the conquered lands to the same rule.

The Hebrews fought some times in close ranks, and at others in detached corps, flying upon the enemy with the swiftness of the roe on the mountain-top. At times the whole army shewed but one front, at others it was divided into different parties, who, by their simultaneous attack on several quarters, carried confusion into the hostile camp.

Saul divided his troops into three legions, when he attacked the entrenchments of the Ammonites. David followed the same order of fight when he decided the battle against the rebels, under his son Absalom. When the kings of Ammon and of Syria coalesced against Israel, David sent [the Hebrew army against them. Joab, the most valorous of his captains, held the command. He immediately pushed forward to be beforehand with his enemies, whose overwhelming powers he had reason to dread, if they could once effect a junction. In the plain, where stood the capital of the children of Ammon, Joab placed his army in array. To prevent being surrounded by the much stronger enemy, he parted his forces in two divisions, entrusted the command of one part to his brother Abishai, while he remained at the head of the other division. The position of the allied enemies was fearful to the Hebrews : the Ammonites leant against the ramparts of their city, while the Syrians threatened the Israelites from the surrounding heights. Joab ordered his brother to turn his soldiers with their faces towards the Ammonites, and keeping his own in their places, the two divisions of the Hebrew army fought back to back : "If I am pressed back by the Syrians, come thou to help me ; if the Ammonites prove too strong for thee, I will fly to thy aid. Be of good courage, and let us be men in defence of our people, and of the cities of our God ; as for the rest, may the Lord decide !" —The shock of the Hebrew host was so effective, that it broke the Syrian ranks ; a general confusion ensued, in which the Ammonites were speedily involved ; the field, and the honour of the day remained with the Israelites. But the Syrians, nothing tired, retreated a little towards their territory, and reinforced with fresh multitudes, they again broke in upon the

borders. In this imminent danger, David mustered all the warlike of the tribes, a mighty host, and displaying the banner of Judah, he crossed the Jordan, and reached the enemy at Helam. Attacked by the Syrians, he put them completely to the rout, and disheartened them from ever after joining the forces of his enemies, the Ammonites (2 Sam. x). Specimens of military eloquence, laconic and pithy, are not at all scarce in the historical books of our nation, while the homage our historians pay to the bravery of the foe, gives us full reason to conceive a high idea of the valour of their own people. In the fatal battle which rendered the Philistines master of the holy ark, a panic suddenly struck that warlike race. Their chiefs rallied, however, the sinking spirit of the people; "Philistines," exclaimed they, "Be strong, and quit yourselves like men! Would you be servants to those Hebrews who have laboured under your yoke? Be then men and fight!" (1 Sam. iv. 9.) Such encomiums passed on an inveterate antagonists, peaks much to the high sense of honour which recognises virtue even in the enemy; and beyond all, is the seal of veracity with which the accounts of the Hebrew people, impartially detailing its honour and its shame, are indelibly stamped.

Single combats and provocations, according to the custom of antiquity, often preceded the general fight: the most remarkable instances are the combat between David and Goliath, and later—during the civil war between the house of Saul and that of David—the close fight of twelve Benjamites against an equal number of the tribe of Judah, in which not one survived. (2 Sam. ii.) The rules prescribed by Moses respecting the preliminaries of a battle, consecrate the principle of individual liberty to the

utmost. "When thou marchest against thy enemy; if thou shouldst meet with horse, chariot, or armed men in greater numbers than thou hast, be thou not alarmed! for thy God, who has led thee forth from Egypt, is with thee! When thou comest close to the enemy, then a priest (named "the anointed of war") shall step forward and say, Hear, O children of Israel, you enter on the fight; be afraid at nothing; let your hearts be inaccessible to fear; shrink not!" After this exhortation, the heralds shall proclaim at the head of each division, "If there is a man among you who has built a house, but not yet inhabited it; or who has planted a vineyard, and not tasted of its first fruit; or who is betrothed to a maiden, and has not yet wedded her, let him freely depart, lest he die, and another usurp what is his. If there is a man among you that is faint-hearted and timid in the hour of danger, let him withdraw, lest he melt the heart of his brethren through his effeminacy!" (Deut. xx.) When the heralds had uttered their proclamation, they took their places at the extremities of the ranks, sword in hand. During the fight, it was their function to maintain order in the files, to encourage the combatants to do their duty, and to prevent desertion, even by the point of the sword. The captains rode through the ranks, and were attended by youths whom the love of glory attached to the military profession. Thus Joab had ten young men about his person, to carry his arms (2 Sam. xviii). The priests, whose office it was to preserve the law, sounded to the charge when the battle was fought on Hebrew soil. A volley of arrows and stones flung by the slingers ushered in the deadly fight; then the chariots armed with destructive scythes, and sweeping blades of sharpened steel in many shapes, were furiously driven into

the hostile ranks, while the hardy warriors following closely those engines of terror, houghed the enemy's horses. The sword was the last and decisive arbiter of war. If the enemy was put to flight he was pursued until the trumpet sounded a rally. "Hast thou not pursued us long enough?" exclaimed the defeated Abner, chief of the party of Saul, against Joab, David's victorious general. "By the living God," the latter generously replied, "hadst thou spoken this word sooner, my people should at once have returned!" Then the tucket sounded a retreat, the soldiers of Joab receded; and hostility was at end (2 Sam. ii. 26; xviii. 16).

After the battle, the first care was bestowed on the removal of the dead. The enemies were buried in the next valley; the bodies of the Hebrews were by their relatives carried to the tombs of their fathers. It was a heavy reproach to an Israelite to leave one of his kindred to be devoured by the birds of heaven, a stimulus which proves of most salutary effect in the southern clime. On the battle-field no monument of national vanity was erected to tell posterity the glorious deeds there achieved by the sons of Jacob,—a stone modestly informed the wanderer where valorous children of Israel had died for their laws and their country (1 Sam. vii. 12; 2 Mac. viii. 21). A grateful country provided for the widow and orphan of the fallen patriot. Every citizen was a soldier, and he knew that after his death his children would find paternal solicitude in the people of Israel. Previous to the return into their cities the soldiers were held to purify themselves during seven days, to wash their garments, and to clean their weapons (Numb. xxxi. 19—24). Then the booty was divided into two shares, one for the army, and the other part for the rest of the peo-

ple. Frequently on the return of the Israelite troops from a campaign, they were met by the female inhabitants, who, attired in their choicest garments, left their abodes to receive the defenders of their safety with open arms and festive rejoicings. This honour was shown to David when he returned from his first glorious expedition, in which he at once gained the undivided approbation of his country. A chorus of women chaunted odes to his praise,—“Saul has slain his thousands, but David his ten thousands.” Titles of military honour, highly calculated to kindle patriotic emulation in the breast of an ardent youth, were bestowed on men of valour. The *bravest of the brave* enjoyed unrivalled respect among the people of Israel, who accounted patriotism as the greatest of virtues. The bravest of the brave were entitled to march at the head of their brethren; Israel loved and honoured them; Israel wept at their deaths, and consigned their memorable deeds to the book of Jasher, of which unhappily no vestige has reached our days. “These are the names of thirty that were the bravest among the brave in the army of David,” says the second Book of Samuel, chap. xxiii.; “no other men could be compared to them; each of them could cite an action of note.” The king himself followed the funeral procession of the brave Abner, and spake words of grief over his tomb; but when the news of the death of Saul, and the fall of Jonathan, the beloved friend of his bosom, reached him, he breathed forth the bitterness of his soul in inspired strophes,—“The glory of Israel has perished on the hills; O how our mighty men are fallen! Do not proclaim it in Gath, O let it not be spread through Ascalon, lest the daughters of the Philistine feel ecstatic joy! May neither dew nor rain fertilize the fields on thy brow, O mountain

of Gilboa! on thee the buckler of the mighty was cleft, the buckler of the king. They clung together; lovely in their life, Saul and Jonathan, faithful in the moment of death. Their swiftness was an eagle's soar, their strength was the might of lions. Never did the bow of Jonathan return from the combat spotless of hostile blood; when did the sword of Saul glitter in vain? O, ye daughters of Israel! shed your tears over our warrior. He enrobed you in purple, he decked your garments with ornaments of gold. Why, O why, must they fall in battle! Why did Jonathan perish on the hill! Jonathan, my brother, thy loss causes my despair; thy life was my source of happiness. I loved thee stronger far than women are loved. Oh, how our mighty are fallen! how those thunderbolts of war are shattered! (2 Sam. i. 19).

All the preceding details contained in, or deduced from, the law of Moses, lead to the conviction, that the people of Israel might, by the development of that system, have become an eminently warlike nation, and might have brandished a victorious sword over the east and west, as did the Romans and the Moslems. But such was not the spirit of the legislation that was to breathe life into, and maintain the strength of, the Hebrew body. However necessary was the immediate conquest of Palestine, the legislator strove to restrain the excessive love of military glory, which formed the highest notion of virtue among the nations of antiquity. He preferred to inculcate into the minds of the Hebrews, that the happiness of a people is much more effectually consulted by an acquisition of what is *useful* in life, than by the transitory gratification of a conqueror's supremacy. He taught them to feel a deep-rooted hatred against all servitude, to love enthusiastically their

laws; and turned their thoughts from the false glory of universal dominion. Nothing indeed appears more natural than the assent of all men to these truths; nothing accords better with our understanding; nothing finds a readier echo in our hearts—and still, not an age passes by without producing a flaming conqueror, while millenia run their eventful course ere a true *legislator* illumines the world.

Not only the splendour of his military establishments entitles David to the high gratitude of his nation; the home affairs of the country did no less occupy his solicitude. He organized the national worship. He supplied the want of learned men in some districts of his dominions, a circumstance by which the administration of justice had frequently been impeded, previous to his reign. He evinced his determination to be a *just* king; his mind sought and found instruction in the *Lord of Truth and Equity*, whom he had ever in view. Never did he, in the glittering brilliancy of his arms, set himself above the authority of the law; nor did he ever question the rights of the people, to whose choice he was indebted for his title. And this is indeed the brightest side of his history; for, on the other hand, he paid a heavy tribute to the spirit of his days, and to the passions which belong to all ages. He was cruel to some nations, who had, however, given him causes of just complaint. But so little is the rigour he employed against some of his conquered enemies consonant with the spirit of his national law, that the ancients and prophets told him, his blood-stained hands were not worthy of building a temple to the God of their fathers (1 Chr. xviii. 3).

A blameable passion for the wife of his captain, Uriah, tarnished the otherwise pure name of the great Hebrew king. Indeed, the in-

terest for this victim of David's illicit love is heightened by a recollection of the loyal zeal of that brave general, who would not, when he was the bearer of some despatches from the army to the authorities at Jerusalem, enter into his house; but

lay in the open air, saying, "The Lord forbend that I should enjoy repose and pleasure, while my comrades in arms are exposed to the intemperance of the sky, and to the arms of the enemy" (2 Sam. xi. 11.)

T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim : "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 171.)

CHAPTER XXX.—Continued.

THERE is, however, a second opinion with respect to the compensation awarded to the soul, which has been adopted by some sages in Israel. They maintain that it is true, temporal rewards are bestowed on the righteous in their present state of existence. But as the number of those virtuous and pious men, who are permitted to enjoy their recompense on earth is, comparatively, but very small, whereas by far the greater number of the wise and good find their terrestrial existence to be a season of trial and affliction, Providence has so ordained, that they will hereafter at once enjoy both temporal and eternal reward and felicity. This state of perfect happiness and recompense is to take place at the resurrection of the dead, when the righteous are to awake and resume their corporeal conformation, which, like the soul, is to enjoy continued existence without the necessity of material sustenance or nourishment. For as Moses lived on the Mount forty days and forty nights without eating, drinking, or feeling the want of food, so are the resuscitated saints to exist in uninterrupted felicity, without requiring to support the body, or to recruit its vigour by means of material sustenance. This blessed state it is which the Rabbies indicate by the words **עולם הבא**, "the world to come," and which

they mean when they say of righteous men, that **מזומנים הם לחיי העולם הבא**, "they are prepared for life in the world to come." And as this state of existence is not to commence until the resurrection of the dead, those who hold this opinion add, that until the time appointed for that event, the souls of departed saints, directly on quitting the body, attain a degree of felicity called **גן עדן**, "the garden of Eden" or Paradise. And that it is to this degree the Talmud alludes, when it relates, that R. Simeon, the son of Gamaliel, consoled the weeping R. Ishmael—who, together with himself, had been condemned to martyrdom, by saying, "One little hour will place thee in **גן עדן**, 'the garden of Eden,' the abode of the righteous" (*Talmud tr. Zemachoth, fo. 5*), and that Rabbah, the son of R. Hunah, remarked, on the death of R. Shilah, who died very few hours before he himself did, "He has preceded me, by one short hour, in the joys of **גן עדן**" (*Talmud tr. Nidah, fo. 2*). This is the opinion of the great Rabbenu Moses bar Nachman (*Nachmanides*), and of many other sages who adopt his views, and support them by reasoning founded on the following principles, as I ascertained from one of the most eminent disciples of the "*Ramban*" (*Nachmanides*).

The chain of intellectual beings is formed by three gradations. 1.

Absolute intelligence, independent of matter, which is perfection. 2. Intelligence united with matter in a durable or imperishable body, such as the heavenly hosts. 3. Intelligence united with matter in a perishable body, such as man. This last is the lowest and most imperfect rank in the scale of intellectual being. Below this rank, we find no creatures endowed with intellect but only material beings, some of them are gifted with the animal and vegetable soul, both of which are perishable as the different animals which live and move on earth; and others gifted with the vegetable soul only, like the plants which are rooted to the earth. All these, however, have only been called into existence for the service of man; and though man was the last created among them, this was done for his welfare, and in order that all the inferior beings might be ready for his use; as, through his creation, they attained that degree of perfection of which they are capable. They all, like him, are formed of the four elements, to which are superadded the animal and vegetable souls. But in addition to these endowments, which man has in common with the inferior creatures, he is likewise gifted with intelligence, which renders him capable of being their ruler. Accordingly, in him creation was completed, and this terrestrial globe became perfect, by being made the abode of an intellectual being. But in order that man may be perfect, he must be removed from his present standing, on the scale of intellectual beings, and become clothed with an imperishable body. Accordingly it is said, that the souls of the righteous, **נְנוּרָת**, "are put by" under the throne of Glory, or in, **גן עדן**, Paradise. That the expression **נְנוּ**, "put by," is only used of a thing in an imperfect state, which is hereafter to be brought out again, in order to

be made perfect. This is the case with human souls, which, divested of their perishable body, are imperfect until vested in a lasting or imperishable one, as will be done on the day of resurrection.

Such is the opinion of these sages respecting the intellectual perfection of man, as set forth by R. Aaron Hallevy in the **הלכות ברכות**, "Hilchoth berachoth," chapter "on the lunar consecration." There he also meets the objection that, as the intellectual soul is thus declared to be incapable of perfect felicity when divested of the body; and as we see that the body perishes, is decomposed and resolved into dust of the earth, from whence it was taken, how is it possible that the intellectual soul can, in that case, and according to this opinion, ever attain that state of perfection which is to be the transcendent reward of the righteous? This objection he meets by saying, that when the time ordained for the resurrection of the dead does arrive, the Deity will grant unto every one of the righteous a new body, so that they all may equally enjoy the highest state of perfection of which a human body is capable. That they will then eat, drink, beget children, and every limb of their bodies will perform its functions in the most perfect manner, without any internal or external impediment. Such will be the state of all men who shall exist after that glorious event, the resurrection of the dead. Their bodies will be free from any and every infirmity and ailment, and exist in everlasting youth, health, and strength; and enjoying in the highest degree every possible perfection of which the human body is capable, until such time as by their own desire, or according to the greater or less degree of virtue and piety which they practised during their first state of existence, they are raised into the sphere and state of

Elijah the prophet; that is to say, the four elements of which their bodies are composed will gradually evaporate and become transmuted into a very subtle and lasting ether or indissoluble element, light of motion, resplendent in appearance like the brightness of the sapphire, invisible to mortal eye as is Elijah the prophet (of blessed memory,) and capable of receiving the radiance of the Deity, and of supporting the effulgence of the Divine Majesty, like the heavenly hosts. That the transmutation which their bodies are thus to undergo, and which will altogether change their nature and essence, is indicated by the process which the chrysalis undergoes when it changes its nature from that of a creeping thing and becomes a butterfly, expanding its wings in the brightness of the sun. To prepare the righteous for this glorious change, they partake of the fruit of the tree of life, the influence of which operates in altering and rendering ethereal the grosser elements, which become resolved into one that is lasting and indissoluble; which influence is indicated by the words used in Holy Writ, where the qualities of this tree are explained, namely, that whoever eats thereof "will live for ever" (Gen. iii. 22). That thus the purpose why the resurrection of the dead is to take place, is to raise man in the scale of intellectual beings, and to place him on an equality with the heavenly hosts, which is indicated by the prophet when he says "that many of them that sleep in

the dust of the earth shall awake;" that they "who are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 2, 3). That thus the degree of perfection which man is to attain is plainly pointed out; namely, that he is to arrive at the rank of the second class of intellectual beings; viz. those who are united with matter, in a durable or imperishable body. For if it were possible that the human soul could attain perfection independent of the material body, it would be an absolute or separate intelligence, and therefore superior to the heavenly hosts. That this however cannot be assumed, as man who is placed in the lowest rank of intellectual beings, would thus at once be lifted into the highest, and preferred above the intermediate rank, which would be a manifest infraction of the equitable rules laid down by the Creator for graduating the rank of his intellectual creatures, and therefore impossible. And as thus man cannot arrive at perfection independent of the material body, it follows that the means of enabling him, according to the design of the Creator, to arrive at that perfection, must have been provided; which means is the resurrection of the dead and the process of mutation which the renovated body is to undergo.

All this is fully and at great length set forth by R. Aaron Hallevey in support of his opinion, which nevertheless appears to be untenable and altogether unfounded.

(To be continued.)

IV. THE CANON OF TALMUDIC LOGIC.

(Continued from page 174.)

6. כלל ופרט וכלל. By general, particular, and general rules; that is to say, if any precept of the law is first expressed generally,

then specifically, and again generally, then and in that case אי אתה דן אלא כעין הפרט, the application of the precept is

always governed by the specific limitation. For instance, in Exodus xxii. 8, it is written, "For all manner of trespass, for ox, for ass, for sheep, for raiment, or for any manner of lost thing which another challengeth to be his, the cause of both parties shall come before the judges, and whom the judges shall condemn, he shall pay double unto his neighbour." Here the law first speaks in general terms of "all manner of trespass, then it mentions specifically "for ox, for ass, for sheep, for raiment," and then it again returns to general terms, and concludes with "for any manner of lost thing." Here therefore we are guided by the specific enumeration; whence we infer that as oxen, sheep, and the like, are moveable objects of general trade or barter, and as such having a certain value, whatsoever manner of lost thing resembles these articles in the above qualities—i. e. is moveable, an object of general trade or barter, and has as such a certain value—is subject to the rule laid down by this precept of the law, namely, that "whom the judges shall condemn he shall pay double unto his neighbour;" but whatsoever manner of lost thing does not resemble the articles specifically enumerated in the law—i. e. is not a moveable article of general trade or barter, and has therefore not, as such, a certain value—is not subject to this enactment of the law.

7. מכלל שהוא צריך לפרט.
ומפרט שהוא צריך לכלל.

By a general rule which requires a particular text, and by a particular rule which requires a general one for their respective explanation. That is to say, when a general precept is given which requires a specific precept as an explanation, and in order to give it a determinate meaning, or vice versâ, the general and specific precepts act reciprocally on each other; for instance,

it is written in Numbers iii. 40, "And the Lord said unto Moses, Number all the first-born of the males of the children of Israel from a month old and upwards, and take the number of their names." Here "all the first-born" is the general, while "of the males" is the specific command, each of which however requires the aid of the other in order to be fully understood. For had the words of the law only been the general command, "Number all the first-born of the children of Israel," females would, of course, have been included, which was contrary to the intention of the legislator. The specific commandment "of the males" was, therefore, required, in order to determine the true sense of the law which excludes females. If, on the contrary, the words of the law had only been the specific command, "Number the males of the children of Israel from a month old," &c., all the males, whether first-born or otherwise, would, of course, have been included; which, in this instance, would likewise have been contrary to the intention of the legislator. The general commandment, "Number all the first-born," was therefore required, in order to determine the true sense of the law, which excludes all males who are not first-born; so that the general and the specific rule operate reciprocally to explain each other, and to give a determinate meaning to the words of the law.

8. כל דבר שהיה בכלל
ויצא מן הכלל ללמד לא
ללמד על עצמו יצא אלא
ללמד על הכלל כלו יצא.

Whatever has been comprised in a general precept, but is subsequently excepted therefrom for our instruction, does not limit the instruction which the exception conveys to itself alone, but extends to the whole of that general precept. That is to say, if to any part of a general precept is

superadded an especial direction, in order to instruct us how to proceed in that particular instance, the direction thereby conveyed to us applies equally to every part of the general precept. As an example of the manner in which this rule is applied, we cite Leviticus xxi. where, enumerating a series of offences, each of which is to be punished with death, it is written, "Thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death; the people of the land shall stone him with stones." Every species of idolatry is punished with death, as it is enacted, "He that sacrifices unto any God save unto the Lord only, he shall be utterly destroyed" (Exod. xxii. 20); but the precise manner of punishment is not indicated. Giving (or sacrificing) of ones seed to Molech is an idolatrous rite, and as such, comprised in the general sentence which condemns idolaters to death. But as we have been especially directed that he who commits this particular crime shall be stoned to death, we thence infer, that the punishment of death for all the offences to be committed under this cathagory of crime—idolatry—is to be inflicted in the same manner as that which the law ordains for the worshipper of Molech, namely, lapidation.

כל דבר שהיה בכלל ויצא
לטעון טעם אחר שהוא כענינו
יצא להקל ולא להחמיר. What-
ever has been comprised in a general
precept, but is subsequently
excepted therefrom, in order to
prove any particular argument in
accordance with the subject, is so
excepted to alleviate and not to
aggravate the rigour of the pre-
cept; that is to say, whenever a
precept is given, applicable to all
cases of a certain description, but

among them one in particular is
singled out, although of the same
nature, and made the subject of a
particular enactment, it is done for
the purpose of modifying the rigour
of the general precept; for instance,
in Exodus xxi. 12, it is written,
"He that smiteth a man so that he
die shall be surely put to death."
According to this general maxim
the homicide, be his offence volun-
tary or involuntary, premeditated or
accidental, having smitten a man so
that he died, ought to be put to
death. The law however makes an
exception; for in Deuteronomy xix.
4, 6, when the cities of refuge are
appointed, it is written, "And this is
the case of the slayer which shall flee
thither that he may live, whoso kill-
eth his neighbour ignorantly, whom
he hated not in time past. As when
a man goeth into the wood with his
neighbour to hew wood, and his
hand fetcheth a stroke to cut down
the tree, and the head slippeth from
the helve and lighteth upon his
neighbour that he die, he shall flee
unto one of these cities and live.
Lest the avenger of the blood pursue
the slayer while his heart is hot, and
overtake him, because the way is
long, and slay him, whereas he was
not worthy of death, inasmuch as he
hated him not in time past; where-
fore I command thee, saying, Thou
shalt separate three cities for thee."
Here then the law departs from
the general rule itself had enacted,
namely, "He that smiteth a man
so that he die shall surely be put to
death." And though this departure
from the general rule is for the pur-
pose of proving a particular argu-
ment, namely, that the slayer did
not smite with intent to kill, yet his
act is in accordance with the sub-
ject of the general precept, namely,
smiting a man so that he die. In
all such cases the exception is made
in order to modify the rigour of the
general precept; as in the example
we have cited, the penalty exacted

by a rigorous application of the precept, is modified into exile, and an abode in the cities of refuge, for a limited period.

10. כל דבר שהיה בכלל ויצא לטען טעם אחר שלא כענינו יצא לחקל ולהחמיר.

Whatever has been comprised in a general precept, but is subsequently excepted therefrom, in order to prove an argument which is not in accordance with the subject, has been so excepted in order both to alleviate and to aggravate the rigour of the general precept. As an example of the manner in which this rule is applied we cite the following general precept of holy writ: "If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee" (Deut. xv. 12). Here, then, the precept is general, and applies both to Hebrew men and women. But in Exodus xx. 2, it is written, "If thou buy an Hebrew עֶבֶד, 'man-servant,' six years he shall serve; and in the seventh, he shall go out free for nothing." As here mention is only made of the man-servant, and as it is moreover said, "And if a man sell his daughter to be a maid-servant, she shall not go out as the man-servants do" (Exodus xxi. 7), we might be led to suppose that the

Hebrew maid-servant is not to acquire her liberty after a similar term of servitude as the man-servant, which would be in contradiction to the general precept in Deuteronomy, "If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee," &c. But the exception here is to prove an argument not in accordance with its subject, which is liberation of the servant after six years of servitude; for the Hebrew maid-servant sold by her father is not bound to await that period, as she is free as soon as she arrives at the age of puberty, or at the death of her master, although the six years be not yet expired. But while thus, on the one hand, the exception tends to modify the rigour of the law by lessening the period of her servitude, on the other hand it also enforces that rigour by vesting the disposal of her hand in the master, who may have the power at his option either to marry her himself, or betroth her to his son, although contrary to her inclination, as she has not the right to refuse. Thus the exception, whilst it confers a privilege on the maid-servant, by shortening the period of her servitude, likewise enhances the severity of the law, by making her marriage dependant on the absolute will of her master.

(To be continued.)

NOTICE TO CORRESPONDENTS.

The Editor has to acknowledge the receipt of several communications, which, however, partly from the nature of their contents, and partly from want of time, he has been unwilling or unable to answer. He has already repeatedly declared, that he cannot allow the "Hebrew Review" to become an arena for polemical disputation; and he would be acting most unwisely, were he, by any kind of notice, to drag the scurrilous publication mentioned by G., A. S., and "An Hebrew," from the obscurity in which it is mouldering. Silent contempt alone is due to the libeller who fain would hurt, but cannot.

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I. SPIRIT OF THE JEWISH RELIGION.

THE PLAGUES OF EGYPT.

(Continued from page 181.)

"Ten plagues did the Holy One, blessed be He! inflict on the Egyptians in Egypt, and ten in the Red Sea." (*Mishna tr. Aboth. v. 6.*)

IF we carefully examine the history of the wonders Moses was commissioned to work in Egypt and on the Egyptians, we find that they were twelve, divided in four series; each of which opened with a miraculous exhortation, without any previous announcement, and was followed by two grievous plagues, which were duly foretold. The first series opened with the surpassing wonder of Moses's rod, which, having been transformed into a serpent, and made to resume its pristine shape (as was likewise done by the **מִצְרִי** **הָרָמָה**, "Egyptian magicians" with their rods), did, as a rod, swallow the rods of all the magicians.* This was intended as a caution to Pharaoh, and to shew him, that although the magicians might, by their arts, produce an effect resembling in appearance the wonder wrought by Moses, yet they, and their arts, were perfectly powerless in the presence of the divine messenger. But as this miraculous exhortation failed to produce any impression on the hardened mind of Pharaoh, it was followed by two plagues, the turning of the waters into blood, and the frogs. This last plague extorted from Pharaoh the promise that he would obey the divine behest, and con-

sent to liberate the Israelites: but scarcely had he obtained the relief for which he prayed, before his mind resumed its obduracy, and he refused to keep his word. The second series again opens with a miraculous exhortation without any previous announcement: the dust throughout all Egypt became turned into lice. This wonder, the magicians—who as successfully competed with Moses in turning water into blood, and producing frogs—could not imitate; and they were forced to confess, "This is the finger of God." (Exod. viii. 19.) But as the monarch still remained inflexible, the exhortation was followed by two grievous plagues, the infliction of which was duly foretold: noxious animals ravaged the land, and the murrain raged among the cattle. As these, however, produced no impression on the hard heart of Pharaoh, the third series was again opened with a miraculous exhortation, which was not announced. Moses took a handful of ashes and sprinkled it toward the heaven, and that handful "became small dust in all the land of Egypt," and produced boils which afflicted the Egyptians. The first miraculous exhortation was merely a token, by which Moses legitimated himself as the messenger of the Lord: each

* Exod. vii. 12.

other exhortation partook of the nature of penalties, though less grievous than the plagues, of which it was the precursor; and was especially calculated to confound the magicians, and to convince Pharaoh that their arts were utterly unavailing, and that Moses was irresistible in his mission. But as the king still remained inflexible, the exhortation was succeeded by two dreadful plagues, the coming of which was duly foretold; namely, hail-stones and locusts, which destroyed all vegetation in the land of Egypt. Each of these inflictions was so grievous that Pharaoh again and again confessed his guilt in resisting the will of the Deity, and faithfully promised to liberate the Israelites: but as soon as the plague was removed, and his terror subsided, he relapsed into his former stubborn obduracy. The fourth and last series of plagues, more terrible than any of the preceding ones, was therefore again opened, with a miraculous exhortation, without any previous announcement. As a proof that the Lord, in whose sacred name Moses claimed liberty for the Israelites, was really and truly the Lord of the universe, whose power was not limited to earth, but extended throughout the whole of creation, intense darkness spread over the land of Egypt. During three days the sun was obscured, the pale light of the moon was hidden, the twinkling stars were not seen, the laws of nature were altogether suspended; and the terror-stricken Egyptians felt a foretaste of those extreme sufferings which were to humble their pride into the dust. Even Pharaoh was disposed to relent: he offered to grant the Israelites temporary liberty, provided they would leave their flocks and herds as a pledge for their eventual return. Unconditional freedom, the perfect enjoyment of all their worldly goods, was, how-

ever, due to the Israelites. A foul wrong, a breach of sacred hospitality, had been committed, when the invited guests of Pharaoh were reduced to slavery: to enter into a compromise, sacrificing any part of their rights, would have been a tacit sanction, on their part, of the lawless and violent measures adopted against them by the Egyptians. Moses, therefore, refused to comply with the proposals of the king: and the stern tyrant once more relapsed into his former haughty and stubborn obduracy. This miraculous exhortation was therefore again followed by the two last plagues, by means of which the justice of Providence exacted the full measure of retribution due from Pharaoh and his people. The first of these plagues, the death of all the first-born in Egypt in one night, was duly announced. Its consequence was the liberation of Israel, instant and unconditional. But the king, though forced to yield to a power which he found irresistible, could not relinquish that stern pertinacity which forms the leading feature of his character. The impression produced by general mourning throughout his kingdom had not yet had time to subside, when his restless and obdurate mind goaded him on to strive, by all means in his power, to re-establish his tyrannic sway over those whom he so reluctantly had dismissed. Force, superior might, had first reduced the Israelites to the degraded condition of Egyptian bondmen; a power which he had found it impossible to resist, burst the chain in which his slaves had so long been bound; but scarcely had the pressure of that power been withdrawn, ere he exclaims, "Why have we done this that we have let Israel go from serving us" (Exod. xiv. 5). He found his subjects ready to join him in any attempt to force the Israelites back into bondage: accordingly he assembled all

the hosts of Egypt, and madly pursued the Israelites, even into the waters of the Red Sea, where the second plague of the fourth series was inflicted on him. Pharaoh, his hosts, and chariots, all perished in the Red Sea. This last infliction was not previously announced to him, because all communication between him and Moses, between the Egyptians and the Israelites, had altogether ceased.

Thus we see that the Egyptians were visited with four miraculous exhortations, and with eight plagues. This, however, does not by any means contradict the assertion of the Mishna, that ten plagues did the Holy One inflict on the Egyptians in Egypt, for the first miraculous exhortation did not at all partake of the nature of a plague, was performed in the presence only of Pharaoh, his councillors, and magicians, and did not, immediately, become known to the Egyptian nation generally; and the last plague was inflicted, not in Egypt, but in the Red Sea.—The *Tanai* therefore mentions “ten plagues,” in order to exclude the first miraculous exhortation, which was not a plague; and he uses the words “in Egypt,” in order to exclude the last plague, so as to exclude the destruction of Pharaoh and his host in the Red Sea out of Egypt.

Thus we see that no part of the

punishment which divine justice inflicted on the Egyptians, overcame them suddenly, and without their having received due notice. But if we examine the nature of the four miraculous exhortations, we shall find that they gradually increased in severity, keeping pace with the obstinacy and stubbornness of the Egyptians. The first, the turning of the staff into a rod, did not at all cause them any pain or suffering, but was intended as a demonstration only of the irresistible power of Him, whom Pharaoh, in his pride, defied and provoked to the contest. The second exhortation, the vermin, was of a more painful character: but still the punishment was only external, it did not penetrate beyond the skin. The third exhortation, however, was far more severe: boils and sores broke out in the flesh of the Egyptians, their health and strength were undermined, and sufferings such as no medical skill could remove or lessen, assailed them. To complete their affliction, the fourth exhortation, darkness, depressed their spirits, and exercised its terrific influence on their minds. Thus we find a gradual progress in the severity of the miraculous exhortations, of which the first was altogether external and harmless, the second attacked the skin, the third the flesh, and the fourth the mind.

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(Continued from page 187.)

THE death of Uriah, although it was brought about by the guilty machination of David, was not a crime punishable by the tribunals of the land. He had fallen with arms in his hands, in the midst of his brethren; but the voices of pious men were not silent, and the same chronicles that proclaims the mon-

arch's fame, bear record of this misdeed with the utmost force of condemnation. Calamities of a distressing kind tore the peace of his house; discontent and revolt vexed the aged king, after years of a glorious reign. “Listen,” said the prophet Nathan, “there lived in a town two men, one of whom was

rich, and the other poor : the poor man owned a single lamb that he had fed with his children ; it ate of his meat, drank of his own cup, and slept on his bosom, as if it were his daughter. A stranger arrived on a visit to the rich man, and instead of regaling him with his own, the rich man took the lamb of the poor man and dressed it for the stranger." David indignantly exclaimed, " By the living God, that man is worthy of death ; he shall restore four lambs for one ! " " Thou art that man," replied the prophet : " thou hast done worse ; the Eternal will requite thee as thou deservest " (2 Sam. xii). However weighty the accusation may be against the monarch, who abused his power for the gratification of his passions, still the history of David abounds in events which excite our commiseration for his fate, both previous to his offence and afterwards. There is hardly another man on record whose fame has been acquired at the expense of such heavy reverses, such prolonged uneasiness, and such painful laceration of the most tender feelings of the human heart. There never existed perhaps a crowned head that has been so ungratefully treated by his offspring : there certainly never was one whose lyre sounded in such sublime and pathetic strains. Obligated to flee before Saul, calumniated by perfidious men, breathing a precarious existence, forced to implore an asylum on a foreign soil, encountering numberless obstacles—rendered still more galling by the consciousness of the superiority of his genius—unceasingly active as a soldier or captain, as citizen or king ; rendered criminal by the seduction of an amorous passion, and redeemed by sincere repentance ; such is the resumé of David's history : and scarcely was the crown tranquilly fixed on his brow, when the sword was drawn against him

by his own seed, and his last grief was that he could not forgive his rebellious son. Absalom, who had already shown his propensity for bloodshed in the cruel revenge he sought on a brother, by whom the honour of his house had been offended, raised the standard of revolt. Fear of being excluded from the throne spurred him to the disastrous and criminal undertaking. Numerous partizans flocked to his banners, either through the influence of his personal gracefulness, or the promises he held out of abolishing every existing abuse. The fortune of David was eclipsed by the rising star of his youthful opponent, and the king of the Hebrews was compelled to leave Jerusalem on foot. Immediately a new council, under the presidency of Absalom, was convoked, in which Ahitophel, a man of great resolution, and filled with enmity against David, advised Absalom to effect a complete rupture with his father, so as to preclude every idea of reconciliation between him and the king, for only then could he count on the entire co-operation of his adherents ; and that energetic and simultaneous efforts should be made to crush at once the troops of David. The former part of Ahitophel's advice was acted upon : Absalom exposed himself with the concubines of his father on the roof of the royal palace, by which scandal every possibility of approximation between father and son appeared removed. But Hushai the Archite, the intimate friend of David, who had joined the party of Absalom with a view of better serving the interest of his aged king, knew how to divert the council from following the latter part of Ahitophel's advice : he depicted the bravery of David, and the determinate character of his trusty followers in such glowing colours, that the assembly of the rebels thought it prudent to delay all further ope-

rations until sufficient force might be gathered to give effect to their projects. This was all that the interest of David required. The warlike leader made his dispositions with judgment. When the decisive hour of battle was at hand the king, who was resolved to assert his rights, yielded it to the father, who implored his soldiers "to spare the young man,—to spare his son." At the gates of the town David awaited the issue of the contest; and when a messenger brought him the tidings of victory and the news of his son's death, he shrieked aloud, and stealing from the sight of man, he shut himself up in the chamber of a turret surmounting the city battlements, and striding through the apartment he repeatedly covered his face with his hands, and bitterly exclaimed, "My son, O my son!" (2 Sam. xviii.)

Another powerful instance of the rights of the Hebrew people is manifest in the events subsequent to this civil war. After so many commotions, in which the arms of David had proved victorious, this king, who had long ago been invested with regal authority and title, found it necessary to consult public opinion previous to his re-ascending his throne at Jerusalem. He remained seated at the gate of the royal city, while the tribes discussed the propriety of recalling him to the sovereignty. Only when they were unanimous, *as if they had been but one man*, the children of Judah sent him the missive, "Return thou and all thy servants;" whereupon that tribe, and delegates from the other branches of the house of Jacob, waited upon the king at Gilgal. A remarkable debate arose at that place between one half of the tribes of Israel on one side against the other half, and the tribe of Judah; for these had undertaken to conduct the king over the Jordan without awaiting the universal assent of the

people. The tribes whose importance had been slighted by this act, strongly protested, "Why have our brethren, the men of Judah, furtively passed the king over the Jordan before we were all assembled?" "Because," replied the children of Judah haughtily, "we are nearly allied to the king. Besides, what is the subject of your complaint? Have we lived on the king's bounty, or have we received presents from David?" "This is no reason," retorted the aggrieved tribes; "we are as ten parts in the king, and therefore there is more of him appertaining to us than to you." Instead of calming this rising fomentation, an Israelite named Sheba, the son of Bichri, sounded the trumpet, and with the cry, "To thy tents, O Israel! we have no share in David, nor inheritance in the son of Jesse," the malcontents withdrew to their abodes; and although this disturbance was speedily quelled, the rancorous spirit of dissention was concealed but not removed (2 Sam. xx). After a public calamity that happened in Israel, the last moments of the king were embittered by a revolt fomented by Adonijah, another son of David. The monarch died in the fortieth year of his reign, about the 1000th year before the common era, and nearly a century before the time in which, according to a prevailing conjecture, the genius of Homer illumined the countries of the Grecian tongue. Again, it is right to observe, that the pages of history mention more powerful conquerors, more effective rulers, more methodical moralists, and poets of a more systematic and pure taste than David; but history does not record of a single prince that has united all those brilliant qualities in his person in such a degree as did the Hebrew king; not one sovereign whose heart, judgment, imagination, and arm, have evinc-

ed such lasting and beneficent powers.

When David slept with his fathers, Solomon, the son of the beloved Bathsheba, in the concurrence of his father's long-expressed wishes, ascended the throne of Israel and Judah. The revolt raised by Adonijah, during the last years of David's life, proved ineffectual, and was fatal to all that had embarked in it. Abiathar the priest, one of the mightiest supporters of the rebellious prince, forfeited his dignity; but the abettor of the projected revolution, and the probable executor of the ambitious Adonijah's designs, had they been brought to a favourable issue, Joab, stood moreover charged with two murders, committed under the most aggravating circumstances, in the midst of peace, on two valiant soldiers, who were both at the moment of their fall zealously doing their duty. It was Joab, who by his restless ambition, his uncompromising jealousy, had irritated the feelings of the nation against the palace of their king, whence the orders for the murder of Abner and Amasah, the victims of Joab's treachery, appeared to proceed; which suspicion David could only remove by his sincere and public regret at the death of those brave leaders of Israel. On Joab, therefore, the youthful son of Bathsheba executed the injunctions of his dying father, the commandment of the law: he was taken from the horns of the altar to pay the forfeit of his life to the outraged laws of his country.

The reign of Solomon was extremely brilliant, and consequently bears the general characteristics of all governments in which the love of brilliancy predominates. Such was the sway of Augustus over the Romans, of Pericles over the Athenians; glittering while it lasted, but pregnant with fatal consequences after its ephemeral existence. But

the personal character of Solomon offers manifold attractions. His highest claim to the gratitude of his people consists in the peaceable character of his administration, and in the general preference he gave to the arts of peace above the achievements of war. This system, judiciously pursued, would have raised Israel to the pinnacle of national happiness; the greatest and justest boast of the Solomonic reign, "that every man reposed under his olive-tree and under his fig-tree," might have been the durable blessing of the Hebrew land; but two passions, scarcely redeemed by the great Solomon's excellence, love and vanity, filled his seraglio with strange women, and displayed the dazzling colours of luxury in every province of his kingdom. But human wisdom is not incompatible with an admixture of human passions; and the same monarch who could not resist the temptations of love, and who placed his highest wish in the seeming opulence of his land, was deeply fraught with wisdom, and knew the heart of man as far as it is accessible to mortal ken. At Gibeon the Lord offered to him, in a nightly vision, the choice between the greatest goods of the earth; wealth, glory, long life, the destruction of his enemies, or whatever else might seem worthy of his solicitation. But the young sovereign rejected every low desire, and implored as a supreme gift the grant of wisdom, that he may know to decide between right and wrong, and that the government of his people might prosper in his hands (2 Chron. i.).

The reputation of Solomon's greatness soon spread over far-distant regions; strangers arrived to witness and admire his reign; and they all concurred in acknowledging him the wisest and most praiseworthy of kings. A queen over one of the flourishing provinces of

blessed Araby appeared, in all the pomp of oriental magnificence, and proclaimed Solomon even greater than his fame. The immense riches which his father David had accumulated for the construction of a temple, and the produce of a vast commerce which Solomon caused to flourish, brought gold and silver into rapid circulation, and so much reduced the value of the precious metals, that they were considered as stones (2 Chron. i). Unlike the oriental princes, who waste their idle days in the enjoyment of sensual pleasures, all the magnificence which surrounded Solomon did not prevent his mind from laborious and highly important study. Natural history had a peculiar charm for the vast mind of the royal student. He spoke of the plants, from the cedar of the Lebanon to the hyssop-tree: he understood the nature of quadrupeds, birds, reptiles, and fishes. Several of his great officers joined him in the pursuit of these useful branches of sciences; Ethan, Heman, Chalcol, and Darda, merited an honourable mention in the sacred books of the Hebrews for their scientific acquirements, but their king surpassed them by far (1 Kings iv).

One thousand and five poems, mentioned among the glories of Solomon, attest his literary fame, and three thousand apologues, rendered popular by the poetical monarch, must have exercised a most salutary influence on the youth of the land. Thus it was that the wisdom of the east, and the knowledge of the Egyptians were eclipsed; and the Hebrews, enthusiastic for a king, who united in his person such rare talents, closed, during his reign, their eyes on the relaxation of the laws, which gradually stole upon the country.

If philosophy consists in the examination of man's internal being, in the comparison of the various

impressions by which we are affected, either directly, or through some medium which connects us with the cause; what high claims may not Solomon raise to the name of "father of wisdom?" Where do we find a more positive, a more experimental spirit of research? Who ever applied his mind more manfully to the most intricate questions, or who ever felt more lively the noble want of knowledge? In the books of all the philosophers, ancient or modern, there is not an equal quantity of truths treasured up in the same space, and with the same acuteness, as in the pages of Solomonian lore. He was convinced, that man was created by God with an upright heart; but that the infinite questions in which he involved himself have turned him from the right path (Eccl. vii. 29). And then, pursuing firmly his road to truth and reality, his energetic expressions, replete with reason, are these: "Every thing is far more active than man can utter; the eye is never satisfied to see, nor the ear to listen; a perpetual change calls off and re-produces the same things: what has been, is; what is, has been; what has been, will be; I have bent my thoughts upon all that happens under the sun; I strove to discover what is fit to be done, and what ought to be avoided; what may merit the name of wisdom, and what deserves to be stigmatized as folly; and I soon perceived, that the mind becomes perplexed by their investigations; for many things there are impenetrable to our understanding, and immutable in spite of our efforts. I said farther to myself, I have tasted joy—and behold, it left me unsatisfied; I have looked upon laughter, and found it madness; I have emptied the cup of pleasures, still keeping in view my aim, to discover what man ought to do on earth; then I have pored over numerous books; I have listen-

ed to such as said, the soul of beasts goes downward, and the soul of man rises upwards; I have seen that they knew it not; and have myself concluded, that there are features of resemblance between men and brutes, and that the former's sole endeavour, in order to arrive at the true object of their existence on earth, ought to be mutual justice and love, and the en-

joyment of rational activity" (Eccl. xii. 3, &c.) Solomon died during the first half of the tenth century before the common era, a century before Lycurgus; three centuries and a half previous to the introduction of oriental ideas into the schools of the Occident, through the efforts of that arduous disciple of wisdom, Pythagoras, the sage of Samos.

T. T.

(To be continued.)

III. THE SECT OF THE SADDUCEES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brünn. 1822. (Vol. I. p. 114.)

THE oldest writer who mentions the sect of the Sadducees, is Flavius Josephus. In the third book of his Jewish antiquities, chapter two, he states: "The Sadducees believe that the soul of man perishes with the body; they maintain that the Israelites owe obedience only to the written law, and deem it virtuous to argue on religion. Very few are addicted to the doctrines of this sect, and yet most of its professors attain to the highest offices and dignities of the state: but their opinions very seldom prevail, for whenever they are placed in situations of public trust, they are compelled to adopt the sentiments of the Pharisees, as otherwise, the mass of the people would not long permit them to hold their office."

In the twelfth chapter of the same book, he says, "The Sadducees deny the influence of the Deity on the human mind; and exclude divine Providence from the inspection and direction of evil deeds. They maintain that the power of doing good or evil is altogether abandoned to the free will of man, and that the path to both is equally open for him. They also deny the immortality of the soul, or the rewards and punishments of a future state." Most of

what he here states he repeats in the thirteenth book of the Jewish Wars, where he treats of the sects existing at the time of the insurrection against Rome.

The Talmud likewise, and repeatedly, speaks of the Sadducees, partly with respect to their rejecting the oral law, or the traditions handed down from the days of Moses, and by him received from the Deity*; and partly with respect to their denying the resurrection of the dead. With reference to this last-mentioned circumstance, the following fact is narrated: "The Sadducees came to Rabban Gamaliel and said to him, 'How can it be proved that the Deity will cause the dead to revive and rise again?' He answered, 'The resurrection is to be proved on the authority of the Torah (Pentateuch), the prophets, and the Hagiographical writers.' In the Torah we find, 'And the Lord said unto Moses, Behold thou shalt sleep with thy fathers, and he shall arise.' (Deut. xxxi. 16.) This proof was, however, rejected as inadmissible by the Sadducees, who maintained that the words quoted could not be separated from their context,

* *Tr. Bathra*, fo. 4; *Jaddaim*, fo. 4; *Megillath Thanith*, fo. 5.

according to which the passage in question would run thus:—"Behold thou shalt sleep with thy fathers, and this people will rise up and follow strange gods:" that therefore this passage, quoted by Rabban Gamaliel, has no reference whatever to the resurrection. The proof which the Rabbi adduced from the prophets was from Isaiah xxvi. 19, "Thy dead men shall live, with my dead body they shall arise: awake and sing ye that dwell in the dust." To this proof the Sadducees likewise objected, and maintained that this verse bore reference solely to those dead who were resuscitated by Ezekiel.* The proof which Rabban Gamaliel adduced from the Hagglographers, was the following:—"The roof of thy mouth is like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak" (Cant. vii. 9). To this proof the Sadducees likewise objected, saying, that this verse referred to the fact that the lips of the dead sometimes moved in their graves; for R. Jochanan had stated (*tr. Berachoth*, fo. 31), that 'if a הלכה, 'decision' is propounded in the name and on the authority of a deceased teacher, his lips moved in the grave.' Thus the Sadducees rejected all the proofs which Rabban Gamaliel adduced, until he quoted the following words of the Torah, to which they could offer no reply. "Behold I have set the land before you; go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and unto their seed after them" (Deut. i. 8). Here it is said that the Lord swore unto Abraham, Isaac, and Jacob, to give unto them the land of Canaan; and as these patriarchs did not during their life time possess that land, and the promise of the Lord is not made in

vain, it proves that they must again arise from the dead, in order to take possession of the land that was promised to them. Thus Rabban Gamaliel silenced the Sadducees (*Talmud tr. Sanhedrin*, fo. 11).

We are not possessed of any certain intelligence respecting the precise time in which this sect originated. In the apocryphal talmudic treatise, *אבות דר"ן*, *Aboth of R. Nathan*, the following narrative of the first rise of this sect is given in the fifth פרק, section: "Antigonus of Socho used to say, 'Be not like servants who serve their master on condition of receiving a recompense; but be ye like servants who wait upon their Lord without stipulating for, or expecting any reward; and let the fear of Heaven be on you.' He had two disciples, named Zadok and Baithos. These heard the words of their teacher, but understood them not; therefore they said, 'Shall a labourer work all day and not receive his wages in the evening? Surely if there were any reward or future state after death, or if the dead were ever to arise, our teacher would not have directed us to expect no reward.' Accordingly they collected disciples, and founded the sect of the Sadducees or Baithosees. Their doctrine was, that the Pharisees were in error, because they charged themselves with the observance of the traditions or precepts of the oral law, which were burdensome in this life, and could lead to no reward in an after state, as the soul perished with the body."

The ר"א ב"ד, R. Abraham ben David†, relates the first rise of this sect to have been as follows: "Antigonus of Socho taught his disciples, and said to them, 'Be ye not like servants who serve their master on condition of receiving a recompense, &c.' Zadok and Baithos, two of his disciples, requested him

* Vide Ezek. xxxvii. 10.

† Author of ספר הקבלה.

to explain his meaning; and he told them, man 'is not to expect the reward of his virtue in this life, but is to rely on the mercy of the Lord in a future state.' They, however, boldly contradicted him, saying, 'How can that be true, as all the rewards contained in the sacred Scriptures are temporal only, and a future state is nowhere mentioned in the Torah.' Thus these two disciples contradicted their teacher, and separating themselves from him they joined the Cuthim (Samaritans), who worshipped in their temple on Mount Garizim, and whose leaders they became. This temple of the Sadducees and Cuthim flourished about 210 years, until king Hyrcanus the first destroyed it, and caused many Sadducees to be put to death. In process of time, however, he himself having been offended by the Pharisees, embraced the doctrines of their opponents the Sadducees, which sect then took root among the Jews, but did never become popular, or gain numerous adherents."

The great Maimonides, in his commentary on the maxim of Antigonus of Socho, states, "The intention of this wise and pious man, (Antigonus) was to impress on our minds the sacred duty of serving the Deity, with motives pure and free from every admixture of selfishness; and to teach us that we ought to be obedient to God's holy law, not because we wish to gain temporal prosperity as a recompense for our obedience, but because we love the divine Legislator as the Author of every good, and Creator of the universe. This sage had two disciples, Zadok and Baithos. When they heard his maxim, they said to each other as they withdrew from his presence, 'See, our teacher evidently maintains that neither reward nor punishment awaits man in an after state.' Having adopted this conclusion, into which they

were misled by not properly understanding the meaning of the sage Antigonus, they separated themselves from the community, and mutually encouraging and supporting each other, they renounced the law, and formed the sect which the sages call Sadducees and Baithosees. But as they did not meet with any very extensive support in their dissent, and did not even venture publicly to express their opinions, because they feared that the common people would put them to death as Atheists, they told their disciples that they believed in the written law, but that they rejected the oral law, because the traditions on which it was founded were untrue. This they did in order to throw off the restraints which the oral law imposed on them, and also that they might be at liberty to substitute their own expositions and commentaries in lieu of the authority of the traditions. From these two men, Zadok and Baithos, those wicked sects take their origin, which in these countries (Egypt) are called Caraites, but which in the days of the Mishnic and Talmudic sages were called Sadducees and Baithosees. These are the schismatics who denied the divine origin of the oral law, and rejected the authority of the traditions, contrary to the precise command of the Lord, which directs that, 'Thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment. And thou shalt do according to the sentence which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do: thou shalt not decline from the sentence which they

shall shew thee, to the right nor to the left" (Deut. xvii. 9—11).

Thus the three narratives which we have inserted, of the Aboth de R. Nathan, of R. Abraham ben David, and of Maimonides, agree in ascribing the origin of this sect to two disciples of Antigonus of Socho. But others assign a much older date to the doctrines entertained by the Sadducees, which, according to one opinion, were alluded to by the prophet Malachi in his reproach, "Ye have said, It is vain to serve the Lord; and what profit is it that we have kept his ordinance?" (Mal. iii. 1, 4). The antiquity of this sect is by some carried further back, even to the days of Ezekiel, who, it is said, was directed to restore life to the dry bones*, in order to give these infidels a convincing

proof of the resurrection of the dead.

The sect of the Sadducees survived the fall of Jerusalem and the temple; and mention is made of them as late as the days of the emperor Justinian, who denounced them as Atheists, and persecuted them with great violence. They therefore emigrated from his dominions, and sought refuge in Persia, and no further mention of them appears in history. Some maintain that R. Anan in Persia, and a certain Al-phrey in Spain, revived the tenets of this sect. This however is a mistake: the sect re-established by these two men was that of the Caraites, which still exists, and has only one doctrine in common with the Sadducees, viz. rejecting the authority of the traditions and oral law.

IV. THE CANON OF TALMUDIC LOGIC.

(Concluded from page 192.)

11. כל דבר שהיה בכלל ויצא לדון בדבר החדש אי אתה יכול להחזירו לכללו עד שיחזירו הכתוב לכללו בפירוש. Whatever has been comprised in a general precept, but is subsequently excepted therefrom, in order to be made the subject of a new (or contradictory) enactment, cannot again be reduced under the general precept, unless expressly brought back under the general precept by the text itself. As an instance of the manner in which this rule is applied, we cite the following precept of the law. In Leviticus xxii. 10, it is written, "There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his

house: they shall eat of his meat." Under the general designation, "he that is born in his house," the priest's daughters, whether married or single, are comprised; for his sons are eo ipso priests, and may eat of the holy thing. So that this is a general precept, extending to all the offspring of a priest, the permission to partake of his consecrated food. But holy writ continues, "If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things" (Levit. xxii. 12). Here then is an especial injunction which excludes the daughter of a priest, who is married to a stranger, from the benefit of that general precept which permits all those who are "born in his house to partake of the consecrated meat." From this special injunction we might be led to infer that if a priest's daughter married to a stranger were to become a

* Ezek. xxxvii. 1, 11.

widow, and return to her father's house, she still remains excluded from the permission to partake of consecrated food, because she has been "married unto a stranger," and is become the subject of an especial enactment. But to prevent our adopting that inference, holy writ continues, "But if the priest's daughter be a widow or divorced, and have no child, and is returned unto her father's house as in her youth, she shall eat of her father's meat" (Ibid. 13). So that a second special enactment abrogates the injunction which excludes her from participating in the permission granted by a general precept, to all who are "born in the priest's house," and thus re-instates her in the enjoyment of those advantages which derive from the general precept; and which could not have been done for her, except by virtue of the second especial precept, which restores the general enactment to its full force.

12. דבר הלמד מענינו, ודבר
הלמד מסופר. A precept deduced from the subject itself (and its context), or a precept deduced from the closing words of the text; that is to say, many a vague passage in holy writ is decided according to its context and connexion with the general subjects, while others carry their own definition within themselves. As an instance of the first rule, we cite Exodus xx. 15, "Thou shalt not steal." Holy writ does not express which kind of theft is here prohibited, whether that of a person or of a thing. But as stealing a thing is punished by a five-fold, four-fold, or double restitution, as the law enacts, "If a man shall steal an ox or a sheep, and kill it or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double"

(Exod. xxii. 1—4). Whereas stealing a person is punished with death, as the law commands: "And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death" (Exod. xxi. 16). And as, moreover, the different prohibitions of the decalogue relate to crimes which are punished with death, such as murder, adultery, &c., we infer from the context, that the stealing there mentioned, is likewise a crime which subjects the offender to the extreme penalty of the law, and must therefore be the stealing of a person.

As an example of the second rule, we cite Leviticus xviii. 6, "None of you shall approach to any that is near of kin to him to uncover their nakedness." This is a vague prohibition, and might be construed into a general prohibition of all intermarriage between relations. But the closing words of the text, which enumerates the precise degrees of kindred between whom sexual intercourse is prohibited, define the exact meaning of the general precept.

13. שני כתובים המכחישים זה את זה עד שיבא הכתוב השלישי ויכריע ביניהם. When two passages contradict each other, a third text will be found to reconcile them. As an example of the manner in which this rule is applied the following is cited. In Gen. i. 1, it is written, "In the beginning God created the heaven and the earth;" from which we might infer, that the heaven was created before the earth: but subsequently (ii. 4.) holy writ speaks of "the day that the Lord God made the earth and the heavens." Here, then, is an evident contradiction between two texts, the latter of which might induce us to form an inference contrary to the first. To reconcile this contradiction, the prophet Isaiah declares in the name of the Lord,

"Mine hand also hath laid the foundations of the earth, and my right-hand hath spanned the heavens. I called them, and they arose together" (Is. xlviii. 13), which proves that as heaven and earth were created at once, holy writ is justified in assigning precedence to one or the other indiscriminately, so that thus there is no actual contradiction

between the two passages in question.

According to one or other of these thirteen rules, the Rabbies expound every passage of holy writ, the import of which is in any way doubtful; and by their aid they deduce and establish the principles according to which particular precepts are applied to particular occasions.

V. REVIEW OF HEBREW LITERATURE.

A Manual of Judaism, detailed in a Conversation between a Rabbi and his Pupil; being an Introduction into the Knowledge of the Principles of the Jewish Faith; for the use of the juvenile Members of that Persuasion. BY JOSHUA VAN OVEN, ESQ. M.R.S.L.

It is with sincere pleasure that we hail the appearance of this little book, intended to supply a want which parents and teachers of our nation in England have long felt. The necessity of instilling the sacred truths of religion into the youthful mind, together with the proof afforded by experience, that the most effectual means of exciting the attention and developing the ideas of children, is found in catechising, or a system of question and answer, has led to the general adoption by every religious sect of catechisms, in which, through questions put by the teacher, and answers given by the pupil, useful lessons of religion are in the most simple manner conveyed to the young scholar. On the continent such catechisms, or elementary works, have long been in use among the Israelites, and many of them (such as the *Ben-jaker*, by Hertz Hombourg; the *Unterricht in der Mosaischen Religion*, by J. Jolson; &c.) command general admiration. Here in England, however, such a work is still a desideratum: for simple as the task may appear, it is one of a most difficult nature. "The elements of faith," published some years ago by the celebrated hebraist and poet, S. Cohen, and "The Faith of Israel," by the

late R. Tobias Goodman, did not, and could not, become popular. And the best thanks of our community are certainly due to Mr. Van Oven, whose "Manual of Judaism" deserves to rank with the continental works which we have enumerated. The following copious extract will enable the reader to form his own opinion respecting the manner in which the learned author treats his subject, and we only add, that the same clearness and method prevail throughout the whole of "The Manual."

RECAPITULATION.

RABBI. Now, my dear lad, having taken a general view of religion, I am desirous to know how far I have succeeded in my endeavours to make it clear to your understanding: be so kind, therefore, as to inform me in the best way you are able, what is your idea of God and his attributes.

SCHOLAR. My dear Sir, I am very thankful for the pains you have taken to explain to me the whole of this important and difficult subject: I have been very attentive to all the information you have so particularly and pleasingly taken the trouble to convey, and I hope to be able to shew that your endeavours have not been fruitless. I am sensible of the existence of God, who is One in his nature, the sole Creator of the universe, eternal in his

being, without form or substance, and therefore invisible, all-wise, omnipresent, kind, just, and merciful.

R. How know you all this?

S. Our own reflection on the nature and order of all things around us must, if we think deeply on the subject, oblige us to conclude that there exists a power to cause, or a master-spirit to form them, and to ensure their regularity and permanence; but for the actual proof of such a fact, we are indebted to Revelation: such indeed did the Almighty graciously condescend to evince in full glory on Mount Sinai, whereby a striking impulse was made on the whole of the nation present, and subsequently on the whole world, producing as strong a conviction as the limited understanding of weak mortals could possibly be made to acquire.

R. Was that the only purpose of this wonderful and astounding manifestation of the Deity?

S. No, not the only one; the enactment of laws was a principal object; the Ten Commandments, the groundwork for the laws afterwards detailed by Moses in the Holy Bible, were then announced, and our implicit obedience directed to be rendered to them; the awful exhibition of that day also enforces the conviction that prophecy is an emanation from God, given for our information and admonition, and must, therefore, be received with all due reverence; replete as it is with wise and consolatory doctrines, instructive at once to the mind, and salutary to the soul.

Thus it is that we find the inspired prophets enlarge and make clear what frequently is only slightly expressed in the Pentateuch; through their aid it is that we are enabled to understand that the soul is immortal*, and when the body dies it departs to join the spiritual world whence it was taken; moreover this spiritual soul, or active portion of our being, has complete liberty to direct the actions of the body by its own free will; this renders it responsible for its conduct, and it must abide by the consequences of having obeyed or having disregarded the laws of God laid down for its observance: hence it is beyond a

doubt that the soul, after its departure from the body, must receive its deserved reward or punishment: the weakness of the human mind, however, being deficient in the power of comprehending the precise nature of spiritual existence, can of course have no correct idea of the actual mode in which this retribution is effected; but there can be no question as to the fact.

R. Excellent! you have given a clear description of the principal doctrines, deducible from the sources we have examined; but have you not been taught others, whose origin is to be found in the text of the Bible? For example, you know that we are but poor weak mortals, and do not always refrain from acting wrongly. Is there no help for the poor sinner, who after all may only have been indiscreet, but not radically wicked?

S. Yes, God in his mercy has left a way open whereby the sinner may possibly be pardoned, and his deserved punishment be remitted; namely, by *repentance*. The penitent who addresses his God with a contrite heart, deeply impressed with a grievous sense of his guilt, confesses his sins, and most humbly prays for forgiveness; at the same time most solemnly and sincerely resolving not to relapse into wicked courses, but to be watchful over his conduct, and repair the evils already committed†, the merciful God will surely "attend to the earnest prayer and forgive."

R. In what does man's duty towards his Creator specially consist?

S. Our duty to God‡ consists in the awe and veneration with which we ought to be impressed towards him, the adoration with which we are to regard him as Creator, and the love we are bound to bear towards him as a gracious universal Benefactor§, we ought ever to bear him in our mind, "in our hearts and our souls;" replete with these sentiments from their own intrinsic excellence, unbiassed by the expectation of reward, or fear of punishment: nay, if it became necessary, we must be ready even to lay down our lives for their maintenance.

R. By what means is such a feeling made manifest?

† Isaiah i. 15; lv. 7. ‡ Deut. x. 12.
§ 1 Chron. xxviii. 9.

* Eccles. xii. 7.

S. By the regular exercise of pious thoughts and sacred observances: by the regular repetition of the chapter *Sh'ma Israel* twice every day, its sacred doctrines will become indelibly impressed on our hearts: it will also be evident upon all occasions whenever, either to express our praise, tender our gratitude, or petition for grace and favour, we presume to offer up prayers to the Almighty and beneficent God, that we address him with all due meekness of spirit, true devotion, and perfect earnestness; always carefully avoiding the vulgar habit of coldly repeating the stated prayers without a due consideration of their sacredness, and the impressive force of their pious composition; one cause of which, namely, the increasing neglect of studying the holy language in which they are framed, is greatly to be lamented; for we ought to be completely imbued with the true spirit of devotion whenever we make our approach towards God, with the earnestness of a pure mind and humble language. Besides this duty of regular private*, as well as inward prayer, we must also join in public worship to declare the glory of God, in order that by the expression of our lips we may testify our trust in God, the strength of our faith, our complete devotion, and our gratitude.

To this may be added an obedience and firm adherence to our holy laws and religious observances, whereby we publicly glorify the Lord God of Israel. Such conduct during life will afford us a reasonable hope that after death we may deserve taking a part in the resurrection at the end of the world†, and enjoy celestial happiness in the world to come, as is most happily expressed by the Rambam, "Where the souls of the righteous will be delighted in the glory of the divine presence, and enjoy a sweet and plenary happiness in a world of complete perfection: they will rejoice in the cognizance of the Deity, and the knowledge of truth, which constitute a rapture and ecstasy beyond what mere mortal man can possibly have a due conception of; but the wicked will for ever be cut off; they will be

shut out from all such enjoyment, and have no participation therewith."†

R. At what period is so happy a consummation to be expected?

S. At the last day, or day of judgment, which the prophet Daniel hath foretold.§ "And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt: and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

But before this consummation shall come to pass, we are assured that Israel will be restored to its native land, that the Messiah, of the seed of David, will come and establish the nation, as the prophet Micah declares: "Every man under his vine and under his fig-tree, and the people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever||; but the exact time when this blessed state is to take place is decidedly secret, and not to be known to mortals, as the angel said to Daniel, "Go thy way, for the words are stored up and sealed till the time of the end. Blessed is he that waiteth."

R. What are the social duties?

S. Our duty towards our fellow-creatures may all be comprised in the short sentence expressed by the sacred volume, Leviticus xix. 18, "Thou shalt love thy neighbour as thyself; I am the Lord." Numerous particular laws relative to the conduct of man in a social view are spread throughout the Bible for our instruction and guidance through life, the most predominant of which are founded on universal charity.

R. What laws are those which make out the peculiar designation of the Jewish nation?

S. I. Circumcision, by which they are stamped with the covenant made with our patriarch Abraham, through whose seed the true religion was promised to be promulgated, and all the nations of the earth to be blessed.

‡ Maimonides *Yad Hachzakah*.

§ Daniel xii. 2, 3.

|| Micah iv. 1; see also Isaiah xi. and xii. *passim*; likewise lxv. and xvii. &c.

* Isaiah xxix. 13. † Ecces. xii. 7.

II. The strict adherence and proper employment of the Sabbath, in commemoration of the Almighty having chosen to create the world in six days, and to appoint the seventh for holy observance.

III. The prohibition of certain kinds of food, and the regulation of their preparation commanded for a select and holy nation, who should remain undefiled, and which to this day proves preventive of too intimate a connexion with persons of different faith.

IV. The wearing of Tsitsith, ציצית, or fringes at the corners of a square clothing*; also the appointed chapters written on parchment, and worn in cases during prayer, on the forehead and left arm†, T'phillin, תפילין, as well as their being placed on every door-post of the houses‡, Mezuzas, מזוזות.

We cannot close our notice of this useful book—which we trust will find a ready welcome in every Jewish house—better than by using the words of the learned author in his preface :—

It is on this head that the attention of those whose duty it is to regulate and superintend the education of youth, among our community in particular, is most seriously called for, in order that the listless mechanical mode in which religious instruction is at present conducted be considerably altered; so that the vivid sensation of a divinity, inherent in the human soul, may be roused into a sacred feeling,

* Deut. xxii. 12.

† Ibid. vi. 8.

‡ Ibid. vi. 9.

and the pupil gradually impressed with a full and proper sense of devotion towards an Almighty and protecting God: a due regard to the sedulous inculcation of such vital truths is therefore indispensable.

The plan upon which this little treatise is framed is simply this: in the first place, by exciting the spirit of inquiry in the young tyro, rousing his feeling, and appealing to his own consideration, he is brought to think seriously on the subject, and to exert his utmost powers to comprehend what at first sight may appear very difficult, but which, by a gradual development, becomes more evident as the discourse proceeds; thus, even the definition of religion is in this manual formed more as a matter of sense or inherent feeling, than the usual dry dogma of formal expression. The mind is attempted to be awakened, and the heart made to feel, by which means the inquiry becomes earnest, and the soul acquires a deep interest; a wide field is opened for the scientific and holy exertion of a competent teacher, and a beautiful path of delight made permeable for the speculation of a piously disposed and animated scholar.

It is but proper to add, that the learned author, who was one of the original projectors and founders of the Jews' FREE SCHOOL, BELL LANE, has crowned his efforts on behalf of that Institution by presenting it with "the Manual," and thus at once facilitating the task of the teacher, and aiding the funds of the charity.

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I. SPIRIT OF THE JEWISH RELIGION.

THE PLAGUES OF EGYPT.

(Continued from page 195.)

“Ten plagues did the Holy One, blessed be He! inflict on the Egyptians in Egypt, and ten in the Red Sea.” (*Mishna tr. Aboth. v. 6.*)

THE plagues themselves also partook of that progressive severity which is observable in the miraculous exhortations, as these were symbolical or expressive of the kind of punishment they were to announce. Thus the rod of Moses was turned into a תנין, a huge amphibious animal* dwelling in the waters. For we read in the history of creation that “God created הגדלים והתנינים הנדלים†, (the great monsters of the deep), and every living creature that moveth, which the waters brought forth abundantly after their kind” (Gen. i. 21). The kings of Egypt are addressed by the appellation תנין, when the prophet exclaims, “Thus saith the Lord God, Behold I am against thee, Pharaoh king of Egypt, the great תנין‡ that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself” (Ezek. xxix. 3). Thus it is evident from the connexion between the תנין, “and the creatures that move which the waters brought forth,” as mentioned in Genesis,

and the comparison between Pharaoh and “the תנין that lieth in the midst of his rivers,” made use of by the prophet, that the תנין was some animal inhabiting the waters; and therefore as the first miraculous exhortation was intended to tell the Egyptians that the first plagues to be brought upon them would arise from the waters, and the things that live therein, the rod of Moses was turned into a תנין, or animal which dwells in the waters; a fit symbol of their impending punishment, the waters of the river turned into blood, and the countless myriads of frogs which arose from the river and filled all Egypt. The second miraculous exhortation, the lice, was produced by Moses smiting the dust of the earth, as a token to the Egyptians that the plagues which this exhortation was intended to announce would arise from earth, and the animals that live thereon. Accordingly the first plague of the second series, the ערב§, was a mixture of all kinds of loathsome and noxious reptiles that crawl on the earth; and the second plague of that series, the murrain, visited the different tame animals that live on the fruits of the earth. The third miraculous exhortation, the boils,

* The authorised English version renders it “serpent.”

† The authorised English version renders it “the great whales.”

‡ The English translators render it “dragon.” It is strange that they should in three different places have designated this animal by three different names.

§ Rendered “swarms of flies” in the authorised version.

was produced by Moses throwing a handful of ashes from the furnace towards the sky, which falling down became a fine dust, that spread all over Egypt, and caused boils or cutaneous diseases wherever it fell, either on man or beast, as a token to the Egyptians that the plagues which that exhortation was intended to announce, would originate from the sky, and from the winged animals that hover in the air. Accordingly the first plague of that series, the hail-stones, lightning, and thunder, came from the sky, while the second plague, the locusts, were wafted onward by an easterly wind, which directed their flight over the land of Egypt. The fourth miraculous exhortation, the darkness, was altogether of a supernatural kind, surpassing in density any thing that could be produced by the ordinary operations of nature, as we read, "And the Lord said to Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moset stretched forth his hand toward heaven, and there was thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days, but all the children of Israel had light in their dwellings" (Exod. x. 21, 23). The effects of this darkness, such as here described, namely, that during thrice twenty-four hours the Egyptians lost the power of motion through the palpable density of the air, coupled with the fact that perfect light prevailed in the dwellings of the Israelites; so that where Egyptians and Hebrews lived interspersed together, the house of the Hebrew was light, while the dwellings to the right and left of his Egyptian neighbours were immersed in darkness: and, on the contrary, the solitary dwelling of the Egyptian, although standing in the midst of

Israelitish houses, was enveloped in utter darkness, while all around it was light; these effects were so many proofs that this darkness was not an ordinary production of nature. Therefore our Rabbies, commenting on this part of holy writ, have the following observation in *Shemoth Rabbah*: "Whence came the Egyptian darkness?" R. Nehemiah said, "It was a portion of the darkness of Ge-hinnom" (the place of punishment for departed souls). R. Jehuda said, "it was a portion of the darkness from on high, respecting which the Psalmist says, 'He made darkness his secret place'" (Ps. xviii. 11). This utter and unrivalled darkness, the like of which no effort of nature, short of the direct interposition of the Omnipotent, could have produced, was a fit and proper token to the Egyptians that those fearful and wonderful visitations which were to complete the measure of their calamities, and which this miraculous exhortation was intended to announce, would be of so awful and inexplicable a character, as to leave no doubt "the hand of the Lord hath done this." Accordingly the first plague of this last series, the smiting of the first-born, was a terrific proof that the power which had undertaken to punish the Egyptians for their many sins, could controul even destruction itself; could trace out the path which the angel of death was bound to follow, and confine the strides of pestilence. Had the plague been general, had its ravages been alike extended to the first and the latest-born, the Egyptians might have been tempted to confound this pestilence with the many others to which their land in all ages has been subject; but when the dart of death smote but one particular class; when throughout the dense population of Egypt the first-born only, whether young or old, rich or poor, were singled out and

perished; when of all the inmates in every house not one became scathed, save those only, whom the prediction of Moses and their primogeniture had doomed to destruction; when in one night, at one and the same minute, throughout the confines of Egypt, the same awful visitation was inflicted on high and low, "from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon," then indeed the Egyptians obtained the fullest proof that Omnipotence warred against them. Then "Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house in which there was not one dead" (Exod. xii. 29, 30). Then was Egypt immersed in that gloom of sorrow and affliction, of which the darkness that had been spread over the land was a meet symbol, as it likewise was of the utter darkness of the tomb into which Pharaoh and his hosts sunk, when they were covered by the waters of the Red Sea. There the confession was wrung from the affrighted Egyptians, "Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians;" for there they saw and were convinced that He only who had laid down laws to the boundless ocean, who confined its mighty waves, and bade the roaring billows "thus far shall ye come and no further;" that He only whose power created, and whose will controuls, the universe, was the protector and saviour of Israel.

If we go on to consider the gradation of the plagues, we shall find that each series arose from a source superior in station to its predecessor. Thus the first series, blood and frogs, sprung from the waters which are lower than the surface of the earth. The second series, the

noxious reptiles and the murrain, sprung from the earth which is above the waters. The third series, the hail-stones and the locusts, descended from the sky which is above the earth. And lastly, the fourth series, the smiting of the first-born, and the destruction of the Egyptians in the Red Sea, emanated from the highest heavens. Each series was composed of two plagues, which sprung from the same source, and which, though opposed in their operations, were similar in their effect, namely, grievous affliction to the Egyptians. Thus the plagues of the first series, blood and frogs, sprung from the same source, the waters of the Nile, but were opposed in their operation; for through the first, the fish perished which was in the river, and which constituted a principal branch of nourishment to the Egyptians; whereas through the second, numberless myriads of amphibieæ were called into being, and plagued the inhabitants of the land. The plagues of the second series, the noxious animals which ravaged the land, and the murrain which raged among the cattle, sprung from the same source, the earth: they were opposed in their operation; for through the first, swarms of loathsome reptiles were called into existence, while through the second the domestic animals were destroyed, and the stock of useful beasts diminished: but both of these inflictions, like the foregoing ones, agreed in their effects, inasmuch as they were equally grievous and afflicting to the Egyptians. The plagues of the third series, the hail-stones and the locusts, descended from the same source, the sky. They were opposed in their operation; for while the hail-stones destroyed the greater part of the vegetation in Egypt, and diminished the fund of subsistence, the locusts consumed the little the

hail had spared. And as it is customary in those countries to feed upon locusts, and the Egyptians flattered themselves that these insects might be a means of saving them from impending famine, they were disappointed; for holy writ relates that "the Lord turned a mighty strong west wind which took away the locusts, and cast them into the Red Sea, there remained not one locust in all the coasts of Egypt" (Exod. x. 19). The plagues of the last series, the smiting of the first-born, and the destruction of the Egyptians in the Red Sea, emanated from the same source, the highest heavens. They were opposed in their operations; for the first begot the anxious desire to dismiss the Israelites in honour and freedom, whereas the second was the result of an equally anxious desire to compel their return into slavery; but both were similar in their fatal effects, destruction to the Egyptians.

In the extent of suffering inflicted on the Egyptians we also find a gradual progress. The first series of plagues deprived the Egyptians for a time of water, and destroyed the fish in their river, which, as we have already stated, formed a principal branch of their nourishment. The second series destroyed their domestic animals, which formed a far more necessary and considerable means of sustenance than fish. The third series destroyed vegetation, the produce of which forms even a more necessary and indispensable part of human sustenance than animal food, and the destruction of which was therefore a visitation far more grievous than the preceding ones. And, lastly, the fourth series forms the climax of this gradation, as it destroyed man, for whose use and welfare the whole inferior creation has been called into being.

If we carefully examine the words

of the sacred singer in the seventy-eighth Psalm, we shall there find a full confirmation of what we have here advanced, namely, that some of the wondrous inflictions on the Egyptians, were not plagues but exhortations intended to caution them, and to announce to them their impending punishment; for we find that the Psalmist only enumerates some of the visitations which are recorded in the Pentateuch, whilst he does not name some others: and it is worthy of our notice, that those which apparently he omits to mention are the rod, lice, the boils, and darkness. These he does not include in the list of actual plagues, because it was a tradition received by him that these four were exhortations or tokens, and therefore he comprises them all under one general designation when he says, "He had wrought his signs in Egypt, and his wonders in the field of Zoan." He then proceeds to enumerate all the plagues except the four which tradition has taught him were intended as signs and exhortations only: and he opens the Psalm by saying, "I will open my mouth in parables, I will utter dark sayings of old; which we have heard and known, and our fathers hath told us" (Ps. lxxviii. 2, 3), in order to instruct us that in his enumeration of the plagues inflicted on the Egyptians, he is supported by the authority of tradition. Of this authority we the more readily avail ourselves, as it has the sanction of the inspired Psalmist himself, and goes to prove that Divine Justice does not deviate from those merciful principles, according to which the punishment inflicted on sinful man is graduated and inflicted; and that the chastisement of the Egyptians, like every other penal visitation recorded in holy writ, kept pace with the impenitence of the offenders, increasing in severity

as the guilt of their rebellion became more heinous, until that full measure of retribution which contrition might have averted, but

stubborn hard-heartedness provoked, was meted out unto them by a merciful but just Providence.

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(Continued from page 200.)

SOLOMON, who, by his personal abilities alone, caused the glory of Israel to shine over the then civilized world, left in his son, Rehoboam, a successor, who could not follow his father in his road to greatness, but who had, nevertheless, deeply imbibed Solomon's love of luxury and domination. The happy and quiet reign of the preceding king had, moreover, accustomed the overweening pride of the inheritor to constant and implicit obedience, and made him indignant at the least sign of popular stir. Rehoboam lived to see the children of Israel forcibly divided into two not only separate but rival, not only rival but mutually hostile kingdoms. The taxation which, during his father's reign, had been heavy, but supportable on account of the immense wealth then circulating, became galling under a prince who looked upon the people as the mere purveyors to the pleasures of his seraglio, without devising any means of making them returns. The Hebrews, little apt to groan under the yoke of a tyrant of the Asiatic school, complained and shewed a determination to resist unjust extortions. King Rehoboam replied in the consciousness of his importance, and threatened them with greater burthens, instead of offering to relieve them from the actual pressure. "My father chastised you with whips, but I will chastise you with scorpions," was the ungracious speech from the throne, with which Rehoboam intended to fright the Israelites into subjection. But the voice of the

people became terrible to the young prince, and with the memorable renouncement of allegiance, "To thy tents, O Israel: look now to thy own house, O David!" ten tribes of the twelve established themselves into a separate monarchy, which, in the course of time, became the focus of unceasing annoyance and dismay to the place, "which the Lord had chosen that his name should there be revered." Thus Rehoboam adds to the list of bad kings, who, by their incapacity or wickedness, have sown the seed of destruction among their people, where it waxed and spread till it choked even the thousandth generation.

After the separation of Israel from Judah, the history of the Hebrews becomes a mere catalogue of cruelties, wars, miserable kings, and idolatrous practices, which are only at long intervals sparingly interrupted by the more cheering reigns of a few wise monarchs. Alternately victorious and vanquished; sunk into idolatry, and reclaimed for a while to the purity of worship; electing kings and hurling them from their blood-stained thrones; execrating the memory of their deceased sovereigns, or granting them pompous funerals—the two branches of the Hebrew people approached the period when their struggle for independence ended in their total defeat. One century and a half before the two tribes of Judah and Benjamin were captured by the armies of Babylon, the king of Assyria annihilated the power of the ten tribes

of Israel, and transplanted the inhabitants of Samaria into the eastern provinces of his vast empire. The exploits of the monarchs of both Hebrew kingdoms entitle them to little more than bare mention, as landmarks for the history of their people. Twenty monarchs wore the crown of David in the city of Jerusalem over the two tribes of Judah and Benjamin. The crown passed generally in peaceable succession from father to son, and was worn by some princes of merit :

1. Rehoboam died about the year 958 before the common era ;
2. Abijam, his son, reigned three years ;
3. Asa reigned ten years under the tutelage of his mother, Maachah, and died in 911 ;
4. Josaphat, a lover of peace and justice, intended to open a trade with the Red Sea ; he died in the year 891 ;
5. Jehoram, as cruel as his wife Athalia ;
6. Ahaziah, who was slain by Jehu, king of Israel ;
7. Athalia ;
8. Joash, set upon the throne by the exertions of the high-priest, Jehoiada, was killed by conspiracy, 838 ;
9. Amaziah, after having defeated the Idumeans, was routed by Joash, of Israel, and slain in his flight from the revolted citizens, 811 ;
10. Uzziah, a great king, protected the arts and agriculture, and died about three years before the foundation of Rome ;
11. Jothan, a worthy successor of his great father ;
12. Ahaz, in his pusillanimity, called in the Assyrian to espouse his quarrels with the kingdom of Israel ;
13. Hezekiah, as warlike as he was pious ; a perfect politician, and highly beloved by his nation, reigned gloriously twenty-nine years ;
14. Manasseh established the worship of Baal in Judah ; he was led captive to Babylon, subsequently released, and then applied himself more strenuously to the proper administration of his kingdom ;
15. Amon, a tyrant, encouraged idolatry, and was cut off by a conspiracy about 642 ;
16. Josiah proved

a zealous follower of the law, a copy of which having been lost under the reigns of the two preceding impious kings, was re-found in Josiah's days, and by him proclaimed ; he died 611 of a wound he received on the field of battle against the Egyptians ;

17. Jehoahaz, his son, was deposed and led into Egypt by Necho, the king of the latter country, who set (18.) Jehoiakim, another son of Josiah, upon the throne of Jerusalem ;
19. Jehoiachin, his son, was routed by Nebuchadnezzar, taken prisoner and carried off to Babylon, whereupon the conqueror bestowed the crown upon Jehoiachin's uncle ;
20. Zedekiah, forgetful of his covenant with the Ruler of Babylon, he rebelled against that mighty prince, who speedily overran Judea, laid siege to, and carried, Jerusalem in 588. With native cruelty the Babylonians punished the revolt of Zedekiah by massacring his offspring before his eyes, and afterwards depriving him of his sight—then the merciless victor pronounced the decree of annihilation on the political existence of Judah : the whole population of Judah and Benjamin was expatriated.

Of just as sad, but much more horrible, tenor is the meagre list of events which mark the reigns of the kings of Israel. Nineteen names, more or less loaded with execration, have become of unenviable importance in the annals of that branch of the Hebrew people :

1. Jeroboam, constantly at war with the kingdom of Judah, was succeeded by his son :
2. Nadab, who was killed at the siege of Gibbethon, after a reign of three years, in 953, by the usurper :
3. Baasha, during whose reign the strife between Israel and Judah was kept up with unrelenting fury :
4. His son, Elah, enjoyed but two years the possession of the throne at Beth-el ; a captain of his chariots, (5.) Zimri, rose against his king, while he was feasting at a banquet, and

struck him; nor did the regicide sheathe the sword as long as a single branch of the house of Baasha remained. Seven days did Zimri riot in blood, when he learnt that the Israelites were in full march against him, and that their king elect, Omri, was at their head, ready to fight the battle for the diadem. His courage forsook him, and he revenged on himself the treason he had wrought against Elah, by setting fire to his own palace, in 928: 6. Omri became king over Israel, confirmed himself in his newly-won greatness by defeating his competitor, Tibni, and founded the city of Samaria, afterwards the capital of the kingdom: 7. Ahab, his son, arrived without any impediment at the royal dignity, of which, however, he made the most imaginable abuse. Even the awful prophecies of Elijah were not powerful enough to reclaim him from the wickedness to which he delivered himself, principally at the instigation of his wife, Jezebel. He met with his death at the battle of Rammoth Gilead, against the Syrians, in which action the tribes of Israel and Judah, against their custom, fought side by side: 8. His son, Ahaziah, died of a wound he received by a fall in his own chamber, 897. Leaving no male child he was succeeded by his brother, (9.) Jehoram, who was treacherously murdered by Jehu, while healing his wounds, at Jezreel, in 883: 10. Jehu, the son of Nimshi, shed the blood of seventy children of the late king, and massacred the relatives of Ahaziah, king of Judah, whom he had murdered on the same day with Jehoram. The priests of Baal were by him drawn to one spot as if to celebrate a great festival to their idol, and there cut off to the last man. In his days Elisha prophesied. After a reign of twenty-eight years, having received a check by the power of Hazael, he was buried at Samaria: 11. Jeho-

ahaz, his son, was terribly defeated by the Syrians, under Hazael and Benhadad, and died ingloriously in 840: 12. His son, Jehoash, thrice victorious over the Syrians, redeemed the honour of the Israelite arms, and reigned sixteen years on the throne of Samaria, when he left it to his son: 13. Jeroboam the second, who showed some energy in his wars against the Syrians, made trifling conquests on the frontiers of Judah, and was succeeded by his son: 14. Zachariah, who fell in a revolt plotted against him by (15.) Shallum, the son of Sabesh, of whom scripture says, that he reigned a full month in Samaria. The disloyalty he had practised towards Zachariah was repaid him by (16.) Menahem, a monster of cruelty, who called Pul, king of Assyria, to ensure him his usurped throne, and paid the rapacious Assyrian with the wealth he wrung from the ill-fated Israelites: 17. Pekajah, the offspring of the execrable Menahem, polluted the regal dignity during two years, when, in 750, he was put to death in his palace with all his attendants, by his captain: 18. Pekah, the son of Remaliah, who reigned twenty years amidst the horrors of a most destructive war, which Tiglath-Pileser, king of Assyria, carried into the holy land. During these troubles, (19.) Hosheah, the son of Elah, fomented a conspiracy, surprised and slew the king, and seated himself on the throne. In his days the power of Shalman-ezer, king of Assyria, bowed Israel to the ground. A tribute was imposed by the eastern conquerors, which the Israelites were glad to pay, on the condition that they should be left in possession of the soil of their fathers. But even this last consolation of an expiring people was soon torn from their bosoms. Hoshea was, by his Assyrian *Suzerain*, suspected of an understanding with the king of Egypt, whose power

rivalled the might of the Assyrians, and immediately confined in a dungeon, in the ninth year of his reign. The last mortal fight for national independence was ventured and lost by the ten tribes of the house of Jacob, which had formed the two kingdoms of Israel 250 years before. Shalmanezar of Assyria battered the walls of Samaria during three years, at the end of which time, the city yielded, and with it the whole country recognised the supremacy of the Assyrian. The sentence of the vanquished was banishment from the land of their ancestors into the unknown regions of higher Asia, whence idolators were called by the conqueror, in their turn, to inhabit the land of Samaria, thus stifling in the breast of the subjugated, that love of the soil which alone could re-kindle the flame of patriotism in the trodden down people, which alone could have summoned them to re-assert the rights of independence and nationality. Thirty-six years after the foundation of Rome the kingdom of Samaria ceased to exist.

The state of Judah, as has been seen, lasted about a century and a half longer than its sister kingdom; and it is supposed, that during this interval Judith, as related in the apocryphal book of that name, delivered her country from the power of the enemy. A descendant of Salmanasser being engaged in a war against the king of Media, summoned all the nations of occidental Asia to send him succour; but he was not obeyed. Fortune, however, deciding in his favour, the inflated warrior swore vengeance against all who had disregarded his behest, and sent a captain of his forces to execute the dictates of his wrath. The laughing fields of Mesopotamia, the strongholds of Celia, and the plains of Damascus fell into the power of the men of the east. They burnt the produce of

the harvest, pillaged the cities, and put the youth of whole districts to the sword. The inhabitants of Sidon, already a wealthy city, the merchants of proud Tyre were seized with terror at the approach of so dreadful and so merciless an enemy, and sighingly, but in patience, submitted to the hard conditions of the exulting soldier. They witnessed, without a stir, the ravage of their fertile lands; the woods, which afforded them timber for their fleets, were consumed to ashes, their temples levelled with the ground, and the objects of their adoration mocked by profanation, while the king of Assyria was every where proclaimed the only true and living god. With rapid strides the overwhelming host approached the borders of Judea: the senate at Jerusalem decreed that every defensible place should be strengthened, and that the whole population should prepare for strenuous resistance. Holophernes, the satrap of the Assyrian king, lay encamped before Bethulia, which opened an inlet to the northern provinces of the land. Without venturing into the desiles, he had succeeded in cutting off the water from the besieged. The council of the hard-pressed town, urged by the clamour of the suffering inhabitants, promised to surrender to the mercy of the enemy, if, after five days' perseverance, they should still remain without relief. But a woman, the widow Judith, fair as she was virtuous, appeared before the elders of the town and upbraided them with their despondency: "Of what advantage can it be to our country, of what benefit to ourselves, if we throw open our gates to the enemy? Put a steady trust in the Lord; I meditate a deed of which after-ages shall speak!" She adorned herself, and attended by her maid, she ran to the camp of the Assyrians as if she were flying from Bethulia. Im-

mediately she is surrounded, admired, and eagerly listened to when she predicts the downfall of the Hebrews and the successes reserved for the Assyrian arms. On the evening of the fourth day, Holofernes invites her to his banquet, and places her at his right hand. Torrents of wine drown the energy of the sensual pagan, the guests disappear, and Holofernes overpowered with sleep, is hurled by Judith into the arms of death. More to be admired than praised, the undaunted woman plans a feigned sally to be made by the Hebrews on the army of Assur. With the first dawn, the stratagem is executed: the Hebrews raise the war-cry, and the Assyrians seize their arms—when Judith holds up high the head of their lifeless chieftain. A deadening panic awed the Assyrians into flight and Judah was saved. Before Judith resumed the garb of widowhood, which she had laid off only to effect the liberation of her country, she and a chorus of Hebrew women sung the following ode: “From the north came Assur with the thousands of his host; where the multitudes drank, the waters ceased; the harvest failed where those warriors trod. He boasted, that he would burn my native land like chaff; that our youth he would give to the sword, and our new-born would he crush under the hoof; our young men would he destroy, our virgins take for spoil: But the Omnipotent frowned, and his hopes were dispelled. Who overthrew the mighty captain of Assur? Neither our youthful warriors who with ardour buckle the sword, nor our strong men of the shield and the lance overthrew the captain of Assur! lo, Judith, the daughter of Merari! She quitted her robe of wailing to deliver Israel, she poured perfume on her brow, to deliver her land! She neatly tressed the hair, and

folded her choicest scarf. Her beauty has prevailed—the war-seyniter drank the blood of Holoferne! When the Persians beheld it, they started, and the Medes shrunk back with fear.” (Judith xvi.)*

After Nebuchadnezzar had changed Judæa into a province of the Chaldee empire, he set a native governor over such of the Hebrews as he had permitted to remain in the land. To complete their disaster, some turbulent spirits yielded to the excitement caused among them by a king of the Ammonites; they saw in Gedaliah, the vicegerent, a creature of the Babylonian, and therefore slew him. Despite of the entreaties of the prophet Jeremiah, that they should not leave the paternal soil, the greatest number of Jews who had been left in Judæa after the dissolution of the state, fled into Egypt, fearing the just wrath of the offended monarch at the assassination of his governor.

The accomplished Cyrus granted the Jews an edict to rebuild their temple. They reorganized their commonwealth, but elected no king. Nehemiah, one of their leaders, disciplined all the men who were at work about the fortifications, in order to repel the attacks of the Samaritans and Arabs who threatened Jerusalem: “I placed sentinels every where, and behind the wall, on an elevated spot, I ranged the people under arms. If no attack was made, we resumed our labours. I divided my men in two bodies: while one division was employed with building, the other was ready for the fight. Those even who were at work, carried their swords. A trumpeter was ever near me, and as the plain on which we worked,

* Chronologers are greatly at variance respecting the time at which Judith lived. We admit that the events narrated in her book may with equal right, and much more probability, be placed at a much later period than the one here assumed.—T. T.

was very extensive, I said to the chiefs, 'Whenever you hear a flourish, hasten towards me.' During night, we went our rounds; never did we strip our garments." (Nehe-miah iv). T. T.

(To be continued.) 228

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 189.)

CHAPTER XXXI.

WHATEVER change man undergoes, which removes him from the state and habits to which he is accustomed, is painful to him, even though such change be in accordance with his nature, and conducive to his welfare. This painfulness continues, so long as he remains incapable of duly appreciating the good which is to accrue to him from that change. Thus, for instance, the infant when first ushered into life, changes its embryo-being for actual existence: it passes into a rank far more noble and exalted in the scale of creation than its former one; it becomes able to behold the light, to ascertain the nature of external objects by means of the senses, and to acquire and form ideas by means of reason. Nevertheless it weeps because it is incapable of duly estimating the good resulting from its birth. As it advances in age, and is weaned from the breast of its mother, again it weeps, although the food with which it is nourished is far more strengthening, nutritious, and adapted to its progressing age than the mother's milk. But these are advantages it is not yet able to appreciate; it therefore weeps because it is subjected to a change in its habits. A man whose constant abode for any length of time has been in a dark place, gradually accustoms his eyes to distinguish the objects around him, notwithstanding the want of light which prevails in his place of residence; but should this man leave his dreary and darksome

dwelling, and once more behold the glorious luminary the sun, and the light which the Creator "saw and it was good," should this man again live in the ordinary dwellings of men, his eyes would suffer great pain and inconvenience, until they gradually became able and accustomed to endure the light, and to sustain its influence. Such is likewise the case with man at the time of his death; for although he becomes advanced to a state of existence more noble and exalted than his mortal degree, and to a splendour of which his reason is incapable to form any idea; and which his intellectual soul, fettered as it still is by the trammels of matter, and influenced by corporeal passions, hopes, and wishes, is altogether unable truly to appreciate. Although such is the glorious state on which he is about to enter, still he grieves and suffers great mental agony; not because he exchanges actual entity for non-entity, life for annihilation, as is asserted by those who believe that the soul perishes with the body; but because he is about to be removed from a state of existence to which he is accustomed, in order to enter upon another which is altogether strange to him, and in order to be reconciled to which he must gradually become habituated. Accordingly we find that the Rabbies say, "during the first twelve months after death the souls of righteous men descend and ascend again" (*Talmud tr. Sabbath, fo. 152*). Their meaning is, the soul does not directly and at once be-

come divested of those corporeal attachments to which it is accustomed. And although the instant it is parted from the body the soul no longer requires the aid of material senses, by means of which it received its impressions during its earthly state, which senses, subject to all the casualties incidental to human life, combined with the frailty and weakness of the body, to encumber and lessen the strength of the soul, and prevent it from attaining perfection; although the perceptions of the soul become independent of the senses, the instant the connexion between matter and spirit is severed in death, so that the obstacles and impediments which the former placed in the way of the latter are at once removed, still it is painful to the soul to abandon its companion, and those material instruments, to the use of which it is become habituated. For as long as the soul is united with the body during its mortal career, it finds the aid of the senses indispensable, they being the instruments which produce the impression or image of material things on the spiritual soul. By their aid the soul comprehends the minute parts of any material thing, and also its totality, the impression of which remains and is lasting, while that of the parts is transient and effaced. For of the impression produced by Reuben and Simon, all that remains is, that both are men gifted with life and speech, like the whole of their species; but of the minute parts which constitute the man Reuben or Simon, no lasting impression remains on the mind, unless indeed any one of those minute parts be so singular or distinguished as to form a totality in itself, in which case the impression produced remains not as being that of a part, but of a totality. And as these impressions cannot be produced in the soul during its stay in the body, except by means of

the material senses, but, when once produced, are lasting, the intellectual soul resembles a man who has five gates to his house. Through these gates are brought into the house whatsoever is necessary for nourishment, comfort, and ornament. What is brought in the master of the house distributes in the different apartments, according to the purpose for which they are intended, as nourishment to the larder, comfort to the sitting-room, and so forth. And when once the house is quite full, so that nothing more can be brought in, the gates become useless, and it is most beneficial to the master of the house that they should be altogether closed, as that would prevent the possibility of his accumulations becoming abstracted. Such is likewise the case of man, who is gifted with five senses, by means of which all impressions of external objects are conveyed to his soul, which organizes the various materials, and distributes them to the faculties or powers of which it is possessed. Thus the power of imagination receives those impressions which fall under its peculiar province, while the power of reason seizes on those other impressions and perceptions which are consonant to its nature; separates the minute particulars of an impression from its totality, retains the latter while it dismisses the former, and distinguishes that which is essential from that which is accidental. But when the soul is replete with impressions and perception, it can dispense with the ministry of the material senses, in like manner as the house, when full, no longer requires that the gates should be kept open. And as in the latter instance it is most beneficial that the gates should be closed, so in the former it is most advantageous to the soul to renounce its connexion with the material senses; for these are only instruments adapted to the

service of the soul like the ship or beast of burden which carries the traveller to his destination; but when the traveller is safely arrived he no longer stands in need of ship or beast, which, on the contrary, become troublesome to him, and require more of his time and attention than he can find it convenient or agreeable to bestow on an object which is no longer of any utility to him, although in the first instance he could not have reached his journey's end without its aid. So likewise the soul, when it is replete with such impressions as it is capable of receiving through the material senses, no longer stands in need of their aid to preserve these impressions: on the contrary, the connexion becomes burdensome to the soul as the decay of the senses operates on the soul, fatiguing it and impeding its progress to perfection. For absolute intelligence is pure, perfect, and free from every admixture of or connexion with matter. But the soul cannot arrive at truth, which is perfection, so long as it is held in the trammels of matter. In death, however, when the union of spirit with matter is dissolved, the soul becomes freed from these trammels, and resumes its pristine susceptibility of perfection and purity, which had been suspended during its junction with matter. And being thus restored to its pristine state, the soul again becomes capable of attaching itself to absolute intelligence, with which it then bears a close affinity: as no other objects, save those which are similar in essence, can ever become mutually attached.

This attachment it is which forms the real, perfect, and everlasting felicity of the intellectual soul. But nevertheless, the parting of soul and body is extremely painful to the former, as it is removed from the state of existence to which it is habituated: and, as we have already

stated, every change that interferes with man's habits, or calls him away from that to which he is accustomed, becomes painful to him in a degree corresponding with the magnitude of the alteration which is to be wrought in his habits. Accordingly our Rabbies say, "All the days of the poor are evil days to him, even sabbaths and festivals: as Samuel said, 'the first effect of change is—cholic;' meaning that the change of diet in which the poor man indulges on the holidays is productive of illness. (*tr. Bathra, fo. 146*). So that every departure from habits to which we have been long accustomed, and which are become as it were a second nature, is painful to man. Therefore our Rabbies represent the soul as restless, and say, that during the first twelve months after the death of the body, the soul hovers about, ascending and descending, but that after the first twelve months the soul ascends but does no more descend; to denote that on its first departing from the body, the soul still continues addicted to a connexion and to habits to which it has long been accustomed, and which, therefore, it finds it painful to abandon. But that after a time it not only becomes reconciled to its altered state of existence, but learns to appreciate the felicity to which it is destined.

From what we have here stated, the wise man will easily comprehend, that so far from death being in itself either painful or to be dreaded, it ought rather to be welcomed with cheerfulness and hailed which severs that junction. He as a liberation; because the trammels imposed on the intellectual soul, through its junction with the material body, prevent the former from enjoying lasting felicity, which it can only obtain through death, (the wise man) will likewise know that the agony which the soul

endures at parting from the body, is like that which causes the child to weep when first ushered into life; and results partly from pain at being removed from a state of existence to which we are accustomed, and from fear at being obliged to enter on another state of existence to which we are strangers, and partly because we are not able properly to appreciate the benefits which are to accrue unto us from the change.

But what is narrated in holy writ of Moses our teacher of blessed memory, and of other pious men who, like him, were loth to die, does not controvert our assertion that death ought to be met with resig-

nation and fortitude. For these pious men knew that the degree of felicity enjoyed by the soul in the life to come, corresponds with the quantum of virtue practised in this life, of which it is the reward. They therefore wished to continue their earthly career in order to perform more virtuous actions, and enhance their heavenly reward. But their unwillingness to die, did not by any means proceed from fear, lest the transition from life to death was one from actual existence to annihilation, as is asserted by those mistaken men who believe that the soul perishes with the body.

(To be continued.)

THE SECT OF THE CARAITES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brünn. 1822. (Vol. I. p. 125.)

THIS sect is never mentioned, either in the Talmud, or by Josephus and the New Testament, by the name of Caraites, although it is proved that it existed before either of these works were written or compiled. The reason why the Talmud does not mention them is to be found in the fact, that this sect oppose the principles and doctrines of the Pharisees, and do not receive but very few of the traditions and observances; and even of these few they deny the divine origin and authority, by considering them simply as human enactments. They consequently were the direct and violent opponents of the Talmudic system, and therefore the *Amoraim* retaliate their hostility by classing them with the notorious sect of the Sadducees, which can the more easily be done, as it only requires the elongation of a י (jod) into a ו (vau), in the designation

which the Caraites are fond of claiming as their own צדיקים ("the righteous"), completely to identify the two sects as one. And that this has actually been done becomes evident from a circumstance which took place at Constantinople in the sixteenth century. When the Caraites first obtained permission to open a synagogue in the capital of the Ottoman empire, they adorned the building with an inscription from the Psalmis, "This is the gate of the Lord, into which (צדיקים) the righteous shall enter" (Psalm cxviii. 20). During the night, a Rabbinical Jew found means to alter this inscription by elongating the first י (jod) in the word צדיקים, so that it read, "into which (צדוקים) the Sadducees shall enter."

The fact that this sect is not mentioned by the name Caraites in the books of the New Testament

affords no proof against their being contemporary, or even anterior, to the events narrated in that compilation: as the expression "lawyers," which there so often occurs, can evidently apply to no other sect than the Caraites, the rigid adherents of the written law. And as these lawyers are always mentioned in contra-distinction to the Pharisees and Sadducees, it is evident they cannot have belonged to either of these two sects. It is probable they obtained the designation, lawyers, because their studies altogether limited to the written law, whereas the Pharisees chiefly devoted themselves to the study of the traditions. Accordingly the name קראים "Caraites" denotes "adherents of the written text," or textarians, if we may use such a word: and they call their antagonists מקובלים, "Mekubalim," "adherents of the traditions," or traditionarians.

The supposition that, by the lawyers mentioned in the New Testament, the Caraites are designated, obtains additional confirmation from the circumstance narrated by Mark. Each of the three contending sects proposes a question in accordance with its own particular opinions. The Pharisees—probably Gaulonites, who refused to acknowledge any other Ruler than the Deity in accordance with the theocracy established by the law of Moses—ask, "Is it lawful to pay tribute to Cæsar?" The Sadducees—who deny the immortality of the soul and the resurrection—ask, "A woman has successively married seven brethren, each of whom died without leaving any children. In the resurrection, when they shall rise, whose wife shall she be of them?" The scribes, or lawyers—Caraites, who believe in the written law only, and reject the traditions—ask, "Which is the first commandment of all in the law?"

When it is said that the Caraites

reject the traditions, or oral law, it is not intended to assert that they altogether reject every tradition, or exposition, relating to the commandments of the written law. On the contrary, they sanction and receive many traditions and observances derived from the olden time, and upheld by the authority of verbal transmission; but they deny the doctrine of the Rabbanites, that the oral law was given to Moses by the Deity at Sinai, and at the same time that the written law was given. They, the Caraites, consider these traditions which have been transmitted to them by their fathers, as enactments established by the great teachers of the nation, in accordance with circumstances and the exigencies of their times: and that these teachers sought to gain general sanction for their enactments, by adducing quotations from holy writ in their support. But they strenuously object to receive any additions or amplifications of the law as by divine authority; and particularly such as are designed to alleviate the rigid letter of the law. They rest their objections on the words of holy writ: "All that I this day command ye, shall ye be careful to observe: ye shall add nothing thereto, neither shall ye diminish therefrom" (Deut. iv. 2).

The Caraites, however, did not always continue firm in their adherence to the strict letter of the law: for in the later ages they have sought to mollify the rigour of the law in many commandments, to which their ancestors tenaciously adhered. Thus, for instance, they formerly used to obey the letter of the law, and prohibited all inter-marriage between kindred, however remote the degree of consanguinity, in accordance with the letter of the text: "None of you shall approach to any that is near of kin to him," &c. (Levit. xviii. 6.) Thence it became extremely difficult to find any two persons in one

district who were not, in some remote degree, related to each other, or who could legally enter into a state of wedlock. Therefore R. Joseph Hanoeh, one of their later teachers, found it needful to qualify the prohibition, and to limit it to five degrees of consanguinity, in addition to those which are expressly enumerated in holy writ. The occidental Caraites also permit themselves to use a candle on the sabbath day which has been lighted before the festival has commenced, an indulgence which the oriental Caraites do not presume to enjoy, as they adhere to the rigid letter of the text, which commands, "Ye shall kindle no fire throughout your habitations upon the sabbath day" (Exod. xxxv. 3).

The observances instituted by Esras and the later teachers, and the so called fences, have, according to the assertion of the Caraites, been adopted by the whole Jewish nation, because they were in accordance with the exigencies of the times; but that in the times of two subsequent teachers, named Shammai and Hillel, the first schism arose between the followers of these men, each of whom was the head of a different school. For Shammai was a strict adherent to the literal text of the law, following the doctrines of his teachers Shemaiah and R. Jehudah ben Betherah, both of whom had been disciples of Joshua ben Perachiah. Hillel, on the contrary, adopted the traditions which in many places alleviated the rigour of the text, according to the doctrines of his teacher Abtalion, who had been a disciple of Simon ben Shetach. And as the adherents of the last-mentioned teacher (Simon ben Shetach, who was brother-in-law to king Janæus), were more numerous than those of his antagonist Joshua ben Perachiah, the opinions and enactments of Hillel were sanctioned by a great major-

ity, and declared to be laws binding on the whole nation. Hillel and his adherents endeavoured to prove that in law their opinions ought to be dominant, because holy writ declares that the opinions of the majority ought to be adopted and sanctioned, as it is written, "incline towards the majority" (Exod. xxiii. 2). But the Caraites maintain that their opponents pervert the meaning of holy writ by tearing this passage from its context, and that the whole verse reads thus, "Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to incline after many to wrest judgment." They go on to say that if the majority ought in every instance to preponderate, the Israelites could not have received the Mosaic law, or adopted the doctrines of the Divine Unity, because at the time they did so, the vast majority of mankind were idolators, and addicted to polytheism; and to prove that the majority must not always and of necessity prevail, they quote the words of holy writ, "The Lord did not set his love upon you nor choose you because you were more in number than any people, for you were the fewest of all people" (Deut. vii. 1).

In order to prove to what degree the adherents of Hillel sought to suppress the opinions of Shammai, and the arrogance with which they vindicated the rights with which, as they asserted, their majority invested them, the following anecdote from the Talmud is related by them with some emendations.

"One day when R. Gamaliel presided, a dispute arose between R. Joshua, a disciple of Hillel and R. Eleazar*, of the school of Sha-

* The son of Hyrcanus, respecting whom the Mishna says, "If all the sages of Israel were in one scale, and R. Eleazar, the son of Hyrcanus, in the second scale, he would outweigh them all." (*Mishna tr. Aboth.* ch. 2). He is there however declared to have

mai, respecting ovens of a certain construction, which R. Joshua prohibited as unclean, but the use of which R. Eleazar permitted, declaring it to be clean. Although R. Eleazar, used every possible effort to confirm and establish his opinion through citations from the Pentateuch, his opponents were determined to suppress the doctrine of his school; and therefore the majority decided against him. R. Eleazar, grieved to see that his sound arguments and the justice of his views should be overpowered by a clamorous majority, implored the decision of Providence, which was granted, and in his favour. But although many signs and wonders combined to prove that his decision ought to be adopted, the majority had made up their minds that the school of Shamai should not prevail. Accordingly all the signs in his favour were vain and unavailing, the decision of the majority obtained the force of law, and R. Eleazar himself was excommunicated, in which state he shortly afterwards died.—Through this dispute R. Eleazar acquired the cognomen **שמאי**, a Shamaite, or an adherent of the school of Shamai.

Such is the Caraitic account of this dispute. It is however but fair to add, that this account is not borne out by the Talmud (whence the narrative is taken), or indeed supported by any authority whatever.

The learned Caraitic, R. Elias Bishitzy, in his book **מטה אלהים**, *Matteh Elohim*, records the traditions of the Caraites in

been the disciple of R. Jochanan ben Sachai, who had been the pupil of Hillel: so that the Caraitic version of the dispute is evidently fabricated.—Ed.

manner following: Moses, on Mount Sinai, received God's holy law, which he transmitted to Joshua, from whom it was received by Phinehas and the elders. By them the law was transmitted to the first of the judges, Othniel, whose successors were, 1. Ehud; 2. Shamgar; 3. The prophetess Deborah; 4. Gideon; 5. Abimelech; 6. Thola; 7. Jair; 8. Ibzan, whose name likewise was Boaz. He transmitted the law to (9.) Elon, by whom it was transmitted to (10.) Abdon, who was succeeded by Manoah. He transmitted it to his son Samson, and by him the law was transmitted to the last of the judges, Eli the high-priest.

Samuel the prophet received the law from Eli, and transmitted it to king David and Nathan the prophet. They were succeeded by the prophets Ahijah and Jehu, from whom Elijah the prophet received the law, which he transmitted to the prophets Elisha, Micaiah, Obadiah, and Jonah. They transmitted the law to Jehoiada the high-priest, and Habakkuk the prophet. They were succeeded by Zechariah I., the high-priest (the son of Johoiada, who was murdered in the temple during the reign of king Joash, 2 Chron. xxiv. 20—22), and by Hosea the prophet. He was succeeded by Amos the prophet, from whom Isaiah the prophet received the law, which he transmitted to the prophet Micah. His successor was Joel, from whom Nahum received and transmitted the law to Zephaniah, from whom it was received by Jeremiah. All these last-mentioned were prophets. Jeremiah transmitted the law to his disciple Baruch, who was carried captive to Babylon.

(To be continued.)

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I. ON THE SOCIAL CONDITION OF THE JEWS.

(Continued from page 164.)

HAVING thus placed before our readers the circumstances under which the Talmud was compiled, together with its nature and tendency, and having pointed out to them the influence which that mighty compilation exercised over the Jews, and the effects which, owing to ill-directed zeal and erroneous impressions, have resulted from that influence, which, had it been confined within the limits contemplated by the sage *Tanaim*, and directed according to their intentions, must have placed the Jews very high on the scale of civilized nations; having done this as concisely as truth and the object of our inquiry permitted, we now retrace our steps to the point whence we diverged, and resume the thread of our investigation.

The first half of the seventh century was witness to one of those mighty revolutions in the moral world, before which tenets, hallowed by the superstition of ages—doctrines that, during millenia, have been enthroned in undisturbed sanctity—and customs that, firmly-rooted in long usage, become, as it were, a second nature—are alike forced to yield. New-born opinions, with rapid stride, assume the ascendancy. Before their irresistible impetuosity states and empires are crumbled into dust, while nations, scarcely known, start into power and fame. Innovation for a time pervades throughout every institution of society:

whatever is, must submit to reformation; and both moral and social systems receive impressions not to be effaced, even by concussions as violent as those by which they have been produced, and hardly yielding to time, that most silent, though most powerful, of all reformers.

Such a moral revolution was produced by the camel-driver of Mecca, the prophet of Medina. Artfully combining tenets and traditions, both Jewish and Christian, with the old-established rites and reminiscences of his countrymen, the Arabs, he founded a religious system, which, with unequalled rapidity, spread over the fairest portion of the globe. And, after threatening to impose their yoke alike on the west as on the east—after having for centuries been a source of dread and of anxiety to the mightiest monarchs of Christendom, who trembled lest the combined power of Europe might not withstand the sons of the desert—after having, in a rapid career of victory and conquest, verified the prediction of the angel to their ancestress Hagar, that “their hand would be against every man, and every man’s hand against them*”—the disciples of the prophet, though twelve centuries are elapsed, still lord it over a great part of Asia and Africa, and have not yet been expelled from the whole of their conquests in Europe.

* Genesis xvi. 12.

When Mahomet first conceived the mighty project which was to raise him, an obscure and powerless adventurer, into a lord of Asia, and supposed messenger of the Deity, he naturally cast his eyes upon the Jews as the instruments most proper to promote his ambitious designs. Numbers of them dwelt independent and respected amidst the tribes of Arabia. They held many cities and castles, and were governed by Emirs and Sheiks, of their own nation. Still greater numbers resided in the adjacent provinces of the Persian and Greek empires. But their condition in these highly civilized countries was very different from that of their more fortunate brethren, who shared the land and hospitality of the wild sons of Ishmael. While these were free and honoured, the Jews in Persia and throughout the Greek dominions were enslaved and despised. However much at variance in their religious opinions, there was one principle in which both christians and magi could cordially agree; namely, the duty of intolerance and of cruel persecution to every one who did not embrace their respective creeds. Two haughty and fanatical monarchs destroyed the peace and happiness which, till then, the Jews had enjoyed in Persia. Cavades and Chosroes proved themselves worthy of being contemporaries and compeers of Recesuinde, the Goth, and Justinian, the Greek. The unfortunate Hormisdas III. strove to ameliorate the condition of his Jewish subjects. He permitted them to re-open their schools which Chosroes I. had closed, and reinstated their *Resh-gelutha* in his functions. But his reign was short and unhappy. Deposed by his rebellious subjects, the ill-fated Hormisdas expired under the horrid tortures inflicted on him by his own son, Chosroes II., who deprived him of life by *bastinado*. The paricide,

not less fanatical than cruel, raged against his Jewish subjects with unrelenting fury; and driven to despair by the most inhuman persecution, they were ready to hail, and make common cause with, whosoever held out to them the hopes of safety and revenge.

The Jews, scattered throughout the vast dominions of the Greek empire, were not less to be pitied than their Persian brethren. Monsters of cruelty, strangers to every feeling of humanity, disgraced the throne of Byzantium. Justin II., Tiberius II., and Phocas, tyrants in the worst sense of the word, ruled with a rod of iron. Their despotism weighed heavily on all their subjects, but insupportably so on the Jews. Heraclius, who put the usurper, Phocas, to death, and pursued a milder system of government towards the Greeks, was inexorably avaricious and cruel against the Jews. They were plundered by tax-gatherers, persecuted by priests, oppressed and insulted by soldiers, who, cowards in the field of battle, were heroes in the dwelling of the defenceless Jew. His wife and daughters were victims to their lust; while the scanty remnant of his property, which had escaped the emperor's tax-collector, became a prey to this marauding rapacious soldiery.

Mahomet's itinerant profession, and the frequent journeys he had made, both to the Persian and Greek dominions, had often brought him in contact with the persecuted sons of Jacob. He knew that their sacred books held out to them the promise of a deliverer, who would victoriously re-establish them in the land of their fathers, and defend their liberty and rights. He also knew that the Jewish tribes of Arabia were so strongly imbued with the spirit of nationality, that although they were unmolested, powerful, free, and independent, they would

at once be ready to embrace the cause of their brethren and of the fated leader, who was to restore Israel to its inheritance. His penetrating mind saw at a glance the immense advantages he would gain, could he induce the Hebrews to acknowledge him as their chieftain, to hail him as the promised Messiah. Therefore he, at the commencement of his career, hailed the Jews as his friends and brethren, descendants, like himself, of the great patriarch Abraham; like them he asserted the unity of the Creator; like them he was stamped with the indelible seal of the covenant. He was soon surrounded by Jews: many of them considered him as a prophet, and not a few embraced his doctrines. But the bulk of the nation were too clear-sighted to be duped by his ill-supported pretensions. They might have been willing to lend their aid to Mahomet, the Arab warrior, leading them to battle and revenge against their cruel persecutors, the Greeks and magi. But Mahomet, the self-styled messenger of the Deity, was, in their eyes, clearly an impostor. They could not and would not renounce the law which the Lord of the universe had entrusted to their guardianship; and receive in its stead that strange compound of eternal truth and unblushing fiction which Mahomet pretended to derive from the revelations of Gabriel. Rather than instal the Arabian impostor on the seat of Moses, they preferred to forego the advantages they might have gained by his alliance. The Jewish tribes of Arabia loudly proclaimed his imposture, and boldly, but unsuccessfully, strove to oppose his career. Though vanquished in battle, they still resisted. Each of their cities and castles had to be besieged before they would submit. The mighty plans of Mahomet were suspended; the friendship he had at first professed for

the Jews turned into hatred, when he found that he could not seduce them to abandon the faith of their fathers. Although victorious in every onslaught, Mahomet found their subjugation a work of great difficulty; their unyielding firmness for some time engaged his utmost efforts. And when at length his uninterrupted good fortune overcame their resistance, and he prepared to execute the mighty projects with which his ambitious mind was teeming, he died, poisoned, as it is said, by a Jewess, who wished to put his prophetic powers to the test.

The caliphs, his successors, at once spiritual and temporal rulers, pursuing his plans, extended alike their conquests and their creed. The haughty tyrant of Persia lost his crown and life in the vain attempt to repulse the Arab invaders. Egypt, with Syria and other possessions of the Greeks in Asia, were wrested from the feeble and astounded Heraclius. The caliph Omar—who in a short reign of ten years pulled down four thousand temples of the magi and christians, built 1,400 mosques, and made himself master of all the east—entered Jerusalem, and raised a splendid mosque on the site where formerly the temple of the Lord had been sanctified by a visible sign of the divine presence. Wherever the Arab conquerors raised their war cry, the same conditions were imposed on the vanquished. The coran, tribute, or death, were the alternatives offered by the victor sons of the desert. The Jews hailed their approach as a deliverance. The successors of Mahomet's power, the heirs to his imposture and designs of conquest, had not inherited that hatred of the Jews which in him arose from disappointment, and was nourished by their scorn and resistance. The caliphs treated the Jews with lenity. Policy as well

as innate equity taught them, that the Jews, useful as auxiliaries, might be formidable as enemies; that inoffensive men, who scrupulously performed the conditions of the contract, imposed and ratified by the caliphs themselves, were entitled to protection; that useful, industrious, and loyal subjects were entitled to aid and encouragement. Even Abd-al-melec, whose avarice was such that the east, with all its treasures, could not satisfy his rapacity—whose enmity was so inveterate, that he would not be praised by a poet who had been the adherent of a hostile party—even he extended his justice and equity alike to all his subjects. His sense of equity allowed him not by force to deprive the christians at Damascus of a church which they refused to cede to him, and of which he left them in undisturbed possession. And to the Jews his justice and generosity restored the academies and possessions they had formerly held in Persia, but of which Cavaes and the two Chosroes had stripped them.

The growing prosperity of the wild Arabs soon begat in them the want of civilization. The roving horseman of the desert was become the inhabitant of a luxurious city. The rude fanatic of Yemen was forced to yield to the delicious but enervating climate of Syria. The first ardour of conquest was passed. The caliphs, securely seated on the throne of Asia, began to consider sci-

ence and philosophy as pursuits worthy of their attention. They looked around for instructors. Learning and learned men met with every encouragement at court, and were admitted to familiar intercourse with the commander of the faithful. The learned Jews of Sura, Nahardea and Pumbeditha, were foremost among those to whom his favour was extended; for who among all his subjects were like them, able to unfold the ample page of knowledge, inscribing alike with the profound lessons of Grecian philosophy and the imperishable lore of the Rabbies? The example of the sovereign was copied by his subjects. And while the palace of Abd-al-melec, Walid, Soliman, Omar, Jesid, and Heschem, who succeeded each other on the throne of the prophet, was open to the learned and talented Jews, in whose society and conversation they delighted, the chief Emirs and officers of state, emulated the liberal principles of their sovereigns. The Jews, throughout the wide dominions of the caliphate, enjoyed honour, security, and consideration. Their learning and academies flourished. Many of their brethren held offices of high dignity and trust in the state, and their condition was altogether the reverse of their brethren, who groaned under the yoke of the barbarians in the west, and to whom we now must direct our attention.

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(Continued from page 218.) 245

THE rule of the Persians was mild, and left the Hebrews in the enjoyment of peace and undisturbed activity. Grateful for these bounties, the Israelites kept their faith to the Persian monarchs during the troublesome times of Alexander's

invasion, and the memory of the good treatment they had met with at the hands of the Persians was still of effect, many centuries after the annihilation of the vast power of that empire which Cyrus had founded. Christian writers have animad-

verted on the eagerness with which, in the seventh century, the Jews of Palestine seconded the power of Chosroes in his attack upon the Holy Land against the Greeks, who then lorded it over Western Asia, and their zeal for the Pagan has been attributed to their extreme hatred against the Christian religion; but the difference between the religious opinions of their masters was probably of little importance to the Jews, who, if they had no respect for the doctrines of Christianity, certainly abhorred deeply the worship of the Magi. A more rational reason lay at the bottom of their determination to help Chosroes to the possession of Jerusalem. Of all people the Jews are the least forgetful of the past: no other nation reveres history with so much religious ardour as the Israelites; the names of their benefactors ever rest on their lips; they teach their children to bless them, and include them in all their thoughts. Events which amongst other people scarcely survive the span of a man's life, are by this nation deposited into the hearts of the living generation for a bequest unto the latest posterity; and thus it was that the man who could boast of sitting on the throne of Cyrus, and whose people lived in the religion of that liberator of Israel, could confidently reckon on their cordial support. Bitter recollections were joined to the Grecian name in Judea, while more pleasing reminiscences rendered welcome the adorer of Mithra.

Alexander treated the Jews with lenity, but after his death the land of the Israelites became the point of contact between the ambitious courts of the Ptolemies and the Seleucidae. In 312 Ptolemy I. sacked Jerusalem, and transplanted many inhabitants to his favourite city Alexandria, which was by Jewish industry soon raised to the eminent rank it maintained during so many

ages. Strict neutrality proving impossible, the Israelites found it expedient to enter into an alliance with Antiochus, surnamed Magnus, whom they seriously supported in his enterprizes against Ptolemy Epiphanes, whose father, the cruel Philopator, had treated the Jews very unkindly. But theirs was the lot of all who are compelled to seek powerful allies. Too weak to offer resistance to either contending party, they were trampled on by both, and at last fell under the dire oppression of Antiochus Epiphanes, grandson to Antiochus the Great.

If the cause of all the wars into which the Hebrews were at that time involved, and which they carried on so gloriously, be carefully examined, it will be found that although the respect for their religious worship served as a mighty incentive to their firmness in the hour of danger, still none of those conflicts deserve the name of a religious war, according to the modern sense of that term. The law of Moses includes precepts of religious worship as well as instructions for our guidance through life, both individually and as a nation: to preserve this law entire and uncorrupt, a religious establishment was necessary, and had been consolidated; but the worship of the Hebrews was a part and parcel of their political existence, and the chief safeguard of their national welfare. Consequently the efforts of the people were never strained beyond the attempt at regaining the territory which had been lost through the chances of war, and shaking off the yoke which untoward circumstances had forced upon their necks, as long as this sacred safeguard to their institution remained unmolested; but when the enemy set his foot on this sanctum of their constitution, the long dormant feeling of wrong was awakened, and worked itself up into acts of unequalled energy. To

be or not to be, was the only alternative left; and when this fatal question is to be decided, power loses one half of its importance, and is more than counterbalanced by enthusiasm. In such cases, of which the Hebrews have unhappily experienced more than one instance, the people of Judea rushed fearlessly into danger, bent on victory or total annihilation. Though unsuccessful in several other attempts of a similar nature, they covered themselves with glory when they entered the mortal fight against Antiochus Epiphanes, lord of Syria. This tyrant, after having satiated his rapacity on the smiling lands of Palestine, and tried all to subvert the commonwealth, by fomenting intestine divisions, attempted to introduce the Greek idolatry into Judea. The resistance of the Hebrews excited him to more strenuous endeavours; their ill-timed joy at the false report of his death kindled his rage. He inundated the country with blood, profaned the temple, thrust the sacred books of the covenant into the flames, and compelled the Jews whom the sword had spared to bring sacrifices to his strange idols. Numbers of Israelites preferred death to ignominy; and among them, according to the Apocrypha, the seven brothers, Maccabee, and their mother, who heroically died on the rack rather than they would be made to relinquish the faith of their fathers. Those seven brothers however have nothing but the name, in common with the renowned Maccabean princes of the pontifical house of Asmonius, whence they are also known by the name of Asmoneans, whereas they received the surname Maccabee, according to one opinion, on account of their hardihood in war, from the word *Maccab*, a hammer, but agreeably to a more prevalent opinion, because they carried on their banners the inscription מַכַּבִּי מַכַּבִּי, Machabi, being the ini-

tial of מִי כִמּוֹךְ בְּאֵלִים ה', "Who is like unto thee, O Lord!" The sire of this heroic race, Matathias, answered at Modin, in the tribe of Dan, to the king of Syria, who summoned the town to submit, "And if all the nations of the earth yielded to Antiochus we should still resist him, I, my five sons, and my brothers." Only one Jew, base enough to faint before the rack with which the Syrian threatened the obstreperous, persuaded his brethren to perform the sacrifices demanded, and laid his hands on a victim. Matathias perceived the extent of evil at one view, and seizing his sword, he thrust it through the apostate Hebrew in presence of the Syrian power, and, addressing the Jewish population, "Children of Israel, our law for ever; every man of faith follow me!" he rushed upon the satellites of the hostile commander, put them to flight, and engaged the whole people of Israel to rise in defence of their law and their country. This event took place in the year 167, before the common era, at the time when the Romans became all-powerful in Europe and Africa, and stood on the point of treading as victors the soil of Asia. Matathias dying soon after, his third son, the ornament of Hebrew story, Judas Maccabee, took the helm of affairs. He armed himself like a giant, and, in a bloody day, defeated the Syrians, slew with his own hands their general Apollonius, and tore his sword from his grasp, to use it upon the Syrians ever after. The disproportion in point of number was exceeding great in favour of Antiochus; but the undaunted Judas taught his men to despise numbers, and to rely upon the good cause. "Fear them not," said he to the Jews; "the success of arms does not depend on the multitude: we fight for our lives and our laws. Mark, the heavens will aid us in the time of need"

(1 Macc. iii. 21). Antiochus became sensible of the energy of his enemy, and calculated that a simultaneous overwhelming crush of the inconsiderable foe could alone save him from the trouble of a long pending war, and the prospect of ultimate defeat. His muster of men and arms became more powerful; innumerable warriors were despatched from all the provinces of Syria to descend upon the land of the Jordan; the hearts of the Hebrews fainted at the sight of such masses, but their leader remained firm. Judas unrolled in the sight of his people the book of the law, and called upon them to prepare for battle, impressing it upon them that it were far better to die, arms in hand, than to witness all the bitter evils which defeat would entail on their native land, than to see their holy places polluted by the hand of the strangers. Accompanying his words by deeds, he surprised the enemy by rapid marches, carried fire and sword into the hostile camp, and scoured the land in their presence. In the following year a fourth attack on the part of the Syrians ended in a fourth brilliant victory achieved by Maccabee, who now succeeded in his arduous task of setting his country wholly free from any dependance on a foreign power. He purified the temple during eight days (in commemoration of which the Jews at the present day, 2000 years after the event, celebrate the feast of Chanukah, in the month of Kislaw, (corresponding generally with the month of December,) reorganised the state, surrounded Sion with walls, and raised forts on the most important points. Other enemies occupied him next; the Idumeans, Ammonites, and Arabians were easily defeated and brought into subjection. Never commanding more than eight or ten thousand men at a time, the indefatigable captain fought and van-

quished the foes of his people almost simultaneously in the shades of the Lebanon in the north, and on the southern frontier facing Idumea. Meanwhile the crown of Seleucus had passed into the hands of the youthful Antiochus Eupator, Epiphanes' son. Desire of revenge for the shame his father had earned in his Jewish wars, impelled the young sovereign, guided by the grandees of his realm, to let loose without any provocation, the terrors of war upon the fields of Judea. His preparations for the contest were even on a more extensive scale than those his father had brought into the field; the king himself attended the army, which stood under the command of the skilful general and regent Lysias. When the news reached Jerusalem, the ethnarch, for such the office of Judas was in those troublous times, summoned the council of elders to have it decided by common consent, whether the enemy should be awaited behind the safe walls of the forts, or whether it was better calculated for the success of the campaign that the Syrians should be boldly faced on the open field. The advice of Judas was for the march, and he prevailed. "Children of Israel," said he, "would you hesitate to die for your laws, your temple, your city, and your commonwealth?" But the chance of war was this time against the Hebrews. After having chivalrously attacked the Syrian camp, and caused great havoc amongst the invaders, the superiority of the hostile masses forced the Hebrews to retreat. It was on this occasion that Eleazar Maccabee, cutting his way through the Syrian ranks, made up to a richly decorated elephant, mounted, as he wrongly thought, by the king, buried his sword in the animal's flank, and expired under the weight of his colossal victim. The enemy's battle was posted in a most favourable manner. Their

forces covered the heights, their elephants loaded with turrets, whence sharp-shooters harrassed the Hebrews with their arrows, advanced into the plain; each elephant was surrounded with 500 horsemen and 1000 foot soldiers, while light armed cavalry flew along the lines, sounding the trumpet and carrying dispatches. The whole vast body moved with firmness and in exquisite order. When the sun arose and shed his lustre on their furbished bucklers and coats of brass, they seemed as warriors all on fire (1 Macc. vii. 18). Overpowered by immensely superior numbers, the Jews retreated into their strongholds. Eupator pressed Jerusalem hard, and attacked the town with engines, that poured fire, hurled stones, javelins, and arrows, into its devoted precincts; but a violent change in the affairs of Syria averted the impending evil from Judea. The king offered the citizens of Jerusalem an honourable capitulation, which they accepted; but scarcely had he entered the fort of Zion, when he violated his convention, by dismantling its fortifications. The good fortune of the victorious king of Syria was however of short duration. While the bold attempts of Mithradate I., king of the Parthians, occupied his cares in the east, Demetrius, his brother, who had been confined as an hostage at Rome, and whose absence had been the means of Eupator's arriving at the crown, suddenly escaped from Italy, and appeared at Antiochus, calling his brother to a bloody account for his usurped throne. The lives of Antiochus and his captain Lysias paid for the short lived power they had enjoyed, and Demetrius I., surnamed Soter, took into his vigorous hands the helm of the powerful Syrian state. A creature of Antiochus Eupator, Alcimus, a Jew, who sighed for the pontificate, proved a more bitter enemy to his

nation, than the idolatrous Syrian. Expelled by the exertions of Judas from the Holy Land, he and his faction neglected no means of exciting the ambitious and intriguing Demetrius, to an expedition against the Israelites. Under the protection of the Syrian king's troops, those degenerate sons of Israel re-entered as enemies, the land of their fathers, carrying peace on their lips and implacable vengeance in their bosoms. Despite the most gratifying promises, their fury speedily transpired in deeds of blackest atrocity. The charge brought against the traitors by the Hebrew patriots, is a praise-worthy record of the loyalty and good faith then prevalent among the Jews: the ill-treated people complained: "these men are devoid of truth and integrity, for they shrink not from breaking the covenant, and the oaths which they had sworn" (1 Mac. vii. 18.)

In the midst of these calamities the Hebrew hero hastened against the power of Demetrius, and discomfits his multitudes at the first onset. The exasperated ruler of Syria dispatched the famed general Nicanor to try again the chance of war, and although this celebrated captain did not think it below the dignity of a commander of the phalanx to stoop to base and treacherous stratagems, he won nothing by his *ruse de guerre*; the enthusiasm of the Hebrews and the valour of their leader prevailed. Nicanor and his army suffered a dreadful defeat, and occasioned the institution of an annual feast among the Israelites, in commemoration of this highly important victory. The power of Syria, however impotent hitherto against the liberty of Israel, was far from being broken by the repeated victories of the Asmonean veteran, whereas the forces of the Hebrews, who during the last five years, from 166-161, had wasted their strength in enterprizes of incredible difficulty,

were almost exhausted. Under such circumstances, the news of a fresh campaign having been resolved upon by Demetrius, determined Judas to obtain the alliance of the Roman power; but ere he could derive any support from his new allies, Bachides, the Syrian general, stood beard to beard against the feeble band of Israel, and breathed vengeance for the defeat of Nicanor and his countrymen. Three thousand men composed the whole strength of the Hebrew ethnarch, and this small number dwindled into 800 men, who were resolved to live and die by their chief, but urgingly prayed him to retreat. "The Lord forbend, that we should sully our

glorious deeds by a flight," was his manly reply; "if our hour has struck, let us die for our brethren!" The idea of retreat vanished before the inspiring address of their captain, and a glorious death was the only remaining care of this remnant of the Maccabean army. They sound the charge, rush furiously upon the dense multitudes of the enemy, and have already forced the right wing to yield, when their paucity is discovered, they are surrounded, overwhelmed, and die to the last man, the death of patriots. Among them the Viriathus, the Herrman of Hebrew history, the immortal Judas Maccabæus.

T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 189.)

CHAPTER XXXII.

AFTER the foregoing remarks, it next behoves us to examine the manner in which either reward or punishment can be bestowed on the soul in the world to come. This we must do with respect to both opinions on this subject which we have adduced; namely, of those who believe that the soul does not receive its guerdon independent of the body; and of those who, on the contrary, maintain that the soul is self-existing, and has no dependance on the body after death.*

Accordingly we proceed to say: with reference to the opinion of those who assert that the real reward of a future state is bestowed on body and soul together, inasmuch as they believe that the soul has no tenement or existence except in the body, and that, consequently, the material body is an indispensable vessel, or instrument, of the soul, by which it (the soul) is placed in

being, and enabled to perform the commandments and obey the will of its Creator; inasmuch as they believe this, it is a necessary consequence resulting from the perfection of divine justice, that the Deity should bestow on the body as well as on the soul the reward due to their joint efforts and sufferings in devoted obedience to His holy law and service. This reward they place after the resurrection of the dead, when man will become perfect, and exist in everlasting union of soul and body; a state which, according to them, is to be called into being by the Creator causing the material body to rarefy until it evaporates, and becomes transmuted into a subtle and lasting ether, or indissoluble element, similar to the heavenly hosts. So that soul and body will, together, enjoy existence without end, like unto the celestial luminaries which are formed by intelligence, united with matter in a durable or imperishable body. But if such be the reward

* Vide Heb. Rev. Vol. III. pp 171, 187.

which the divine justice bestows on the good, it follows that the punishment inflicted on the bad must be of a corresponding degree, namely, durable and endless: for which purpose the material body must undergo such a change as to enable it to endure the violent and unceasing pains to which it is devoted. And those who uphold this opinion support it by quoting from the sacred scriptures, "A land of darkness as darkness itself, and of the shadow of death without any order," &c. (Job x. 22). Job, they say, here alludes to גֵּהֵנוֹם, Ge-hinom (the place of punishment for departed souls), which he calls the shadow of death, but not death itself; thereby to intimate that the wicked are not, as it were, dead, perished, without feeling, or consciousness; but, on the contrary, that they still preserve strength to endure their sufferings, and life to feel their pains.

With reference to the second opinion; namely, that the soul is self-existing and independent of the material body as soon as they have been separated by death, so that both the reward and the punishments of a future state are bestowed on the soul only, it becomes our duty to explain how any punishment can at all be inflicted on an immaterial spiritual intelligence. This can only be done by examining the predilection of spiritual intelligences. The soul, when separated from the body through death, languishes and longs to do that which is part of its nature as a spiritual intelligence; namely, to adore the Creator. It also has a longing towards that, to which it has become accustomed during its connexion with the material body. Therefore, the soul of the good and virtuous man, whose intention and desire throughout the whole of his earthly career was to worship and obey the Deity, and who is accustomed to

good and pious actions, does not lose that intention when it is separated from the body; but this intention continues in force until the soul, in which it dwells, joins the separate intelligences in pure and perfect contemplation of the Deity, in accordance with that adoration which it had been accustomed to yield in its mortal envelope, but of an infinitely more pure and perfect nature. To this difference of purity and perfection between man's worship on earth, and the contemplation of the soul in an after state, the wise king Solomon alludes when he says: "But the part of the just is as the dawn that continues to shine until the perfect day" (Prov. iv. 18). As the dawn which precedes the rising of the sun, and sheds its brightness over the parting night, is succeeded by the glorious orb of day, so likewise the fixed intention of the righteous to obey the will of their Creator, illuminating the night which obscures their earthly pilgrimage, does not abandon them after death, until they are admitted to that fulness of perfection and purity which holy writ indicates, under the emblem of perfect day. And though the dawn partakes of the nature of the sun, inasmuch as both are bright and shining; so that the difference between them is formed by the greater degree of power and perfection: so likewise the intention of the mortal man, and that of the immortal soul, separated from the body, are of the same kind; namely, to adore and love the Deity; and the sole difference is formed by the superiority of the latter over the former.

If the soul, during its connexion with the body, has been occupied with reflections on the power and wisdom of the Deity, and has devoted its reasoning and other faculties to obey his will, it enjoys, when separated from the body, a high and indescribable degree of rapture

and delight at finding that the ideas it has formed are, in however inferior a degree, in accordance with truth. For the reflections and contemplations in which the soul indulges during its abode on earth are like a dream; and as the pleasure and happiness enjoyed in a dream vex and grieve man when he awakes and finds himself disappointed, so likewise the soul is grieved and disappointed when it finds that the reflections it has adopted respecting the life to come are not in accordance with what it discovers to be true after its separation from the body; but if those reflections accord with that discovery, the soul is delighted, and enjoys the highest degree of happiness. In this the soul resembles a man who, travelling through a desert, parched and exhausted with thirst, falls asleep and dreams that he is near a fountain, refreshing his limbs and drinking the delicious beverage. If that man suddenly awakes and finds himself still in the naked and dry desert, his actual sufferings become enhanced by the recollection of his fancied enjoyments, and the contrast is rendered more painfully glaring by disappointment. But if, when he awakes, he was suddenly to find such a fountain near him, and the ideal pleasures of his dream realised, and even surpassed by his actual enjoyment, that enjoyment would become heightened and enhanced by the recollection of his dream which had given him a foretaste of what he was to expect. The pleasures of imagination and contemplation heightened and rendered more precious by reality, are alluded to by the Psalmist, when speaking of the return of the captives to Zion, he exclaims, "When the Lord turned again the captivity of Zion we were like them that dreamed. Then was our mouth filled with laughter, and our tongue with singing," &c. (Ps. cxxvi. 1, 2). The meaning is, the

happiness which we anticipated from returning to Zion has been confirmed and surpassed by the reality, so that we resemble those who having dreamt that they were enjoying the highest pleasures, awake to find their dream unexpectedly true. Their mouth is filled with gladness, and their actual bliss is enhanced by their dream, which had given them a foretaste of what awaited them.

When thus the soul during its connexion with the body has devoted itself to the worship and service of the Deity, and has sought its greatest delight in obeying his commandments to practise virtue and piety; when the soul has thus accustomed itself to what is good, it will enjoy the highest felicity and delight in the spiritual world when it finds that the blessed angels and heavenly hosts derive their felicity and perfection from performing those very acts to which it, the soul, has accustomed itself, namely, in being altogether devoted to obey the will of God, as we have more fully detailed in the fifth chapter of our third division. A simile to this state of the soul in the life to come may be found in a man who has heard that beyond seas there lives a king, mighty and majestic, who loves virtue and justice, in whose presence no flatterer or hypocrite is ever admitted; that this king has numberless servants, who all stand before him in great splendour, whose delight it is to proclaim the glories of their sovereign, whose commands they obey with the greatest reverence and veneration. That all men are hereafter to appear before this mighty ruler, in order to render him an account of whatsoever they have done. In consequence of this information, that man's heart and mind is filled with the determination to do what is right and just, to be loyal and obedient to the king, punctually to perform his behests, and to devote his

best attention to discover the service which be most acceptable to, or the action which find the greatest favour before, this dread sovereign. Thus he devotes his whole life and his best powers to the performance of his duty. When at length the time arrives that he, in his turn, appears in the presence of his Sovereign, he feels an indescribable joy when he beholds the excellent Majesty, the transcendant splendour, and the unparalleled glory of the illustrious Sovereign, all his servants standing before him in the manner he had heard described unto him. The King graciously vouchsafes to receive this his faithful servant with kindness and condescension, for well he knows that this man had been actuated by one motive only in his devotion; namely, love and veneration for the great Monarch whom he knew only by hearsay. Well he knew that such pure devotion is more meritorious, and ought, therefore, to be more highly prized than the service of him who is better acquainted with the King's power and inclination bountifully to re-

ward his servants. Accordingly, the King places this faithful servant in immediate attendance on his own royal presence, because he loves that which is equitable and just. Such, as we have fully explained in the fifteenth chapter of our second division, is the degree of perfection attained by the virtuous believer, whose faith is founded on the will of God, as transmitted to him by his fathers. Of such a believer our Rabbies say: "In the life to come there is no material or corporeal enjoyments of any kind, but the righteous repose with their crowns on their heads, and delight in the emanation of the Deity" (*Talmud tr. Barachoth, fo. 18*). Their expression is not "the wise," but "the righteous;" thereby to indicate the pious believer. And they speak of his delight in the emanation of the Deity to indicate the species of felicity which awaits the virtuous man in the life to come; a felicity which it is not in the power of human reason to conceive, or of human language to express.

(To be continued.)

THE SECT OF THE CARAITES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 125.)

(Continued from page 224.)

BARUCH, the disciple of Jeremiah, transmitted the law to the prophet Ezekiel, from whom it was received by Esra and his Sanhedrin, which was composed of 120 illustrious men, and of which the three last prophets, Haggai, Zechariah, and Malachi were members. This Sanhedrin enacted various precautionary laws and restrictions, in accordance with the exigencies of the times. These enactments they called סִינִי, "fences," and

transmitted* to the high-priest Simon the Just, from whom they were received by his disciple Antigonus of Socho.

* It is difficult to determine what the Caraites mean when they speak of the transmission of the law from Moses until Esras. They surely cannot mean the written law, of which any man was at liberty to obtain a copy, and which therefore required no transmission. And traditions orally transmitted by Moses they reject; it is therefore impossible to comprehend the reason why the Caraites adopt any chain of transmission.

This Antigonus taught that man should serve the Deity not from a dread of punishment or hope of reward, but solely out of love; or, in other words, that man ought to practise virtue for its own sake. This sublime maxim he expressed in the then usual and sententious manner, "Be ye not like servants who serve their master on condition of receiving a recompense, but be ye like servants who wait upon their Lord without stipulating for or expecting any reward; and let the fear of Heaven be upon ye." This maxim was, as is well known, misunderstood by Antigonus's disciples, Zadock and Baithos, who deduced from it the doctrine, that existence was confined to this life only from which man passed into annihilation, and that consequently he had nothing to hope or to fear, no reward or punishment to expect after death. Accordingly they denied the immortality of the soul and the resurrection of the dead, spread their heresy, gained followers and adherents, and founded the sect of the Sadducees.

As these two disciples thus became schismatics, their teacher Antigonus discarded them, and transmitted the instruction he had received from Simon the Just to Joseph the son of Joezer, and to Joseph the son of Jochanan. These were succeeded by Nithai the Arbelite, and Joshua the son of Perachiah, from whom Jehudah the son of Tabbai, and Simon the son of Shebach received the law.

It was in the days of these two teachers that dissensions first arose between the Caraites and the Rabbinites; that is to say, between those who adhered to the strict letter of the written law, and those who adopted a verbal exposition delivered by the Deity to Moses along with the written law, and subsequently transmitted by tradition. For Simon the son of Shetach, as the Caraites assert, allowed himself

many innovations, expounded the precepts of the law in a manner which the literal sense did not sanction; and in order to support his own views and opinions, he alleged that his expositions were those which the Deity had imparted to Moses on Mount Sinai with the written law, and which had been orally transmitted to the teachers in Israel.

The history of these dissensions, and the consequent schism and separation*, the Caraites relate in manner following:—After King John Hyrcanus had destroyed the temple of the Samaritans on Mount Gerizim, he invited all the sages of Israel to a festive meal. When the mirth and rejoicing had reached its height, the king, addressing his assembled guests, appealed to them, and inquired whether they had ever seen or known him do any thing improper or unlawful? All replied that they had never seen or known the king transgress the law in any one respect; and his praises were proclaimed by the guests in the most flattering manner, at which he became greatly delighted. But one of the guests, whose name was Eleazar, did not join in the general acclamation, but said to the king, "If thou desirest in all things to obey the law, thou must be content with the royal crown, and renounce the high-priestly office; for during the persecution of Antiochus Epiphanes thy ancestress was a prisoner among

* The Caraites use these expressions towards the Rabbinites, whom they consider as dissenters from themselves, who are the true and real stem of believers in the law of Moses. This they prove, because the appellation Pharisee is derived from the root פָּרַשׁ, to separate or part. And as the Rabbinites themselves in the Talmud establish the maxim that כָּל הַפְּרִישׁ מְרֻבָּא פִּיּוּשׁ, it is always the minority which separates or dissents from the majority; the Caraites thence infer that their sect, composed of the bulk of the nation, formed a vast majority, whereas the Pharisees as dissenters formed the minority.

the heathen. Thy priestly descent is therefore dubious, and thou as a **ללל**, desecrated person, art not by law entitled to be high-priest." John Hyrcanus, who, upwards of forty years, had united both dignities (the royal and sacerdotal) in his own person, became greatly enraged at the insult thus offered to his family and to himself in the presence of all the sages of Israel; but his wrath knew no bounds when he found that among all his learned guests not one stood forth to refute the aspersion, or to silence the calumniator. Construing their silence into an approval of what Eleazar had said, and considering their conduct and his as a premeditated insult, the furious monarch caused the sages to be put to death, and Eleazar to be burnt alive. This melancholy occurrence caused great rancour and ill-will between the sages and the royal family of the Maccabees.

Some years afterwards, as Alexander Janeus, the third son of John Hyrcanus (who after the death of his elder brothers, Aristobulus and Antigonos, succeeded his father both as king and high-priest), was exercising the functions of his sacerdotal office in the temple on the feast of tabernacles, a licentious young Pharisee threw an **אתרוג** (citron) towards the altar, which struck the king on the forehead. The king commanded that the culprit should be seized and punished, but the members of his sect protected him. An altercation ensued between the Pharisees and the king's officers, in the course of which the former renewed the accusation of Eleazar, and taxed the king with being of dubious parentage, his mother having been a prisoner among the heathens. From words the Pharisees, proceeded to violence, were charged by the king's guards, and 6000 of the former were slain in the riot.

The consequence of this encounter were open rebellion of all the Pharisees. They renounced their allegiance and sought to dethrone the king, who, having taken an invincible dislike to them, sought to exterminate their sect, and caused 800 to be crucified in one day. During these bloody contests all the sages were put to death, as being members of the Pharisee sect; and Josephus relates, as an instance of inveterate and irreconcilable hatred which the Pharisees entertained towards Janeus, that when the king had been defeated and lost his whole army in a battle against the Arabians, he sought to negotiate with the revolted Pharisees, and directed his messenger to inquire on what terms they would consent to grant him peace. "His death is the only condition of peace," was the reply he received from his fierce enemies.

Of all the Pharisee teachers and sages none escaped the king's vengeance except Simon the son of Shetach, to whose sister Janeus was married. He found means to escape into Egypt, where he remained several years, and adopted many mystical expositions of holy writ from the sects of the Essenes and Helenists. At length the prayers and intercession of the queen his sister prevailed, and he was permitted to return to Jerusalem. Placed at the head of the Sanhedrin, he, according to the account of the Caraites, propagated the expositions and doctrines which he had adopted in Egypt, and from which he derived various precepts and laws; and in order to give the sanction of greater authority to his enactments, he pretended that they were revelations of the Deity to Moses at Sinai, which had been verbally transmitted from teacher to teacher, and of which, as the sole surviving recipient, was alone the depositary.

Such is the charge which the Caraites bring against this celebrated

Tanai, who ranks high in the annals of Cabballah. We must however not forget that their tenets and firm determination to reject the verbal law, require that they should fix upon some precise period when that law was first introduced among the Jews; nor can they (the Caraites) find any period of time better suited to their purpose than when Simon the son of Shetach stood alone the sole survivor of the teachers in Israel; the sage to whom the law, with all its traditions and commentaries, had been transmitted by his predecessor, the chief of the Sanhedrin, Nithai the Arbelite. Were the Caraites to assert that any other teacher had claimed divine authority for his own precepts, by pretending that these were traditions received from Moses and Sinai, and that the pretension had been adopted by the people, the assertion would appear incredible, because all the contemporary teachers and sages in Israel cannot be supposed to have sanctioned such pretensions, or been parties to such a scheme; and the opposition of any number of sages, or even of one or two men of acknowledged piety and erudition, must have proved fatal to such an undertaking. But when the Caraites fix upon Simon the son of Shetach, they remove the obstacle which the opposition of the other teachers offer to the credibility of their assertion, as he was the only survivor who escaped the general carnage of his fellow-teachers; and there was no one after his return possessed of sufficient authority to gainsay him. And as the Caraites are aware of the weight which this fact lends to their accusation, it behoves us to be very careful ere we give ear, on the unsupported authority of interested witnesses, to a charge not only affecting the moral character of one of the greatest of the Tanaim, but related under cir-

cumstances which the Talmud altogether contradicts.

In the Jerusalem Talmud, treatise Berachoth, fo. 18, the cause why Simon, the son of Shetach, fled into Egypt is stated to have been very different from that assigned by the Caraites. There it is said, that "In the days of Janeus, the king, and of Simon, the son of Shetach, there happened to be, at one time, three hundred Nazirites, each of whom, at the completion of his vow, had to bring three sacrifices; so that together they wanted nine hundred beasts. As all these Nazirites were poor, and did not possess the means of purchasing the animals they wanted, Simon, the son of Shetach, proposed to the king, that if he would furnish one half of the sacrifices, he (Simon) would contribute the other half. The king consented, and directly sent five hundred sheep to the temple. But when the time appointed for offering arrived, Simon released one hundred and fifty Nazirites from their vow, so that they required no sacrifices. And as the king had furnished beasts sufficient to offer for the remaining one hundred and fifty, Simon had no occasion to contribute any thing. This subterfuge greatly offended the king; and Simon, who feared his wrath, fled into Egypt.

The occasion of his return is, in the Babylonian Talmud, treatise Berachoth, related as follows: "King Janeus, with his queen, were one day seated at table. As the sages had all been put to death, or taken to flight, and no one present was able to say grace after the meal, the queen obtained the king's pardon for her brother, and also his consent, that Simon might return in order to say grace at the royal table. The king received him kindly, and placed him in the seat of honour between himself and the queen. In the course of the meal the king called

Simon's attention to the high honour he had conferred on him, in thus seating him at the head of the royal table. But Simon unhesitatingly replied, 'The honour thou conferrest on me, O king, is not a boon bestowed by thy favour, but is my due as thy instructor in the law : for thy predecessor, Solomon, declared, 'Exalt her (wisdom or knowledge of the law), and she shall promote thee : she shall bring thee to honour when thou dost embrace her.' '*

The Talmud, however, gives the most complete contradiction to the account of the Caraites on another occasion (*tr. Sotah, fo. 9*), when it relates, that when the king caused the sages to be put to death, the queen concealed her brother (Simon, the son of Shetach) in a place of safety ; while his teacher, Joshua, the son of Perachiah, fled to Egypt. From the shelter of this concealment it was that Simon was restored to the king's favour, and took his seat at the royal board. When the king's wrath subsided, Simon succeeded in obtaining a pardon for Joshua ben Perachiah, who was permitted to return to Jerusalem.

Thus it appears that the Caraitic statement is incorrect in two material particulars. Simon, the son of Shetach, did not fly to Egypt, he could not, therefore, have adopted Essene and Helenist doctrines. He was not the only survivor of the carnage, as his teacher, Joshua, the son of Perachiah, also escaped. As the Caraites claim the latter as one of the champions of their sect, it is not likely that he should have sanctioned the innovations of Simon, the son of Shetach. And as the former was superior in rank, authority, and influence, it is not

* Prov. iv. 8.

likely that Simon should succeed in his scheme, in spite of Joshua's opposition.

As the Pharisees were in disgrace at court, and their leaders had been put to death, the Sanhedrin was entirely composed of Sadducees and Caraites. When Simon the son of Shetach was restored to his office of president, he made it his care to purify the Sanhedrin, and to appoint orthodox assessors. This he accomplished, according to the Talmud, (*tr. Megillath Taaneth. fo. 10*), in the following manner:—Once the king and queen were present at the sitting of the Sanhedrin, all the members of which, with the exception of Simon the son of Shetach, were Sadducees (Caraites). Several questions at law were propounded, but none of the members present were able to pronounce an opinion supported by legal authority. Simon, profiting by their ignorance, exclaimed, "Whosoever is not able to back his opinion by proofs adduced from holy writ, is not worthy of a seat in the Sanhedrin." No one present presumed to answer him except one old man, who required one day's time to consult the law. But finding himself unable so to do, he felt ashamed, and did not attend in his place in the Sanhedrin. When he stayed away, Simon remarked, that as the Sanhedrin cannot pronounce judgment unless all the seventy-one members be present, it would be needful to appoint another in room of the absentee, and proposed one of his own disciples, who accordingly was appointed. This plan he pursued, taunting the Sadducees (Caraites) with their ignorance, until he caused them one by one to withdraw, and appointed orthodox assessors in their stead.

(To be continued.)

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"
 י"ן לבנן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 149.)

R. SIMEON said, "There are three crowns; the crown of the law, the crown of priesthood, and the crown of royalty; but the crown of a good name is superior to all of them." (iv. 17.)

COMMENTARY. "*There are three crowns,*" &c. Our teacher here wishes to acquaint us with a truth of the very highest importance to man living in a state of society, his comforts dependant on the good will of others, who, in their turn, are equally dependant on him. It is therefore a duty he owes to himself, as well as those, in habitual intercourse with whom he is living, that he should have it in his power on all occasions to be of the greatest utility to them, and that they should feel convinced, that in whatever he does for them, or counsels them to do for themselves, he is actuated by pure motives; so that though he may err in judgment, his intentions are the best. This conviction, however, can only be founded in the minds of those over whom he is to exercise a salutary influence, by his having established for himself a stable reputation for virtue and piety, and gained the fame of being an honest man. It is a fact confirmed by experience, that the man whose good name is not merely negative, but who is lauded for active charity, warm-hearted sympathy, with the failings and feelings of mankind, strict justice, and true piety, that such a man is generally

worthy of his fame; for men are not very prone to praise excellence in another. The many base and nameless passions which, without amounting to absolute envy or selfishness, are lodged within the human breast, and come into play the instant our own merits are about to undergo comparison, directly or indirectly, with those of any other man, render us most clear-sighted to his failings, and exercise a fatal influence in deceiving the eye when directed to his good qualities. We pride ourselves on being excellent judges of human character, and display our judgment in pouncing on every foible—on every dark point that disfigures the fair fame of our fellow-men; while it is far more tardily, and as it were with reluctance, that we can bring ourselves to do justice to their merits. When, therefore, a man is found in the enjoyment of a good name universally established, when we find that those who most frequently hold intercourse with him, and have ample opportunities to watch and to judge his disposition, agree in declaring him a good and honest man, we may in most cases feel assured that the reputation thus enjoyed is fairly earned. We say in

most cases; for it will sometimes happen that an artful and consummate hypocrite does for a time impose on his neighbours, and adroitly masking his vicious propensities or designs, may assume the guise of virtues he does not possess, and obtain a character for goodness which he does not merit. But it is not often that such an imposture can long be carried on: frequently the hypocrite overdoes his part, or meets with some temptation which unmasks him, and displays his true character to the world.

But even where such is not the case, when the hypocrite, by consummate prudence and great self-command, succeeds in maintaining the reputation he has contrived to establish, and passes through life a seeming pattern of purity and goodness; even when the imposture is triumphantly carried on to the end, even then it but the more strongly confirms the maxim of our teacher, that the value of a good name, the influence gained by the active practice of justice and piety, is superior to that acquired by rank, learning, and power; for what greater homage can be paid to virtue, than when vice itself is forced to disguise its deformity under a semblance of that purity which it hates, and to conceal those propensities which it most dearly loves?

It is to call our attention to the influence we may derive from virtue, and the benefits we may thence be enabled to confer on our neighbours, that our teacher propounds his wise maxim to us. He tells us that there are three crowns, or distinct species of dominion or rule, established in Israel by divine authority; nor is there any kind of public authority, power, or influence, which is not comprised under, or derived from, one or other of these crowns. The first, "the crown of the law," is that dominion and authority vested in the Sanhedrin or great council of

Israel, and the judges and teachers, who instruct every individual composing the nation in his duties, tell him how to do what is right, and abstain from what is wrong, and to distinguish what is sacred from that which is profane. They also dispense justice to the people, decide on all cases of litigation and matters of controversy; to them have been transmitted the traditions and decisions which, established by their predecessors on the judgment-seat of Israel, have acquired absolute authority and the force of law. Their's is the dictum which mulcts in fine and penalty, inflicts corporal punishment, and declares the forfeiture of life. To them is entrusted the preservation of social order, the protection of individual rights, and the security of person and property. They are the guardians of liberty, that sacred inheritance which the law of Israel bestows on every member of the community. Accordingly their influence is boundless, their authority is sacred: it is founded on the eternal and immutable basis of justice; and they, within whose hand is placed the balance and the glaive, must needs rank high in the good opinion of their fellow-citizens.

The second crown, that of the priesthood, is the dominion and authority with which the sacerdotal race is invested. Among the thousands of families of which the Israelitish nation was composed, one man and his children were singled out and sanctified unto the ministry and immediate service of the Lord. They alone were permitted within the hallowed precincts of that sacred spot which the Lord had chosen "to cause his name to dwell there," and which was distinguished above all other places on earth by a visible sign of the divine presence. To the chief of the sons of Aaron, on whose brow shone the golden plate inscribed "Holiness to the

Lord," to him devolved the sacred duty, by sacrifice and prayer, annually to make atonement for the children of Israel. To him and to his race it appertained, to restore to the society of his brethren him who from any circumstance had become defiled and required purification. To their province appertained every matter relating to the holy temple, to the sacrifices, and to that sacred worship and ritual which had been instituted by the Deity through Moses his servant, and confided to the ministry of Aaron and his sons. Invested with this high prerogative, and thereby appointed delegates, as it were, of the whole nation, the priests, who from their earliest infancy were devoted to the service of the Lord, and whose minds were by no earthly cares distracted from the performance of their duties, ranked high in the estimation of all Israel; and in whatever concerned their sacred calling, enjoyed unlimited power and influence.

The third crown, that of royalty, is the dominion and authority vested in the Lord's anointed, in him who has been preferred above his brethren to be the prince and ruler of Israel. Such was Saul, until he proved himself unworthy of his high station. Such was David, in whose family the crown became hereditary. The king of Israel, the supreme chief and leader in peace and war, to whom the whole executive power was entrusted, was likewise, in a great measure, invested with legislative power. In the former he was absolute; in the latter he was circumscribed by the permanent and irrevocable authority of the divine laws, and limited by the rights and prerogatives of the Sanhedrin or great council of the nation. But while these limitations and restrictions were a bulwark, raised against the encroachments of possible despotism, and ensuring to

the Israelites the permanent enjoyment of their liberty and rights, in every other respect the authority of the king was unlimited and discretionary. His will was absolute in every instance where it did not violate the precepts of the divine law, which was the fundamental charter on which rested the whole social compact of the Hebrew state. He was the fountain of justice; and one of the most sacred duties of his high office was to see that justice was fairly administered unto his people. His decrees, so long as they did not contravene the established laws of the realm, were entitled to unconditional and direct obedience. Nor was any and every man entitled to arrogate to himself the right to be the king's censor, to determine whether his conduct as ruler of his people was in accordance with the principles of the law. Men, on whom rested the spirit of the Lord, the spirit of prophecy, of high moral courage, and of profound wisdom, who by mighty wonder, punctual prediction of future events, and soul-stirring exhortation, had approved themselves messengers of the Deity,—these men alone were authorised to reprove their monarch, and to recall him from the path of error and misconduct. No other voice but their's possessed the right to admonish or reproach the monarch, whose dignity of person and fame are sacred to his subjects. Thus it cannot be doubted but that the power of royalty in the Hebrew state was sufficiently extensive, and that the personal influence of a monarch, who has secured the love of his subjects, knew no moral limits.

Having thus examined the nature of the three crowns, powers, and dominions which our teacher enumerates, and from one or other of which every kind of public authority is derived, he next proceeds to tell us that great and dignified as are

the prerogatives with which each of these crowns respectively invests its bearer, there is however a fourth crown, the intrinsic merit of which renders it in reality far superior to either, and indeed to all the other three. We must not charge our teacher with inconsistency, because having at the outset declared there are three crowns he now enumerates four. His meaning is, there are three crowns or species of authority established by the law of God bestowed by Providence, and which no man can usurp. For the first crown, that of the law, requires great study and wisdom, intense application, and varied attainments. But these requisite talents are a boon of the Deity, as holy writ declares; "For the Lord giveth wisdom, from him are knowledge and understanding." Accordingly Solomon prayed, "Give therefore thy servant an understanding heart to judge thy people" (1 Kings iii. 9). Moreover the judges and teachers in Israel, to whom the crown or authority of the law is confided, are not self-appointed. They are elected and installed by others; and however wise or able a man may be, unless duly appointed he cannot wear that crown. The second, the crown of priesthood, is confined to the race of Aaron. "The stranger that cometh nigh shall be put to death" (Numb. xviii. 1). Therefore whosoever is not born of that race is excluded from that crown. The third, or royal crown, is confined to him who, chosen by the nation, has been approved of by the Deity, as holy writ declares, "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose" (Deut. xvii. 15). To the one man so chosen, and to his descendants after him, the royal crown is entrusted; and no man may infringe on their rights. Thus these crowns, or legal authorities, which

no man can of his own accord assume, are three only; but the authority acquired by virtue, honour, and uprightness, is open to every man. It is not by especial enactment confined to any man or set of men; it does not depend upon the choice of others, but is the natural result of man's actions, which are governed by his own free will, and the merit of which is his own. And when our teacher says that this crown transcends the other three, his meaning is that neither of the first three crowns can of itself confer eternal felicity. For however high a man's station in this life, king, judge, or pontifex, his rank and authority die with him. In a future state they only add to his responsibility, and enhance his punishment, who has abused the powers with which he was entrusted. Whereas the crown of a good name, resulting from virtuous actions, is not interred in the tomb which receives the mortal clay. On the contrary, its true influence and splendour commences where all earthly grandeur disappears. The monarch who swayed the destinies of a nation, the judge who presided over the august Sanhedrin, the high-priest who entered the sanctuary of the Lord, can only hope for mercy from their Judge, if their temporal dignities have been adorned by the everlasting crown of a good name; if they have faithfully discharged the duties of their station; if their conduct and motives have been virtuous. Then only may they hope for mercy. And the humblest, most lowly individual of the community over which they presided has the same hope, if the crown of a good name, the offspring of piety, virtue, and love of the Lord, decks his brow. Thus the first three crowns are but perishable, and therefore inferior to the fourth, which endureth for ever.

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(Continued from page 218.) 233

"Be our captain!" said the Hebrews, after the death of Judas Maccabee, to Jonathan, his brother. He accepted the charge, and proved a worthy successor to the great Judas. The troubles in which the kings of Syria were involved furnished the Hebrew ethnarch a favourable opportunity for consolidating the liberty of his country, although, for a time, he recognized the Syrian monarchs as Suzerains of Judea. Demetrius Soter excited the indignation of his subjects by his infamous debauchery, and was compelled to yield to the usurper, Alexander Balas, who, moreover, enjoyed the support of the Romans. But his reign, which was still worse than that of Soter, had scarcely lasted five years (150—145), when Demetrius II. Nicator, Soter's son, estranged even the usurper's father-in-law from his cause, and regained the throne of his ancestors. Both parties had solicited the assistance of Jonathan, whose authority had, in the interim, gained additional strength by the demise of the intriguing priest Alcimus (160); and although the Hebrew chieftain favoured the interest of Balas, still Demetrius Nicator, when he re-assumed the purple at Sileucia, did not enter into hostilities against the Israelites, but confirmed Jonathan in all his dignities (145). Mindful of Nicator's proof of friendship, the Hebrew chief hastened to his assistance, a dangerous revolt having broken out against him at Antiochia on account of the cruelty with which the infamous Lasthenes, the king's favourite, oppressed the people. The approach of Jonathan, with a well-disciplined army, restored tranquillity in the city of Antiochia. The government of Syria had at that time become so weak, that revolutions

succeeded one another with hardly any intermission, and thus Jonathan was enabled to make the best terms for his people, at every new commotion of the governing country. Almost immediately after the first mutiny had been quelled, through the interference of the Israelite forces, Demetrius had to contend with a fresh and more successful foe. Diodotus, otherwise called Tryphon, laid a deep plot for setting the crown of Syria on his own head, under the pretence of reconquering it for the benefit of Antiochus Balas, son to the first usurper Alexander, in whose cause the intriguing Tryphon adroitly involved the Hebrew leader. From this moment (144) to the recapture of Antiochia by Nicator in 130, during which interval this prince underwent a life of reverses and romantic adventures, the kingdom of Syria was split in two parts by the adherents to the house of Balas, and those of the Seleucidæ. By the aid of Jonathan, young Balas was made master of Antiochia, and recognized king of that part of the state in 144. But now the black designs of Tryphon became manifest; he first removed the mighty protector of Antiochus, the Hebrew general, by fell treason, in the midst of peace (143): the assassination of Alexander himself, in the following year, put Tryphon in possession of the throne at Antiochia. Thus fell Jonathan, after having ruled the affairs of Judea in a manner worthy of his name during eighteen years (161—143), and having been honoured by an embassy from the Roman senate for the confirmation of the treaty made between that people and Judas Maccabee.

Simon, who had valiantly fought in the ranks under his late brothers'

commands, and had been witness to all their exploits, was proclaimed Prince, Leader of the Hebrew Power, by the General Assembly at Jerusalem, his elder brother, John, (Jochanan) having died a soldier's death by a Syrian sword. Notwithstanding his great age, and the fatigues of an eventful life, this son of Matathias appreciated the confidence which his people placed in his name, and replied to the delegates of the nation: "All my brethren have died in defence of Israel's holy cause; then far be it from me to withdraw myself from the shaft of danger in the time of affliction. I am ready to strike and fall for our land, our temple, our wives and infants!"—Heroism had been the leading feature of Judas' character; prudence, political skill, united with courage, fitted Jonathan for the high situation he worthily held. Simon distinguished himself by his unbending probity, by a virtue proof against all the allurements of prosperity, and firm under the tempest of calamities. By his valour in the field, by his generosity towards the vanquished, he won the respect of his neighbours, and even enforced admiration, or at least silence from his enemies: by sacrificing his own fortune to the good of the commonwealth, by being the staunch supporter of the laws, and a thorough reformer of all abuses that came to his cognizance, he endeared himself to his countrymen, who were conscious, that their safety as well as their glory had found a faithful protector in Simon Maccabee. As a demonstration of the high opinion they entertained of their ethnarch, the Jews caused the following inscription to be engraven on tablets of brass, and to be deposited in the public archives. "In the grand assembly of the nation it has been voted, that Simon, son of Matathias, and his brothers, have faith-

fully stood up against the arms of the stranger to preserve free the holy places and the sacred law, whereby they have heaped great glory upon the name of our nation; that Simon, in chief, has not only fought valiantly, but has, moreover, divested himself of all his substance in order to arm men of strength, to furnish them with requisite apparel, and to purchase stores of war; that he has also fortified a number of towns, and caused the state of Israel to flourish. In consideration whereof, we, even the whole nation, have called him prince, and, at the same time, high-priest, being convinced of his justice, of the zeal with which he kept his faith, and his ardent love for our native land" (1 Macc. xiv).

Antiochus Balas having been assassinated by the treacherous Tryphon (142), the latter sought to establish himself on the throne of Syria, in which he partially succeeded, but in the greater part of the ancient possessions of the Seleucidæ, the power of Demetrius Nicator maintained itself until that temerary prince abandoned the unsettled provinces of his hereditary kingdom to fight the Parthians, with whom the Grecian settlements in higher Asia had entered into collision. Although victorious at the beginning, he fell into the hands of that warlike nation, and remained a prisoner amongst the Parthians during ten years (140—130). That part of Syria, which was still attached to his house, stood meanwhile under the administration of Cleopatra, the daughter of the Egyptian king Philometor, once the wife of the usurper, Alexander Balas, subsequently reclaimed by her father, and bestowed upon the usurper's competitor, the then more successful Demetrius Nicator. This princess waged war with Tryphon, and, to strengthen her party, espoused Antiochus Sydetes, Nicator's war-

like brother, who immediately entered into negotiations with Simon, of Judea, to revenge their common wrongs on the treacherous ruler of Antiochia. Tryphon was summoned to the combat, and the chance of war decided against him. But scarcely did he feel the crown firmly fixed on his brow, when Antiochus Sydetes threw off the cloak of friendship, and shewed himself the inheritor of Antiochus Epiphanes' pretensions on the holy land. In 138 he sent ambassadors to Jerusalem with the following missive: "You hold Joppa in your power, you are masters of Gazara, and of the fort of Jerusalem, my tributary city; you have carried destruction into many places, and have enforced recognition of your authority on many parts of my indivisible kingdom. I therefore charge you to deliver up to my servants the towns which you have surprised, or pay me one thousand talents of silver. If you refuse, I declare war against your state." To which proud message Simon, with characteristic firmness, replied: "Not by stealth have we acquired a single pace of the ground which we inhabit; we possess only the inheritance of our fathers. It is true, that our enemies have, for a certain time, unjustly withheld it from us, the legitimate owners; but our right remained the same, and when circumstances favoured the justice of our cause, we made our claims valid before the world. As to the towns of Joppa and Gazara, we were compelled to subdue them on account of the endless harm they did to our safety. Still, your demand being equitable in this respect, we agree to pay you for these two towns one hundred talents. If you will not accept, we render war for war" (1 Macc. xv).

And war did ensue. Cendebocus, general of the Syrian forces, was deputed by Sydetes to carry fire

and sword into the land whence, in his hour of need, he had received generous help. When the host approached the confines of Palestine, Simon called his two sons, Judas and John: "I am too aged," said he to them, "to march against the enemy: you are in the age which the country claims for her service: go and fight! May the Lord of heaven be with you!" (Macc. xvi.) They took the command of the Hebrew army, met Cendebocus in a great battle, defeated his army, and drove its shattered remains over the frontiers. Fell ambition, ever seeking the alliance of basest means, dug great Simon's grave. According to the example of Samuel, the aged ethnarch visited all the districts of his mildly-governed land by turns, to see justice administered with wholesome vigour. In the company of his two patriotic sons, he arrived for the same purpose in the district of Jericho, in which town his son-in-law, Ptolemy, commanded. But bewildered by the mad thirst of power, the traitor Ptolemy considered this the most auspicious moment to ingratiate himself into the favours of the king of Syria, on whose jealousy against Simon he could count, and he formed the execrable design of assassinating the venerable benefactor of Israel and his offspring at one blow. He, whose life would have been secure in the hut of the lowliest Hebrew inhabiting the desert of Judea, or the still more dreary shores the Asphaltic sea, fell under the hand of the paricide Ptolemy in the governor's palace at Jericho, amidst the joyous festivities of a banquet. Thus fell the brightest star of Israel, the greatest citizen, the most excellent prince of that house, so rich in great names. His people buried him in deep sorrow in a valley near the place of his birth, where a tomb of white marble, which he had erected to the memory of his father,

mother, and brothers, shewed the stranger that there the pride of Judea lay interred. Divine justice did not permit the traitor Ptolemy to gather the fruits of his atrocious deed. John, surnamed Hyrcan, Simon's third son, escaped his kinsman's grasp, and was proclaimed ethnarch (135). To avert the danger with which the approaching power of Antiochus Sydetes, threatened the Palestenian provinces, he abandoned the treasures which had for ages been reposing in the sepulchre of David to the rapacious Syrian. He afterwards joined Antiochus in his wars against the Parthians, signalized himself against the Hyrcanians, whence his surname is said to be derived, and remained in the alliance of Sydetes until that prince was defeated, and slain by the Parthians (130), whereupon Demetrius Nicator, once more favoured by fortune, after having made his escape from a Parthian dungeon, regained possession of his paternal throne, on which he sat four years without a rival. While the great men of Syria were thus occupied in settling the affairs of their crown, John strengthened himself by a renewal of friendship with the Romans, successively attacked and humbled Idumæa, destroyed, in spite of the exertions of the Egyptian king, Ptolemy, Lathurus, the city of Samaria—the seat of inveterate hatred against the Jewish name—to its very foundations, threw off every appearance of dependance on the Syrian government, and raised the state to a flourishing condition. During those and the succeeding years, his Syrian neighbours were convulsed by the rivalry of the houses Seleucus and Balas, which commenced in 126, by the revolt of Alexander Zebinus, pretendedly a son of Alexander Balas and the death of Demetrius, and raged on till 123, when Zebinus was put to death by Anti-

ochus Gryphus, a son of Nicator, whose house ultimately remained in possession of the crown till the nation, too sensible of the utter incapacity of their princes, bestowed the sceptre upon Tigranes, king of Armenia, who was in his turn shortly after (in 64) compelled to deliver up those beautiful provinces to the proud mistress of the world.

John Hyrcan did not reign in perfect internal tranquillity at Jerusalem; for in his time the formidable religious sects—to whose infuriated zeal all the misfortunes, which in after days befel the children of Jacob, may in a great measure be attributed,—began to emerge from the obscurity, in which the unassuming subject of speculative occupation ought to have kept them, and began to exercise their agitating influences on the political life of the land. At a time when, and in a country where, the diversified systems of so many nations, wide apart in manners and affections, met and disputed for precedence, that fermentation, which soon broke out in the land of Judea, was unavoidable. Foreign domination, which, hardly shaken off, returned with unabated rigour; ravages resulting from the concussions of so numerous armies; corruption, which the stranger employed with varied advantage; differences arising in the interests and sentiments of the various provinces on account of their being, during terms of more or less duration, subjected to different governments; introduction of new notions, some from Babylon, others from the schools of Greece; supineness of one part of the population, to whom any form of government, any class of rulers were welcome, provided they could afford them the blessings of a long-wanted peace; enthusiasm of others, who saw no prospect of amelioration but in the total extermination of the foreign master.—All those elements,

with the never-failing admixture of private animosities, jealousies, and prejudices, prepared the eruption of party-feelings, to which the coming generations should be the suffering witnesses, and shadows of which haunt, even now, the dispersed tribes of the house of Israel. Three sects principally attracted the notice of the Jewish historians of that day. The peculiarities by which they were contradistinguished from one another, and the phases of each doctrine, being just now delineated to the reader by a much abler pen in the pages of this periodical, we shall abstain from entering into details respecting them. One is known by the name of Pharisees, whose chief characteristic was the endeavour, by very scrupulous restrictions, to preserve the spirit of the law from being impaired by innovations; whence in all their rigourism, the praiseworthy desire to maintain the nationality of Israel, is discernible. Another sect, of more relaxed principles, the Sadducees, clamoured for a strict adhesion to the words of the text, and strove to purge the system from such extraneous matter as the Pharisees, according to Sadducee supposition, had mixed up with the Mosaic dispensation. Rejection of the doctrine of the immortality and denial of resurrection, were their leading tenets. A third sect, finding no rest for their souls in the feverish state of sublunary existence, looked for shelter against the shock of armies and the abuse of physical power, in the all-absorbing contemplation of a spiritual world—such were the Essenes. Firmly rooted, like a light house in the midst of

the dashing billows, the law of Moses still peered above all this conflict of opinions, interests, and reminiscences; it still kept the unity of the nation entire; and when its enemies poured in upon it, and exerted all their gigantic efforts to level it with the dust, and to disperse its watchmen, every relic of the once glorious beacon still served as a rallying point for the faithful survivors of the fatal catastrophe. Hyrcan, towards the latter end of his reign, was strongly attached to the Sadducees, because the Pharisees incensed him by considering it unlawful, that the dignity of the pontificate should be made an appendage to the royal crown. After having given the fatal example of employing mercenaries in the Hebrew army, he died in 107; and with him the virtue of the Macabean house. His eldest son, Aristobul, cruel, and rendered still more so by an ambitious wife, who entirely governed him, reigned but one year, and was the first who styled himself "king of Judea." He died of remorse at the death of his mother, whom his father, Hyrcan, had proposed to be regent of the state, but who, on the machinations of evil advisers, had been left to expire in a prison. His brother, Antigonius, whom he loved sincerely, likewise fell a victim to the insidious calumnies spread against him by Aristobul's infamous queen. Alexander Janæus left a dungeon for the palace immediately after his brother's painful death in 106, and stepped over the murdered body of one of his brothers, who disputed him the crown, to seat himself on the throne of Israel.

T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim : " THE BOOK OF PRINCIPLES : " BY R. JOSEPH ALBO.

(Continued from page 236.)

CHAPTER XXXIII.

FROM what we have hitherto stated, it is evident that although man cannot form any idea whatsoever of the bliss enjoyed by the souls of the virtuous in a future state, yet that bliss must, in a great degree, arise from the habits which the soul had contracted during its stay in the body; and from their being in accordance with the duties and contemplations of immortality. The reverse, occasions the punishments inflicted on the imperishable spirit after it has left its earthly tenement. For the man who in his lifetime has been a slave to his passions and desires, and whose only aim was the enjoyment of temporal pleasures and advantages, weans his soul from the service of the Deity, and accustoms it to those indulgences which are natural to the material body, although contrary to the nature of the immaterial soul. Having thus acquired habits at variance with its spiritual and intellectual nature, the soul, after its separation from the body, can not renounce or get rid of these habits, but still longs for and strongly desires those enjoyments to which it had accustomed itself during its stay in the body, for which however it is utterly incapacitated, as it no longer possesses those material instruments, the senses, by means of which alone the body enjoys the pleasures proper to its nature. On the other hand, it is in the nature of an intellectual spirit, to endeavour to unite itself to those absolute and celestial intelligences, which are altogether devoted to the service of the Deity, and rejoice in the contemplation of His perfect glory. But this union the soul of the wicked man is unable to effect,

as it has not accustomed itself to obey the will of God during its junction with the body; so that it is unprepared and unfit for His service, to which it is a stranger. For as it is contrary to our nature to find a pleasure in renouncing habits to which we have been long inured, in order to adopt others which are new to us; and as such a soul, unaccustomed to the service of the Deity, can find no delight in that which, though essential to its nature as an intellectual spirit, is foreign to those habits which have usurped the place of nature, it follows that the soul of the wicked finds insurmountable obstacles in the way of its uniting itself to those celestial intelligences which, accustomed to the performance of their duties, find their greatest bliss in that performance. Accordingly our Rabbies, commenting on the words of holy writ, " And in the hearts of all that are wise-hearted have I put wisdom*," say, " The Deity bestows wisdom only on him who is already wise" (*Talmud tr. Berachoth, fo. 95*). Their meaning is, that wisdom is only conferred on him who has accustomed himself to exercise his reason and to purify his understanding. And applying this maxim to a future state, they maintain that no soul separated from the body is able to join in a service (the worship of the Deity), to which it is unaccustomed, and that the felicity resulting from that service is the portion of those only, who are conversant therewith, or, in other words, the virtuous and God-fearing.

The soul of the wicked is thus influenced by a two-fold impulse: it is attached to the inferior world

* Exod. xxxi. 6

by its habits; and wishes to attach itself to the superior world according to its nature; but is equally unable to obey either impulse. For it is destitute of those instruments, the material senses, which are indispensable to the indulgences of the inferior world according to its habits, and has not undergone that preparation, obedience to the Divine will, which alone enables it to attach itself to the superior world, according to its nature. This unsettled and anxious state inflicts a punishment on the soul far more torturing and painful than any torments which can be inflicted on the body either by fire or sword, by extreme heat or by extreme cold, by the serpent's and scorpion's tooth, or by the beasts of blood. To this state of uncertainty and torturing anxiety our Rabbies allude when they say (*Talmud tr. Sabbath, fo. 153*), R. Eleazar saith, "The souls of the righteous are stored under the throne of glory, as it is written, 'The soul of my lord shall be bound up in the treasury of life with the Lord thy God' (1 Sam. xxv. 29). But the souls of the wicked are placed in a sling; two angels standing at the opposite extremities of the universe hurl them to and fro, as it is written, 'The souls of thine enemies then shall he sling out as out of the middle of a sling'" (*Ibid.*) This the Rabbi says in allusion to the two adverse impulses which sway the soul of the wicked, and, as it were, tear it to pieces; whereas the soul of the righteous, having no longing or attachment for the inferior world, obeys the one impulse of its nature, which prompts it to attach itself to the superior world. And as the felicity enjoyed in the one state, greatly transcends and excels any idea or conception which it is possible for the human mind to form, so likewise the tortures endured in the second state, exceed the utmost powers of human compre-

hension; and although the soul as an immaterial spiritual being is not in space, and cannot be said to occupy any space, yet our Rabbies assume that there is a certain station or place set apart for those souls which, by their habits and want of preparation, are unfitted to join the celestial intelligences. This place is called גֵּהֶנוֹם, Ge-hinnom, the valley of Hinnom, or place of punishment for departed souls. This place the Rabbies also called גוּף, body, thereby to denote, that the punishment inflicted on the soul of the wicked arises from its not being able to renounce the habits it had contracted during its junction with the body, of which (the body) this place of punishment forms, as it were, the continuation. But as the souls of the righteous are altogether free from any and every admixture of corporeal propensities, they cannot be said to be, and are not, in space; nor can any place be assigned to them where they enjoy that felicity, which is in accordance with their essence as intellectual spirits.

The calling of גֵּהֶנוֹם (gehinnom), "a body," has, however, caused the error of those who held that the soul cannot meet with either reward or punishment separate from the body. For finding that the Rabbies assumed a place of punishment for departed souls, and proceeding from the axiom that whatever is immaterial is not in space, and cannot be limited to any place, those who adopted the above-mentioned opinion, concluded, that if the soul could be confined to any particular place allotted, or set apart for its punishment, it must be because it was still united to the material body. And, adopting the converse of this conclusion, they further held, that as the soul was united to the body in pain and punishment, so was it likewise united in felicity and reward. In this, however, they were altogether mis-

taken. For, as we have already fully proved, the reward and punishment of a future state is awarded to the soul only independent of the body; although the latter (punishment) is assumed to result from a continuation of its earthly, or mate-

rial, habits and desires, which struggle against the impulse of its nature, and exclude it from the society of the blessed, who, free from any such trammels of an inferior world, are not in space, or limited to any place.

(To be continued.)

IV. THE SECT OF THE CARAITES.

from the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 125.)

(Continued from page 240.)

As king Janeus was hated by the nation on account of his manifold cruelties, and himself and his adherents professed the doctrines of the Caraites—which sect bore the sway at court ever since the rupture between king Hyrcanus and the Pharisees—the odium and detestation in which the king and his councillors were held by the nation gradually extended to the whole sect of the Caraites. Simon, the son of She-tach, the known opponent of that sect, soon stood at the head of a numerous party. And as the queen, Alexandra—who, after the death of her husband, Alexander Janeus, swayed the sceptre during twelve years—was induced, from motives of policy, to attach herself to the Pharisees, that sect, not only became most numerous, but its chiefs availed themselves of their influence with the queen, to treat their antagonists, the Caraites, with great rigour. They were expelled from all the high offices and places of trust conferred on them by John Hyrcanus and his sons, and the Pharisees obtained and preserved a lasting superiority. Hyrcan II., who succeeded his mother in the government, was entirely ruled by them, and persecuted the Caraites. They, for their own protection, made common cause with Aristobu-

lus, the king's younger brother, who embraced their tenets, and by their aid succeeded in dethroning Hyrcan. As the latter found himself too weak to resist his victorious brother, he invoked the aid of Cneius Pompeius, the leader of the Roman armies in Asia, who took Jerusalem, pillaged the temple, and reinstated Hyrcan in the sovereignty. Thus the unnatural dissensions between the two brothers, fanned by party-spirit and fanatical sectarianism, prepared the destruction of the state and the ruin of the nation. For the Romans, once installed as arbitrators in Judea, soon extended their pretensions, and assumed the mastery; until—having first placed an usurper on the throne of the Hasmoneans, which was dyed with the blood of its rightful owners—they reduced Judea to a Roman province, goaded its hapless inhabitants into resistance, and treating them as rebels, destroyed Jerusalem and the temple, and forced the Jews to become exiles, as they still remain.

Amidst all these changes and revolutions, the Pharisees still retained the superiority they had acquired over their opponents, the Caraites. And as Vespasian, during the siege of Jerusalem, permitted R. Jochanan ben Sachai, one of the chiefs

of the Pharisees, to retire to Jabneh (Jamnia), and extended his protection to that city, and to the Pharisee, or Rabbinical school, which flourished there under the presidency of a descendant of Hillel, the Rabbinites were in a condition to place themselves at the head of the nation directly after the destruction of Jerusalem. The great body of the nation naturally adhered to them as its established and acknowledged leaders, and the minority, the Caraites, became almost completely absorbed in the majority, so that at one time the sect of the Caraites was near its extinction.

R. Gedaliah, in his book שלשלת הקבלה, "the chain of tradition," says, "It is only in the deserts of Arabia and in Egypt that some few of these rebels against the authority of the oral law (the Caraites) are still to be found; but these have been anathemised by the Rabbies, and remain silent like dumb dogs, because they cannot bark. R. Joseph Alprigu Alkibri humbled them still more, expelling them out of all Castillian cities, and leaving them but one town in all Spain in which they were permitted to reside, because at present (that the great Sanhedrin has been dissolved) it is no longer lawful to put schismatics to death. After the death of R. Joseph they again began to increase and resume their arrogant opposition, until king Alphonso X., at the solicitation of R. Jehudah, altogether expelled them from Spain, and put an end to the sect." This last assertion, however, is a mistake, as the sect of the Caraites still exists, and several communities are found in Europe, as well as in Asia and Africa.

The Caraites continued the chain of tradition after the great schism which, according to them, took place in the days of Simon, the son of Shetach, until a certain R. Boaz, who lived in the sixteenth century

of the vulgar era. At its head they place Jehudah ben Tabai, the colleague and (as they assert) the opponent of Simon; Shemaiah, the colleague of Abtalion, and Shamai, the contemporary and antagonist of Hillel. They then number twelve teachers, until R. Anan and his son R. Saul, who may be considered as the founders of the modern Caraites. The author whom we have already quoted (R. Gedaliah in the שלשלת הקבלה), relates: "In the days of the Gaon R. Jehudah (about the year 640 of the common era), there lived a certain man, called Anan, and his son Saul. Anan was a native of Bethzur, very learned, and at one time much respected. But in process of time, many reports were spread to his disadvantage, and his reputation was lessened; so that when he became a candidate for the vacant dignity of Resh-gelutha (prince of the captivity), he was not elected, nor was he, by providence, designed for that dignity. Incensed at the slight which was thus put upon him, he sought to wean Israel from their belief in the traditions and oral law, which had been transmitted by the prophets, who received the same from Moses. For this purpose Anan wrote many books, assembled numerous disciples, and invented new and improper laws. Thus it came to pass, that the Sadducees, who, since the destruction of the second temple had been much reduced, again came into note, owing to the support they received from him."

The Caraites version of these events is as follows: "In obedience to the king's will, the Rabbinites appointed Ananias to the vacant dignity of Resh-gelutha. Their intention in choosing him was to deprive the oppressed dissenters (the Caraites) of all their rights. When these righteous and suffering men discovered the purpose of their oppres-

sors, they consulted together how best to guard against their impending destruction. The result of their consultation was, that they elected Anan, of the house of David (a brother of Ananias, the Resh-gelutha) to be their chief. Under the guidance of this most pious, wise, and learned man, they succeeded in rescuing their flock from the fangs of their ravenous foes; thus accomplishing the prediction of the prophet, 'I will deliver my flock from their mouth' (Ezek. xxxiv. 10). This man, Anan, taught the people the true law of God, of which they had been deprived, and adduced the strongest and most incontrovertible proofs to support the truth of his doctrines. In the days of king Abuzaar, this man, Anan, was appointed chief of all the Jews in Babylon, and opposed the enactments of Hillel and his disciples. Many of our brethren returned to him, for he taught them the truth: and whosoever feared the Lord, adopted his doctrines" (אדרת אליהו), "the mantle of Elijah by R. Elijah Bishitzey).

The Caraites number ten successors of Anan and his son Saul, in the chieftainship, the last of whom was R. Boas, who died in the sixteenth century. The succession of their patriarchs who resided in Cairo is carried to the year 5400 (1640), when the last of them, Joshua ben Baruch, died.

They solemnly protest against the accusation of the Rabbies, that they (the Caraites) are identical with the Sadducees. They say that this accusation is a calumny, invented with the worst of motives. That in representing them as denying the immortality of the soul and the resurrection of the dead, tenets which both Christians and Mahometans have adopted, the intention is to render them (the Caraites) generally odious, and detested by the nations among whom they dwell;

so that no protection may be extended to them, but that, on the contrary, they may be ill-treated and persecuted by every one. They, however, strongly disclaim all community of opinion with the Sadducees, and support their assertion by the following reasons:—

1. Both the Talmud and Josephus, the historian, frequently mention Sadducees (as they choose to designate the Caraites) who became assessors of the Sanhedrin, or great council of the nation, and many of them who attained the dignity of high-priest. But of the other sects, which at that time existed, such as the Samaritans, the Essenes, and the Helenists, no one ever succeeded in holding either of the above offices, although these agreed with the Pharisees in adopting the doctrine of the soul's immortality, and of the resurrection. But if these sectarians were never permitted to hold a seat in the Sanhedrin, or the office of high-priest, how can it be possible that the Sadducees, who differed from the bulk of the nation, by rejecting the two principal dogmas of religion, should ever have been suffered to exercise the functions of offices, which must have conferred on them the greatest possible influence in matters of religion? * It is therefore evident that the men who attained to those high offices were not Sadducees, but that

* This reasoning is very unsatisfactory. The Samaritans, סמריים, were not at all considered as Jews: the Helenists were altogether confined to Egypt. It was therefore not possible that any member of either of these two sects should attain to high public dignities in Jerusalem. The Essenes were not numerous: from their retired habits they possessed no influence with the people, and it appears likely that they did not seek power. But the Sadducees, on the contrary, though not numerous, were influential; and the very nature of their doctrines would induce them to set higher store by temporal dignities, wealth and power, than other men, whose hopes died not with the brief span of earthly existence. EDITOR.

they were Caraites, who most effectually defended the belief in the immortality of the soul, and the resurrection of the dead, against the cavils of the Sadducees, who were reprobates, having nothing in common with the Caraites, except that they, like the other then existing sects, dissented from the Pharisees, who received the traditions or oral law, whereas all other sects received the written law only, and rejected the traditions; but that the Sadducees went much farther, inasmuch as their teachers, Zadock and Baithos, having misunderstood the maxim of Antigonus of Socho, they denied the immortality of the soul, or future rewards and punishments, and the resurrection of the dead.

2. The later Rabbies themselves distinguish the Caraites from the Sadducees. The R. Jehudah Hallevy, in his book "Cusri," or "Cosar," relates, "That after Simon the son of Shetach had been recalled from Egypt by king Janeus, he wished to re establish the authority of the oral law, which, in consequence of the persecutions the teachers had experienced, had become generally neglected. He was however opposed by men who would not acknowledge the authority of the traditions, but upheld the simple text of the written law, and who therefore were called קראים, Caraites, or textarians." Of the Sadducees he says, "They are Epicureans and Minim*, who deny

* אפיקורוס, Epicurean, infidel, a word of reproach applied by the Rabbies to those who deny the truths of revealed religion; also to those Jews who reject the doctrines of the Rabbies; as the Talmud declares, "Who is an Epicurean? He who despises the sages and their doctrines" (tr. *Sanhedrin*, fo. 97). The word is not derived from the name of Epicurus the philosopher of Gergeto, but from the Aramaic expression חפסקר, free, licentious, so that its literal signification is a licentious dissolute person.

The word *Min* denotes an Atheist. Elias Levita, in his book *Tishby*, says, under the root *Min*, "From the books of the Greeks we

the life to come, and against them it is that our prayers are directed. But such is not the case with the Caraites, who agree with us in all the fundamental doctrines of our faith, and whose only error is their denial of the oral law.

Maimonides, in his *Hilchoth Maimrim*, or Laws relating to Heresiarchs, after including Zadock and Baithos in the number of those who are guilty of death without the sentence of any tribunal, continues: "But the children and descendants of these heresiarchs who have been seduced by their parents, and been educated in their principles, resemble a child which has been made captive, and not trained to conduct itself according to the precepts of the oral law. Their transgressions are therefore to be looked upon as resulting from ignorance or constraint; accordingly they are not liable to any punishment. Those who adhere to the errors of their Caraitic ancestors are likewise to be considered as placed under similar circumstances, and should, by mild exhortations and reasoning, be led to see their errors, and to return to the true faith."

In his תשובות, "Responses," the same author says, "The Caraites who dwell in Alexandria, Cairo, in the Holy Land, and in other places, deserve to be treated

learn that there once lived a man named Mani, who denied all religion: those who follow his doctrines are called after him, Minim. According to the Tosephoth, "Min" denotes an apostate Jew, who worships idols (tr. *Aboda-sarah*, fo. 26). It is only applied to Jews as the Tosephoth declares, "Among the gentiles there are no Minim" (tr. *Chulin*, fo. 13.)

According to Maimonides (*Hilchoth The-shoobah*, § 3), the word *Min* is derived from Manes, a Persian philosopher, who lived in the third century, and taught the doctrine of two antagonist principles. From him the notorious sect of the Manichees derived their name. Maimonides, however, does not class the Sadducees under the head *Minim*, but calls them כפרים, "renegades."

with respect, that friendly offices should be interchanged with them, and that our intercourse with them should be kind, faithful, and friendly; so that they may have no cause to calumniate our teachers of any age, or to vilify and scoff at the precepts which our Rabbies handed over to us as they received them from their predecessors, to whom they had been transmitted by a direct and uninterrupted line of succession from Moses our teacher (peace be with him), who received these precepts from the Deity. It is therefore our duty to treat the Caraites with kindness, to visit them in their houses, to circumcise their children, even on the Sabbath day, to bury their dead, and to console their mourners."

R. Joseph Caro does not hold the Caraites to be apostates. For in his *Hilchoth Ribith* (laws relating to interest and usury, § 159, 2, 3), he permits interest for the loan of money to be received both from apostates and Samaritans, but not from Caraites, according to the words of holy writ: "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury" (Deut. xxiii. 20). He therefore classes the Caraites among the כלל, or fraternity of Israel, from which apostates and Cuthim (Samaritans) are excluded. He is, however, contradicted by R. Solomon Luvia, commonly called מהרש"ל, who maintains, that the Caraites are apostates, and ought therefore, in every respect, to be treated as such. R. Samson, in his responses, classes the Caraites among כפרי"ש, "Atheists," and expresses himself very strongly against

them). Their most violent opponent, however, was R. Bezaleel Ashkenazi, chief of the schools in Egypt, and subsequently at Jerusalem, who lived in the fourteenth century.

In his response תשובת ר' בעלאל אשכנזי, § 3, he interdicts all intercourse, and every interchange of friendly offices between the orthodox Jew and the Caraites. He even prohibits intermarriage with a Caraites who has recanted his errors, and is returned to true Judaism; because, according to him, the Caraites are all ממזרים, "not born in lawful wedlock," and, therefore, excluded from the congregation of the Lord.* He also forbids that their children be circumcised on the Sabbath, and declares it unlawful to partake of their food. But in order that he may avoid the semblance of gainsaying the authority of the great Maimonides, R. Bezaleel, draws a line of distinction between the Caraites of former ages and those of his own days. For these last, as he maintains, grow more irreligious every day. Their children are not circumcised according to the proper rites and precepts of the law; their wives do not observe their monthly purifications; they are not hospitable to sages (Rabbies), but, on the contrary, revile and calumniate them on every occasion. They have also been guilty of introducing innovations into the liturgy, established by Ezra and the men of the great Sanhedrin: as one Anan and his associates had seduced and persuaded them to adopt certain precepts and prayers, which he, Anan, had invented.

* Deut. xxiii. 2.

(To be continued.)

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"
י"ן לבנן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 244.)

R. SIMEON ben ELEAZAR said, "Attempt not to appease thy neighbour in the hour of his wrath, nor to console him while his dead lieth before him. Question him not at the time of his making a vow, nor be pressing to see him in the hour of his remorse." (iv. 23.)

COMMENTARY. "Attempt not to appease thy neighbour," &c. Our teacher, in his present maxim, holds out to us lessons of worldly wisdom, founded on the most intimate acquaintance with the secret workings of the human heart, and at the same time closely entwined with morality the most sublime, and religion the most pure. The all-bounteous father of the universe has implanted within us a strong feeling for the bodily sufferings and afflictions of our fellow-men. When we see them in want and penury, the yearnings of our own heart prompt us to relieve them. When they are exposed to imminent danger, we are ready to succour and to save them, nor do we hesitate and keep aloof because our efforts are attended with peril to ourselves. When they are writhing under the pangs of disease, we strive to sooth their pains and to minister to their helpless condition. And in whatever state of corporeal suffering they appear before us, there is an irresistible impulse within our own breasts, which urges us to diminish their misery, and to contribute to their relief. This impulse is generally called charity; it is highly me-

ritorious, and contributes greatly to lessen that quantum of physical ills which Providence, for wise and beneficent purposes, permits to exist in the world. It has been more prettily than truly remarked, that were it not for the existence of such evils, some of the finer feelings and better qualities of our nature would never be called forth, and that physical evil is therefore permitted to exist, in order that mankind may have an opportunity to exercise these nobler feelings and qualities. This opinion has, however, been rashly formed, and still more rashly adopted. It is not consistent with divine justice to suppose that one man is doomed to suffer in order that another man may find a fit subject for the exercise of his amiable sensibility. It cannot for an instant be supposed that the Creator, having endowed all men with certain qualities as integral parts of their nature, should divide his creatures into two classes, one of which is to find scope for the full practice of these qualities at the expense of the other class. Such an opinion, we repeat, is altogether irreconcilable with divine justice, and divine mercy. The first forbids the auda-

cious presumption of taxing Providence with favourizing one man more than another; the second renders it utterly impossible that any men should be reduced to suffering and affliction in order that those frail-earth-worms, their fellow-mortals, might have the merit of relieving them, and of lessening the burden imposed by Providence. Why or wherefore evil is at all suffered to exist, must, on this side of the grave, ever remain a secret to us. But as the wisdom of the Creator deemed it needful, that evil and suffering should be constant dwellers on this terrestrial globe, His goodness was intent to place a palliative to their attacks within the bosom of every man. Accordingly, He endowed his intellectual creatures with charity, the great remedy for most of the ills that threaten or befall the material man.

There is, however, a species of suffering, of a nature more acute and intense than what is produced by mere bodily pain or physical ill, and which therefore requires the exercise of a faculty more noble than that charity which is inseparable from human nature. Those sufferings are mental, and the faculty, which alone can minister to their relief, is sympathy. The one, charity, is exercised by all men towards all men. The savage who, a stranger alike to the dictates of religion and the institutions of society, holds dominion over the wide-spread forest in which he roams, is ready to share his rude fare with the hapless and perishing stranger who crosses his path, to make common cause with him if attacked by ferocious animals, or to apply such simples as he is acquainted with to the wounds which tooth and claw have inflicted. In all or either of these cases he acts charitably; but in so doing, he only obeys an instinct as strongly implanted within him as any other of his nature, and only

second to that of self-preservation. But he is not able to calm the irritation of a wounded spirit, to soften the anguish of despair, or to sooth the self-accusing voice of remorse. To do this, his own mind must be strongly imbued with resignation to the divine will, attachment to God's holy law. It must be able to sympathise with that of the sufferer; and, above all things, he who would console and succour the mental sufferer, must be well acquainted with the human heart, its waywardness, and inmost workings. In order to practise charity, it is sufficient that man should give free scope to those inclinations which are innate in him, and that he should obey the impulse of the moment; but the exercise of sympathy demands great prudence, and very often requires that the impulse of the moment should be controlled and guided by reason and knowledge. And as thus sympathy with mental affliction, becomes an exertion of the mind far superior to charity, felt for bodily suffering, our Rabbies justly observe, that **נְטִילַת חֶסֶד**, the exercise of sympathy, or soothing mental anguish, is far superior to **צִדְקָה**, charity, or ministering to corporeal sufferings.

It is in that difficult task, the effectual exercise of sympathy, that our teacher wishes to instruct us; and recalling to our mind the wise precept of Solomon, "A wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment" (Eccles. viii. 5, 6), our teacher tells us that however inclined we may be to sooth and console mental sufferings, our efforts, in order to prosper, must be well timed, and directed by reason and a knowledge of the human heart. And in order to impress us with that knowledge, he places before us the four passions which are most productive of anguish to the mind, and tells us not how we are

to frame our efforts, or direct our sympathy, as no general rule can be given for that purpose,—as the case of every individual will require special consideration,—but gives us the general direction, that we must avoid ill-timed efforts. Thus he tells us that we are “not to appease a man in the hour of his wrath,” because the effort would be vain, and only tend to produce greater irritation. For such is the power of wrath on the human mind, that it completely suspends the influence of reason, and produces a vortex in the blood and brain, which opposition may heighten, until it reaches the rage of madness, but which must have time to sink into exhaustion ere the calm accents of reason and sympathy can produce any impression. He further tells us “that we are not to offer consolation while his dead yet lieth before him.” The ties of earthly affection are so strong, that the decease of a person dear to us from affinity or friendship, produces in most men a discontent at the decrees of Providence, which gathers strength from the inanimate body before us, over which we brood, repine, and murmur. While in this state it is not in our power to listen to the consolations of religion, and the soothing of sympathy. But Providence has wisely ordained that this extreme state of sorrow shall not long endure; but that as the body is restored to its parent earth, the vivid sense of loss sustained shall gradually become fainter. Then resignation to the Divine decree should take place of repining, and religion, united with sympathy, will teach us to submit to our common fate.

Our teacher further tells us, “Do not question a man at the time of his making a vow.” There are situations in life when man is exposed to great and unavoidable danger, or overwhelmed by extreme calamity, so that all confidence in self

and hope of human aid abandons him; despair is about taking possession of his mind, and the only means of resistance to its progress is offered by prayer, trust in God, and resignation to His will. In such situations, man, passing in review his former course of life, is prone to make vows, and to implore the protection of the Omnipotent: and as it is at such moments that the voice of conscience is loudest, that the mirror is held up to the soul, that faults and failings, sins of omission and of commission, throng on the memory, it is generally the case that the vow then made bears some reference to former errors and transgressions. Therefore our teacher bids us not to question a man, as to the motive or reason which induced him to offer one particular vow rather than another, as in so doing we call upon him to disclose to us the secret warning of his conscience, and to debase himself before us by self-accusation, which, in the hour of fear and despair, can only add to his sufferings, by proving to him that our curiosity exceeds our sympathy.

Lastly, our teacher cautions us “not to be pressing to see a man in the hour of his remorse.” Of all the anguish that afflicts the mind none is more poignant, but, at the same time, more wholesome than the pangs of remorse which succeed the perpetration of a crime. If free scope is given to that remorse; if guilt in its naked deformity is placed before the mind’s eye; if the trumpet voice of conscience gives utterance to its loud upbraidings,—the criminal, if left to the solitude of his own meditations may, and in most instances will, arrive at a proper sense of his conduct, and amend his ways. But if that free scope is not left to his remorse; if mortal eye will witness his anguish,—vanity which is never extinct in the human breast, aided by false pride,

its inseparable ally, will strive to stifle the voice of conscience, and induce man to assume a hardihood of bearing, or to justify before others that misconduct which he cannot justify to himself. It is only when remorse is softened into repentance that our sympathy can ease the mind of the penitent, strengthen him in his good resolves, and enable him to overcome the tempting allurements of vice.

Our teacher thus places before us the four great scourges of the mind, wrath, grief, despair, and remorse ; and teaches us not to encounter either in the full flow of its first strength, but to avail ourselves of that potent auxiliary, time, and its wonder-working influence, in order that the efforts of our sympathy may be the more successful.

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(Continued from page 249.)

ALEXANDER JANÆUS proved by his cruelty that virtues are not as hereditary as titles, and he succeeded in rendering the name of his house as odious to the nation over which he swayed, as it had been the object of their most loyal affections during the better days of his predecessors. While his administration lasted, from 106—79, Israel did not enjoy one year of peace, nor did it earn any glory in the contests in which he involved his subjects. Restless on the throne, he waged war against his petty neighbours ; and the trifling advantages he gained over them, were to him an adequate compensation for the Hebrew blood that was spilt in the achievement of such false glory. But his prominent feats were directed against the Pharisees, who counted amongst them the most learned and influential of the nation. Janæus neglected no opportunity to annoy that body, and at last drove them to open rebellion, in which they excited almost the entire population of Judea against their sovereign. Six years did this distressing civil strife ravage the land, and it ended in the massacre of nearly all the great men of the sect, who fell under the hands of the mercenaries Janæus had hired against his own subjects. Having thus triumphed over the hostile fac-

tion, he lorded it with unchecked power over Judea and its vicinity, enjoyed the flattery of the Sadducees, undertook another successful expedition against the Arabians, enlarged his dominions on the east of the Jordan, and died of surfeit in the year 79. On the approach of death Janæus conjured his wife, whom he instituted regent of the kingdom after his demise, to seek the friendship of those Pharisees he had so inhumanly persecuted, thus bearing testimony in his last moments to the wrong he had done them during his days of power. Alexandra, the queen, was a woman endowed with excellent qualities, and had frequently opposed her meekness to her husband's cruel decrees. Immediately on her ascending the throne she recalled the Pharisees to favour, and tempering the excessive zeal of those men on many occasions, she seemed to be destined to prepare better days for her country. She kept her neighbours in due bounds, and even widened her territory during the nine years of her regency ; but her last hours were embittered by the ambitious enterprizes of her second son Aristobul, who was just as turbulent as his elder brother Hyrcan, then invested with the high-priesthood, was peaceable. The Sad-

ducean party, still chafed with the defeat they had experienced at the commencement of Alexandra's regency,—and not without causes of legitimate complaint against the Pharisees,—kindled the desire of power in the youthful prince, proclaimed him their chief, and set him up in opposition against his elder brother Hyrcan, whom their mother had declared her successor at the moment of her death, whom birth had fitted for that station, and whom the Pharisees raised, almost against his wish, to the throne of the Macabees. The ardour of Aristobul was at first crowned with success, and Hyrcan would fain have ceded the supremacy to his more ambitious brother, and contented himself with the pontificate; but he became the involuntary instrument of an Idumean, Antipater, who was in his confidence, and whose eyes were already fixed on the glittering diadem, to obtain which he deemed it necessary, to uphold awhile the legitimate succession of the Asmonean house, in the person of the tractable Hyrcan. The wily Idumean enlisted Aretas, an Arabian prince, in the cause of Hyrcan, and by their joint efforts they reduced Aristobul to great straits, and finally forced him to shut himself up in the fort of Jerusalem, and there to await the chances of a siege in 65. The forces under Antipater and the Arabian pitched before Zion, when a fourth party, more powerful than all the rest combined, appeared in Palestine, and declared that to them belonged the decision between prince and prince, between people and people. The Romans had then become masters of Asia through the brilliant victories of Pompey; and that general, as umpire of the dispute between the two brothers, pronounced judgment in favour of Hyrcan II. The furious party of Aristobul refused to submit; but Pompey invested and carried Jeru-

salem, took Aristobul and his sons prisoners, and conducted them in triumph to Rome, after having confirmed the pontificate and the royalty to Hyrcan, under the protection of the high Roman senate, to whom the Jewish king henceforward became tributary. The state of affairs in Judea suffered a total change: the Romans were the all-powerful masters, and adulation to the men who swayed the capital of the world, led to the highest dignities in the subjugated provinces. This Antipater, Hyrcan's minister, and now something like delegate of the Romans in Judea, knew well, and he seized every opportunity to show his devotion to Roman interest. Antipater was named procurator of Judea by Cæsar, whom he had served at Alexandria, and his second son, the afterwards so famous Herod, became commander of Galilee, where, in a short time, he usurped so much power, that he durst brave the grand council of the Sanhedrin and the weak king Hyrcan, when they summoned him to answer for some illegality he had committed.* The Jews became sensible of the oppression which was being prepared for them, and all parties, waiving their minor differences, concurred in opposing the common enemy. Only the easy king remained in the leading strings, which Antipater's hand directed at will. This caused a general rising of the Jews in favour of Aristobul and his sons, who all of a sudden made their re-appearance on the soil of Palestine, and pleaded the fame of their princely ancestors, whose labours, on the bloody field of danger, for the independence of Israel, were now on the verge of being rendered vain by the wily ambition of servilely-minded intruders. At the same time the contest between Cæsar and Pompey set the whole world in a blaze, and absorbed every

* Vide Heb. Rev. Vol. III. p. 25.

existing difference between less influential parties. Cæsar showed willingness to support Aristobul, but Pompey rid himself of the father and the eldest son by poisoning the one and causing the other to be executed. Thus the interest of Hērod, whose father, Antipater, had likewise died of poison during the civil commotions, gained strength, and received an additional succour in the patronage of Antony, whom the Idumæan cajoled into his party, after the fatal death of Cæsar (44). The youngest son of Aristobul, Antigonus, was, however, still in the field, and counted in his ranks the most patriotic hearts of Judea. The Parthians, bent upon counteracting the Roman power, supported his cause, and Antigonus was placed by the Hebrews on the throne of Jerusalem, while the nominal king Hyrcan was nothing better than a prisoner in the power of Herod. At this critical moment, Herod left Judea and hurried to Rome, where he boasted of his continual attachment to the Roman cause, of the support his father and himself had ever afforded to the enterprizes of the Romans in the east; and his eloquence succeeded not only in procuring him an honourable reception in the capital, but even moved the senate to proclaim Herod king of Judea (39). Under the palladium of Roman protection, and in the company of Roman legions, Herod re-entered Judea, renewed the hostilities against Antigonus, whom he effectually defeated, and took prisoner. Now his ambition and cruelty shewed themselves in all their odious colours: by his incessant importunities, he obtained from Antony the authorization to behead Antigonus in the market-place of Antiochia. The reign of Herod was ushered in by the death of Hyrcan, his benefactor, and by the base murder committed on the innocent and blooming Aristobul, his

brother-in-law, the last stem of the great house of Asmon. This is the Herod whom Josephus, in his eagerness to please the Romans, calls the great! Notwithstanding his courage, his conquests, and his magnificence, how devoid was the son of Antipater of every nobler feeling of the human breast! Successively crouching at the feet of Pompey, of Cæsar, Cassius, Antony, and Augustus, insinuating himself into the good graces of all those great men who were so much at variance amongst themselves, as to render it apparently impossible that he who favoured the cause of one of these competitors for universal dominion, could even think of joining hand and hearts with his rival. Herod finally begs at Rome for the investiture of the Hebrew royalty, and celebrates his coronation at Jerusalem amidst the horrors of a siege, the carnage and devastation of his captured city, and the imprecations of the Jewish inhabitants expiring under the Roman sword. After his advent to the throne, we find in him a confirmed tyrant: the protestations against his oppressive rule, and the commotions resulting from insupportable sufferings, are stifled by the multitudes of Roman, Gallic, German, and Thracian guards, who uphold his usurped authority. His tardy and ill-chosen attempts to flatter the people are impotent by the side of his open disregard of all popular rights. The venerable senate of the land is not safe from his murderous hands, the blood of the principal Jews saturates the soil; and as if to prove to the world that blood alone is the object of his thirst, he rages amongst his own and nearest relatives. His wife, Mariamne, of the house of the Maccabees, his mother-in-law, his uncle, three of his own sons, died by his commands; which indiscriminate cruelty suggested to the emperor Augustus the

well known remark, that he "would rather be Herod's hog, than his son." If we take his own words, addressed to his perfidious sister, Salome, when the agonies of death forced him to pass sentence on himself, for a candid estimation of his spent life, the most elaborate panegyric,—supported by the exact valuation of the statues he erected in honour of the emperors, his masters, and to the decoration of his provinces; of the piers he built, of the palaces he furnished in the most elegant Grecian style; and the provinces which he added to his dominions by talented diplomacy and the valour of his sword,—cannot save him from the abhorrence of every thinking man who prefers integrity to brilliancy, and poor honest liberty to glittering slavery. "The Jews," said the expiring tyrant, "will celebrate my death with great rejoicings; but do thou, sister, as I command thee, and they shall weep, and add to the grandeur of my funeral, by their lugubrious moanings. When my last breath is departed from me, do thou command my satellites to surround the Hippodrome, and to put to the sword every soul of the multitudes whom I have caused to be incarcerated in that edifice: there will not be a single house in Jerusalem that shall not have ample cause to shed tears." Such were the last ejaculations of a prince whom historians call the great, and whom Josephus would fain hold up to our admiration; but the power of truth, almost against his will, at last forces from his pen the candid confession, "that there never was a prince more given to choler, more unjust, more cruel, or more favoured by fortune" (*Antiq. Jud.* b. xvii. ch. 10). By the liberality of Augustus, Herod had successively acquired the provinces of Samaria, Galilee, and the trans-jordanic districts of Peræa, Ituræa, with Trachonitis, which

made him master over the whole country, since known by the name of Palestine, besides which he governed Idumea in the south. The tributes from all those countries flowed into his treasury; and as he paid none, his riches increased greatly. Before his death, he divided his kingdom by a testament, afterwards ratified by Augustus, amongst his three remaining sons, allotting to Archelaus, Idumea, Judea, and Samaria, with the title of ethnarch; to Phillippus, the provinces of Batanea, Trachonitis, and the whole country northward as far as to the plains of Damascus; and to Antipas, Galilee on the left side of Jordan, and the districts of Peræa, with part of Ituræa, on the eastern shore of that river, assigning, moreover, to the last two the name of tetrarchs. Having thus disposed of his realm, he died two years before the common era, according to the computation of Dionysius Parvus, who composed his chronological tables in the sixth century, but whose statements are corrected by more modern chronologers, agreeably to whom Herod's death falls in the fourth year.

But this division of the land only proved a new source of dissensions; the Jews petitioned against the bad government of their rulers strongly, and to some effect, as far as the change of masters could be considered an improvement of their lot. Archelaus lost his ethnarchy in the year six, and was banished into Gaul, where he died. His provinces were consigned to the superintendency of a procurator, nominally under the jurisdiction of the governor of Syria, although the Jews were allowed the free administration of their national laws. Coponius, Marcus Ambivius, and Annius Rufus, succeeded one another in the procuratorship of Judea. Tiberius promoted Pontius Pilate to that dignity in 27, and

during his administration, the founder of the christian religion preached his doctrine, and was put to death for propagating principles which the men of those days considered to be contrary to the law of Moses. The circumstances relating to the proceedings of that time, and particularly to the moral revolution which a new doctrine prepared in the minds of the people, are so vaguely touched upon in the accounts of the profane writers of that age, that their statements contain just enough to confirm the willing faith of a believer; but offer no convincing proof of the facts, related in the books of the New Testament, to the man who is not interested in upholding their authority. But as we consider that the appearance of christianity had no immediate influence on the political fate of the nation, we leave the disquisition of the truth or untruth of the historical facts mixed up with the narrative of the origin of the sect, to the polemical pens of theological writers, and proceed with the mention of the events ulterior to the procuratorship of Pilate. Philip, the son of Herod, maintained his power in his tetrarchy until his death in 34, when his provinces shared the fate of Judea and Samaria, while Antipas reigned arbitrarily on the other side of Jordan, and so much incensed his subjects,

that they looked upon the defeat he suffered from the Arabians as a just retribution of Omnipotence, and joined in the views of the inhabitants of Judea Proper, who had proclaimed Agrippa, grand-child to Herod I. by Aristobul, one of his sons, king of Judea, under the sanction of Caligula, the Roman emperor. Antipas, startled by so sudden a check, hastened to Rome, there to protest against the wrong offered him by his people; but the Roman emperor sent the suppliant tetrarch into banishment, and assigned him Lyons, in Gaul, as his future residence, whither he was accompanied by his ambitious spouse, the designing Herodiades, whose perverseness had caused all her husband's reverses. Agrippa was now (41) in possession of all the territories which had once obeyed the commands of Herod, and he remained undisturbed lord of Palestine to the moment of his death in 44, at which time the emperor Claudius again abolished the regal title of Judea, placing the province under the control of procurators, and transplanting Agrippa's son, Agrippa II., to the newly created kingdom of Chalcis, 49, to which was added, in 53, the tetrarchy formerly belonging to Philip, with the title of king.

T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim : " THE BOOK OF PRINCIPLES : " BY R. JOSEPH ALBO.

(Continued from page 252.)

CHAPTER XXXIV.

THE punishment which we have described in the preceding chapter, and which is inflicted on the soul, partly by the habits, foreign to its nature, which it has contracted during its stay in the body, but which, deprived of the corporeal organs and instruments, the senses, it has no longer the power of in-

dulging; and partly by the cravings essential to its nature, of uniting with the celestial intelligences in their pure and blissful state of adoration and contemplation, but for which the soul, from want of due preparation, is unfitted, and cannot participate in: this species of punishment, a restless anxiety, occasioned by the struggles of conflicting im-

pulses, is the only one at all consonant to the ideas which human reason is able to form of a spiritual essence. Some analogy to such a condition is experienced even in this state, when we find that although the body is in perfect health, and fit to enjoy pleasure according to its nature, yet an inward uneasiness, a restless anxiety, the cause of which we cannot explain to ourselves, a vague forboding or presentiment of some impending, though not apparent, ill, prostrates our faculties, haunts us from place to place, and renders us callous and insensible to our corporeal enjoyments, which are lost in the sense of mental suffering. Those who have ever experienced this state of inward anxiety and unhappiness,—and what man has not?—know that its agony far surpasses the most acute pangs of bodily ailment or torture; and from the anguish and pain experienced in that state, we are able to form some idea of the unutterable torment endured by the soul after its separation from the body, and when its ethereal sensibility is no longer blunted by the coarseness of its material envelope.

The duration and intensity of this punishment is, of course, graduated by Divine justice, according to the preponderance of man's good or evil deeds during his mortal career. For he who, though guilty of many sins and crimes, has also performed many good deeds, and in some degree habituated his soul to obedience to the Divine will, is not sentenced to everlasting punishment, or to the endless and indescribable sufferings of the state we have described. Time will deaden the force of habits which are foreign to the soul, and more than counterbalanced by a preparation in accordance with its nature. Our Rabbies say that twelve months is the time required by the soul of frail and erring man in order to

shake off and overcome those habits which the connexion with the body has grafted on the soul; and that after the expiration of these twelve months, it is released from its suffering state, and permitted, in some degree, to share the delights of the blessed, for which at least it is, in some measure, prepared (*Talmud tr. Sanhedrin, fo. 12*). Others there are, who, after having overcome the habits contracted in the body, cannot join the celestial intelligences, because, from want of any preparation, they are altogether unfitted to participate in spiritual bliss. These cease to exist (are annihilated): their punishment is what holy writ calls כְּרִית, “to be cut off,” “annihilation;” and of them our Rabbies metaphorically say, that after twelve months their soul and body are consumed by fire, and their ashes are scattered by the wind, and driven under the feet of the righteous, who tread thereon. Those whose earthly habits are so strong, that it requires a length of time ere they succeed in eradicating them, but who at the same time have, by some redeeming qualities, prepared themselves to obey the Divine will, and who therefore, in some degree at least, will eventually be deemed worthy of joining the society of the blessed, remain excluded for such space of time as Divine Justice, tempered by mercy, may decree. Others again, Atheists, who have rejected the fundamental principles of the divine laws, or who have apostatized, are sentenced to everlasting punishment, and are for ever excluded from joining the celestial intelligences. The righteous, in whom earthly habits and indulgences have not acquired any great force, but who, on the contrary, are by their pure worship and devout obedience in this life, prepared and fit to join the celestial intelligences in their blissful adoration, are, after the expiration of twelve months, at

once ushered into that perfect felicity which is awarded unto them; for the purificatory period of twelve months is extended alike to every soul on its quitting the body, in order that it may shake off and eradicate habits contracted through its junction with the body. Accordingly our Rabbies say (*Talmud tr. Sabbath, fo. 152*), "During the first twelve months after death the souls of righteous men descend and ascend again," meaning that the soul, even of the righteous, does not directly and at once become divested of those attachments which it has formed in the body, and to which it is accustomed, as we have fully explained in our thirty-first chapter of this division.* It is in reference to this unsettled state of the soul, during the first twelve months after its separation from the body, that our Rabbies allude when they say, "The witch of Endor could call the spirit of Samuel back to earth, because it was during the first twelve months after his decease, and before his soul had become completely purified of its terrestrial habits and attachments (*Talmud tr. Sabbath, fo. 151*). All this proves to us the force of habit in the soul, since even the perfectly righteous, like Samuel, require to overcome and eradicate its influence. It also proves to us, that as the soul on the one hand is tainted by earthly indulgences, which unfit it for the enjoyment of eternal felicity, so on the other hand, it is only by a proper course of preparation in this life (through pure worship and devout obedience) that the soul is at all rendered capable of joining the celestial intelligences; so that in either case it is blessed or doomed according to the habits it has contracted in the body.

CHAPTER XXXV.

THE belief in the resurrection of

* Vide Heb. Rev. Vol. III. p. 218.

the dead is an article of faith incumbent on us, and accepted, according to the national tradition, as we have already explained in the twenty-third chapter of our first division, where we say, "Some of our Rabbies maintained that the resurrection was limited to the perfectly just; and as it would thus only express a partial reward, he that denies credence to this article of faith, is like him who refuses to believe all or any of the great wonders performed by any of the perfectly just, and which are within the reach of faith."

"But as others, on the contrary, maintain, that the resurrection of the dead will be general, he who rejects this article of faith denies a branch of the third essential principle 'rewards and punishments.' And although not essential to the divine laws in general, or to the law of Moses in particular—as it is quite possible to believe in rewards and punishments, both corporeal and spiritual, without granting the resurrection of the dead; and as he who denies this article, cannot be considered as rejecting the law of Moses—nevertheless, as it is an article of faith received by the whole nation, whosoever professes to believe in the law of Moses, is bound to receive it; as we shall, God willing, more fully explain in our fourth division."†

The pledge which we then gave it is now our duty to endeavour to redeem. Accordingly we proceed to say, that although our powers of perception do not enable us to examine or comprehend how or by what means the resurrection is to take place, yet it is an event which is within the reach of possibility; that is to say, however completely beyond the power of nature, it is not beyond the power of nature's Creator. Our reason, therefore, permits us to represent such an

† Vide Heb. Rev. Vol. I. p. 57.

event to our minds as possible—however contrary to nature—and the belief that it will occur can be justified. It is, moreover, confirmed by experience, inasmuch as we find that the prophet Elijah resuscitated the woman's son of Zarephath, as did Elisha to the son of the Shunammite. And whatever is supported by the test of experience is worthy of all belief; although reason—unable to investigate or comprehend the how or why—may consider it as beyond its power of demonstration, it nevertheless remains a fact, and all cavil on the score of its being incomprehensible is silenced by the voice and evidence of experience. As for instance, the fact that the magnet attracts iron is established by never failing experience, and must, therefore, be, as it is, received as true, although it is altogether out of the power of human reason, research, and investigation, to comprehend or explain the cause of such attraction. By the same rule, it is worthy of all acceptance and belief, that the Deity can and will revive the dead, however their dust may have been scattered to all the four quarters of the globe, nor is the possibility of such an event, at the bidding of Omnipotence, irreconcilable to reason. That this will be a resuscitation, or restoration, of what has already existed, and not a new creation, may be explained in manner following. There can be no doubt but that an object, which has once been endowed with an emanation of the Deity, or, indeed, with any faculty whatsoever, but which emanation or faculty has subsequently been withdrawn, retains a greater degree of susceptibility again to receive that emanation or faculty than what is possessed by any object which has not before been endowed with either. Thus we find that wood, which has once, in any degree, been subjected to the action of fire, is subsequently

more easily kindled, than that which has never been ignited. Thus likewise he who has once been visited by the spirit of prophecy, is better adapted again to receive inspiration—although it may have been withdrawn from him—than he who never before had been visited by that spirit, or than he himself was previous to the first visit. This greater degree of susceptibility or aptitude arises from the fact, that whatever emanation or faculty an object has been endowed with, always leaves some impress, which, though the faculty itself may have disappeared, still perpetuates its influence. Therefore it is that our Rabbies, commenting on the words of holy writ, “And I will bring your sanctuaries unto desolation” (Levit. xxvi. 31), remark, “Although desolate, they still retain their sanctity” (*Talmud tr. Megillah*, fo. 25,) because having once been consecrated to the Deity, and distinguished by a visible sign of the divine presence, the impress of sanctity remains indelible, although every visible sign of divine presence and consecration has long disappeared and ceased to be.

Applying this argument to the resurrection of the dead, we find that the human body, having once been the seat of an immortal soul, which in itself is an emanation of the Deity, does still retain some impress of that emanation, although the celestial inmate (the soul) be long withdrawn. That this is a fact is proved to us by the circumstance narrated in holy writ: “And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that behold they spied a band of Moabites, and they cast the man into the sepulchre of Elisha: and when the man was let down and touched the bones of Elisha, he revived, and

stood up on his feet" (2 Kings xiii. 20, 21). There can be no doubt but the bones, or body, of Elisha must have possessed the power to revive the man, although the prophet's soul had long before then departed to its heavenly home, as holy writ relates. This power arose from the impress produced by the divine emanation, of which this body, with its bones, had once been the tenement. This is the reason why, in times of deep affliction and calamity, it is customary to pray on the tombs of righteous men, and whose mortal remains still retain the impress of that pure spirit by which they once were animated. Such was likewise the case with Moses' rod; for though in itself a dry and withered piece of wood, yet as it was in his hand when the spirit of prophecy came upon him, it became, as it were, consecrated to be his instrument on his great and important mission, as we read in holy writ that the Lord commanded Moses and said, "Thou shalt take this rod in thine hand, wherewith thou shalt do signs" (Exod. iv. 17). Such was likewise the opinion entertained by Elisha, when he was applied to by the Shunamite on behalf of her dead son, and bade his servant Gehazi "gird up thy loins, and take thy

staff in thine hand and go thy way; if thou meet any man salute him not, and if any salute thee answer him not again, and lay my staff upon the face of the child" (2 Kings iv. 29). If then we find that even inanimate things, which have been made use of by those on whom rested the emanation of Deity, have, as it were, become consecrated and endowed with an impress not possessed by others of their kind or species, we are justified not only in assuming that the human body, having once been the seat of the immortal soul, is best adapted for its reception, but also that the bodies of the righteous having once been deemed worthy to receive the emanation of the Deity, and to retain its impress, are thereby rendered far more worthy again to receive that emanation than they were at its first reception. Accordingly our Rabbies say, "If that which was not can be, that which has already been can certainly be again." Their meaning is, that if a material body which had no previous existence can be adapted for the reception of an immortal soul, a body which has already existed, and been thus adapted, must be possessed of far greater susceptibility for that reception.

(To be continued.)

IV. THE SECT OF THE CARAITES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 125.)

(Continued from page 256.)

THE Caraites are not possessed of many works relating to their own religious principles, or on philosophy and science. This paucity of their literature they account for by saying that owing to the many persecutions they have experienced from Christians and Mahometans,

as Jews, and from the Jews themselves as heretics, most of their ancient writings and records have been lost. That many of these writings, both in Hebrew and Arabic, were burnt and destroyed in Egypt, where the Caraites had their principal seat, as well during the

rebellions and mutinies which were so frequent during the government of the Mameloucs, as during the wars between them and the Turks, before and after the conquest of Egypt by the latter. Another reason is assigned by a learned Carait, R. Mardochi, author of the book *Dod Mardochi*, which we cite as a proof of the ill-will the erudite of that sect entertain towards the Rabbies, and the pains they take to spread that sentiment among the Caraites. He says (Division 7), "We Caraites do not, like the Rabbies, make unto ourselves gods of gold: we do not devote ourselves to study, in order that we may be greeted by the title Rabbi, and collect stores of wealth. Such worldly views of pride and lucre we leave unto our persecutors; but like our wise and pious ancestors, we scorn to degrade study and erudition into a trade. On the contrary, we prefer submitting to the most laborious occupations, devoting every minute we can command to the study of the law and of true wisdom, rather than writing or compiling huge volumes, with the sole purpose of reaping a golden harvest from our labours." But though the Caraites cannot boast of their numerous contributions to the general fund of learning and information, they are not without some great men, whose works have been preserved, though some are still in manuscript. We purpose naming in alphabetical order their most eminent writers and writings, the more readily as the enumeration will not occupy much space or time.

R. AARON ben Joseph, a physician, lived at the end of the thirteenth century, but it is uncertain whether at Nicomedia or Constantinople. He wrote a commentary on the Pentateuch, which he called *המובחר*, Hamobchar; also the *כליל יופי*, Kellil Jophi, an He-

brew Grammar, and Commentaries on the Proverbs of Solomon and the Book of Job. He also revised the liturgy or prayer-book of the Caraites, which was first printed at Venice, in the sixteenth century, and the last edition of which was printed at Calca, in the Crimea, 5574 (1814).

This prayer-book is divided in three parts; the first contains the daily prayers, those for the Sabbath and new moons; the second part contains prayers for the three great festivals; and the third part those of the new year and day of atonement. Most of these prayers, particularly the daily ones, are only composed of verses of holy writ joined together. In their festival prayers, they have received several odes from the prayer-book of the Portuguese Jews. Some hymns of great merit are by Carait authors, most of these by R. Aaron himself. Their prayers are in many respects different from those of the Rabbinical Jews: the most striking difference is their not having the *שמונה-עשרה* or *עמידה*, a form of prayer which, according to tradition, was established by the conjoint authority of Ezra and the men of the great assembly, and is held in the highest veneration by all rabbinical Jews. Instead thereof the Caraites pray in the following manner:

"Blessed be thou, O Eternal God of Israel, who alone workest wonders, and blessed be thy glorious name, of which alone may the earth be full. Amen! Blessed be God, who does not reject my prayer, nor withdraw his grace from me. I pray to thee, Lord God of Israel: in mercy look down from the heavens, thy sacred dwelling. Behold my sufferings, my poverty, my meanness, and lowly spirit. Do not reject me, when my strength decreases, save me through thy mercy from all my sins, pardon my transgressions,

and forgive mine iniquities. Let me pass the years allotted unto me in happiness; be gracious unto me. Have mercy on me and on them who to me belong. May my words and deeds be successful and acceptable unto thee. Preserve me from wicked men in the city, and from robbers on the highway. Let me not need the charity of my fellow-mortals, but vouchsafe to open wide unto me thy merciful hand. May peace ever dwell among us, and thy blessing rest on the work of our hands. Give us our daily bread, and grant that I may eschew sin and live in purity, for thou alone art our Saviour, thy great and holy name is our only refuge. Thou art a God of grace and mercy. Preserve me from pride and haughty aspirations: let them not govern me, but grant that I may keep free from sin, so that I may attain perfection. May the words of my mouth and the cogitations of my heart be acceptable unto thee, O Lord God, my Creator and Redeemer. Blessed be thou, O Lord Eternal."

R. AARON ben Eliach flourished about the year 5390 (1630). He wrote a Commentary on the Pentateuch, which he called **כתר תורה**, *Kether Thorah*. He also wrote **גן עדן**, *Gan Eden*, or Directions for celebrating the Sabbath and Festivals. This book is looked upon by the Caraites as a work of authority, and is to them what the *Shulchan Aruch* is to Rabbinical Jews. He is likewise the author of a philosophical treatise after the manner of the Moreh Nebochim, of the great Maimonides.

R. ELIAS BESHITZY, of Bashiochi, in Crimm-Tartary, wrote **אדרת אליהו**, *Adereth Elijah*, on the Caraité ritual, and the laws relating to the observance of the sabbath and festivals. But as he maintains that a candle, which had been lighted before the commence-

ment of the sabbath, might lawfully be used on the sabbath, the authority of his book was denied by the oriental Caraites, and it is now only in force by those of the occident. He did not live to complete his work, which was finished by his pupil, R. Caleb. R. Jacob ben Ruben wrote **העושר**, *Hango-sher*, a commentary on the pentateuch, and **מלחמות ה'**, *Milchamoth Adoshem*, Controversies with Christians. He also wrote on *Cabalah*.

R. JEHUDAH HADASSY, also called *Haabel*, lived at Constantinople about the year 4909 (1149), and wrote a work on the Ten Commandments, which is lost. He also wrote **אשכול הכפר**, *Eshkol hakopher*, controversies with the Rabbies, in which he quotes several Caraité writers, whose works are no longer extant; thereby confirming the assertion of Caraites, that most of their ancient writings are lost.

R. JAPHET HALEVI—the contemporary and instructor of the great Aben-Esra, who often quotes his authority—wrote **ספר נעִימוֹת**, *Sepher Neimoth*, a Commentary on the Pentateuch; **זכרון הדתות**, *Sichron Hadathoth*, a metaphysical and philosophical treatise.

R. MARDOCHI BEN NISSAN lived at Crosni-Ostra, in Galicia (Poland). In the year 5459 (1699), he, as the most famous Caraité teacher then living, was requested by Jacob Truglandius, professor at Leiden, to acquaint the world with the customs and opinions of the Caraites. In compliance with this request, he wrote **דוד מרדכי**, *Dod Mardochi*, which is the most popular of all Caraité works, and has undergone several editions.

R. MOSES BESHITZY lived at Constantinople about the middle of the sixteenth century. He was a great linguist, and possessed the Hebrew, Arabic, Greek, and Spanish languages in great perfection.

He travelled much, visited the various Caraité communities in Europe, Asia, and Africa, and wrote **מטה אלהים**, *Matteh Elohim*, on the fundamental principles and articles of the Caraité faith. He is also named as the author of several other works of minor importance.

In the library at Leiden, there are, besides the books here enumerated, upwards of sixty works; some few in print, but most of them in manuscript, which have evidently been written by Caraité authors, and advocate their principles. It must, however, be assumed, that all of these are of a comparatively modern date, as R. Gedaliah, in his book **שלשלת הקבלה**, "the chain of tradition" (written in the fifteenth century), does not hesitate to reproach that sect on account of its extreme literary poverty. His words are, "These heretics (the Caraites) have never produced any good to Israel. They have never written any book in support of the law, or on any science whatever: even not a poem has flowed from their pen. But all of them are dumb dogs, that know not how to bark."

The principal difference between the Caraites and the Rabbinites is, as we have already stated, that the latter maintain the divine authority of the oral law, which Moses received at Sinai from the Lord, along with the written law and as its explanation; which has, by tradition, been transmitted to the great teachers in Israel, who have preserved it intact up to the present times. The Caraites deny the divine authority of these traditions, which they look upon as human institutions, and, therefore, not binding as explanation of the written law. Accordingly, they depart from the expositions held as sacred among the Rabbinites, and adopt others, which they deduce from the grammar and spirit of the Hebrew language. They also lay

great stress on the force of reason in their commentaries on holy writ, and maintain that reason, aided by a perfect and grammatical knowledge of the Hebrew, are true guides for the proper understanding of the law.

R. MOSES BESHITZY, in his book **מטה אלהים**, has the following remark on this subject: "When reason agrees with revelation, we adopt reason as our guide, and, aided by the double light (of reason and of revelation) we proceed, without doubt or hesitation, on the true path to perfection. But if reason creates doubt and demurs against revelation, we are bound, although both are divine lights, to adhere to the revealed word of God. For if reason were at all times sufficient for our guidance, revelation would be superfluous. But revelation was vouchsafed unto man in order to make up for the insufficiency of reason, and has been preceded and announced to mankind by miracles, in order that the power and authority of the word of God might at once be apparent to man, who thereby is to know that his fullest confidence and faith is due to revelation, even where his own reason is too weak to guide him.

They reject all additional enactments and rigorous observances, which are not expressly contained in holy writ, or in their own traditions. They say, "Man is to abstain from no enjoyment, and to submit to no privation or observance, except according to the express direction of the law. Therefore Solomon, in his wisdom, said, 'Be not righteous over much, neither make thyself over wise: why shouldst thou destroy thyself?'" (Eccles. vii. 17.)

They deem it unlawful to speculate on the fundamental principles of faith. R. Elijah Beshitzy in his book **אדרת אליהו**, observes, "It does not behove man

to turn the elements of religion into subjects for ratiocination. Man is not to examine whether it is true or not that there is a God, or if revelation proceeds from God, and other the like subjects, which ought to be considered as far above all doubt and question. For if man has once given way to the baneful practice of creating his own reason into a standard by which every truth is to be tested, he is most likely to fall into grievous error. And it is a fact that those who abandon themselves to such profitless meditations, mostly end by imbibing infidelity, or, at least, heretical notions. Accordingly, holy writ cautions us against indulging in idle speculations when it says, 'That ye seek not after your heart and your own eyes,' because they are sure to mislead us."

As the Caraites reject the oral law of the Rabbinites, they adhere strictly to the letter and text of the written law, which, on the contrary, is often modified by the adherents of the oral law. Thence it ensues that there is a material difference between their rites, customs, and observances, as well public as domestic. These differences have their origin as far back as the first separation between the Caraites and Pharisees in Judea and the days of the second temple; and are become still more striking from the many additional enactments, observances, and סנינים, or fences, which have been ordained in latter times, and are held sacred by the Rabbinical Jews, but which the Caraites reject altogether. These have again adopted certain other observances on the authority of their own teachers and traditions, which the Rabbinites reject; so that although both parties deduce their opinions from the Sacred Scriptures, which they alike quote in their support, the

conclusions they arrive at are very conflicting.

Before the destruction of the temple, one great difference between the Caraites and Pharisees was in the divine service of the high-priest on the day of atonement, when he offered incense in the holy of holies. If the high-priest was a Caraites—as sometimes was the case—he strewed the incense on the censer in that part of the temple called "holy," and did not enter the holy of holies until the fume ascended, because it is written, "For I will appear in the cloud upon the mercy-seat" (Levit. xvi. 2). But if the high-priest was a Pharisee, he entered the holy of holies with a censer in his hand, and there sprinkled the incense on the lighted embers, because it is written, "He (the high-priest) shall put the incense upon the fire before the Lord" (ibid. ver. 13); and according to the exposition of the Pharisees, the words "before the Lord" denote the holy of holies. The Talmud (*tr. Jomah*) relates that as many Sadducees (Caraites) were appointed to the high-priesthood, the Sanhedrin,—after the Pharisees had gained the ascendancy,—made it a rule, on the eve of the day of atonement, to adjure the high-priest by the living God to perform the service in every particular as they had instructed him, and to alter nothing of his own accord. That one high-priest, secretly attached to the doctrines of the Caraites, had, notwithstanding his oath, attempted to offer incense according to their ritual; but that when he entered the holy of holies with the smoking censer in his hand, a great noise was heard, and when the priests hastened to ascertain the cause, the perjured high-priest was found lifeless on the ground.

(To be continued.)

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"
יין לבנן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 260.)

R. ELEAZAR HAKAPPAR said, "Envy, desire, and ambition, drive a man out of the world."
(iv. 28.)

COMMENTARY. "*Envy, desire, and ambition*," &c. Our teacher has, on various occasions, and in the maxims of different *Tanaim*, cautioned us against giving way to those pernicious and evil feelings and indulgences which undermine life, and embitter eternity. Thus he tells us, in the words of R. Joshua, that "An evil eye (disposition), evil inclinations, and misanthropy, drive a man out of the world."* In the maxim of R. Dosa ben Harchinas, he warns us that "Sleep in the morning, wine in the forenoon, childish conversation, and frequenting the assemblies of the worldly-minded, drive a man out of the world."† There are many other affects of the mind which have a similar tendency, such as pride, rage, avarice, and other the like baneful and vicious passions; but our teacher here singles out the most pernicious, those, the bare passive entertaining of which within us, is sure to produce the same dreadful effects which result from the active indulgence of other vices. For though (for instance) rage, extreme anger, is a most dangerous quality, and may not only drive a man to the com-

mission of misdeeds which the laws of society visit with severe punishment, but also derange his health and shorten his existence: though the most ungovernable transport of fury may cause instantaneous death, and though our Rabbies (of blessed memory) have declared that "He who abandons himself to his angry passions is like the worshipper of idols;"‡ and from all these circumstances it is undeniable that anger, indulged without restraint to that degree of uncontrollable excitement, called rage or fury, is a most baneful quality, destructive alike to health and life here, and to felicity hereafter. Nevertheless it must be observed, that in order to produce the terrible results which we have enumerated, it must become active: indeed it can only be said to exist when it affords the fearful proof of its existence by its activity; for while the germs of anger lie dormant and hidden, as it were, in the human breast, it is still in the power of man to control and even entirely to subdue them. It is still in his power, by the grace of God and the aid of reason, to overcome the temptation; nor does man deserve punishment for being tempted by, but for

* Vide Heb. Rev. Vol. I. p. 406.

† Ibid. Vol. II. p. 65.

‡ Ibid. Vol. I. p. 28.

succumbing in the contest, with his evil passions.

Thus we see that it is by active ebullition only that rage becomes pernicious. Such is likewise the case with pride, and with many other similar excrescences of an evil disposition: but the three vices which our teacher has made the subject of his present lesson, are of a far more venomous nature. They require not that their existence should be evidenced by active indulgence, in order to consume health, life, and happiness here and hereafter. The bare suffering either of them to take root in the mind is sufficient. So virulent is the leprosy with which they infect the soul,—so corrosive the virus with which they gnaw the heart, that though they may lie hidden and rankling within its deepest folds, nor ever find a vent in action, their workings are not the less certain and detrimental. This is the great truth which our teacher wishes to convey to us in R. Eleazar's maxim; and also, that to one or other of these three vices, may be traced all those other evil qualities which corrupt human nature, and degrade man who was created in the image and likeness of the Deity.

That envy undermines health, consumes life, and destroys happiness, is attested by holy writ, when the wise monarch (Solomon) declares that "a sound heart is the life of the flesh, but envy the rottenness of the bones" (Prov. xiv. 30). He that yields up his mind to the malign influence of envy is by holy writ declared to be **פֹּתֵחַ**, "a silly man;" and his fate is set before us in the words, "Envy slayeth the silly one" (Job. v. 2). But not only is it most pernicious in itself, but also as the root of numerous other vices and sins which spring from, and are nearly akin to, this mother of evil. Envy begets hatred. We are apt to look upon

him or them, whom we envy, as unjustly preferred before us in some respect. The sense of injustice done to ourselves, however ill-founded, begets hatred towards the object in whose favour we conceive that the injustice has been practised; but as we dare not openly avow that we hate a man because he is more favoured by fortune, more beloved, more respected than ourselves, we conceal our rancour within our heart, and thus transgress the positive command of the law, "Thou shalt not hate thy brother in thine heart" (Levit. xix. 17). Nor is our hatred confined to the object of our envy: we conceive that an injustice has been committed against ourselves, and we direct our ill-will towards Him, by whose power the supposed injustice has been inflicted. Thus we not only repine and murmur against the dispensations of Providence, but accuse Divine Justice itself. Our jaundiced mind rebels against the wise and beneficent decrees of the Creator; and instead of joining the inspired Psalmist in declaring "The Lord is righteous in all his ways, and holy in all his works" (Psalm cxlv. 17), the envious man, desponding and discontented, bearing within himself the bane of his happiness and existence, and railing at the Providence which he cannot control, exclaims, "I will not refrain my mouth: I will speak in the anguish of my spirit: I will complain in the bitterness of my soul. Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?" (Job vii. 11; x. 3.) Nay, in his phrensy he does not hesitate to call upon the Lord of the universe to resume his choicest gift, existence, and thinks death alone, to which his restless and discontented disposition is hurrying him, can afford him quiet; so that he

even presumes to pray, "O that I might have my request, and that God would grant me the thing that I long for; even that it would please God to destroy me; that he would let loose his hand and cut me off; then should I yet have comfort" (Job. vi. 8—10). How dreadful must be the state of mind which can thus harden man to provoke his Maker, and to dare the terrors of divine judgment.

The second vice which our teacher enumerates, as possessing, in an eminent degree, the power of destroying life and soul, is desire, that restless and discontented habit of mind which urges man to spurn the good within his reach, in order to grasp at shadows which can never become realized. The word which the *Tanai* makes use of is **תַּאֲוָה** (from the root **אָוָה**), which has been variously rendered as lust, desire, inclination, passion, avarice, greediness. The sense in which our author uses it on the present occasion is "desire," the inordinate longing of the heart to possess and enjoy whatever attracts its fancy. We find that the sage monarch says, "Hope deferred maketh the heart sick, but desires attained are a tree of life" (Prov. xiii. 12). If a man is virtuous, resigned under the will of Providence, submissive to its decrees, and contented with the lot and station to which he is appointed, his desires too will be virtuous, in accordance with his duties; and not only subordinate to his reason, but, like that, governed by the word and revealed will of God. Such desires, so virtuously regulated, and wisely controlled, add to our happiness. When attained they are, as holy writ declares, "a tree of life," increasing our joys, our content, and our gratitude to the Giver of all good. But when man gives way to that ever greedy and restless disposition which nothing

can satisfy, because its cravings are insatiable; which knows neither end nor aim, because it continually meets with some new object to whet its appetite; and which is everlastingly anxious and painful, because it is impossible that all its longings should be realized, or all its efforts crowned with success. To the man who gives way to this baneful and vicious predominance of his desires his existence becomes accursed. The "hope deferred which maketh the heart sick" is his unceasing portion; and as, according to the saying of the sage monarch, "the attainment of (virtuous) desires is a tree of life," so, on the contrary, the non-attainment of desires constantly renewed, and keeping mind and blood in lasting ferment, must be a tree of death.

Nor is the evil influence of desire confined to mortal life only, but it affects the soul, by planting within it the germ and habit of numerous other vices. Such are covetousness, or the wish to hoard up wealth for the sake of possessing it; lust, or the gratification of the senses in an unlimited and lawless intercourse with the other sex; inconstancy, or that unsettled state of mind which, ever on the wing, renders man unsteady and not to be depended on; selfishness, or placing the love of self above all other considerations, and looking upon the welfare and happiness of others as secondary and subordinate to ones own ever-varying enjoyments. Such, and many more the like, are the pernicious offspring which this foul vice engenders in the mind; nor can it be more fitly characterized than by King Solomon, when he says, "Hell and destruction are never full; so are the eyes of a man who is never satisfied" (Prov. xxvii. 20).

The third vice to which our teacher has assigned a place in this dread catalogue, is ambition, against

which, as the last mentioned, he intends most strongly to caution us. For ambition is in itself a compound of the other two. We are envious of the superiority and power possessed by other men; we are covetous of the honours and distinctions they enjoy: the two evil passions combine their baleful influence, and form ambition; which,—preying on itself like envy, never satisfied, like desire,—destroys life and happiness with a fatal virulence, that nothing, short of the joint venom of these two vices, could ever have produced. For that “envy, which is rottenness to the bones,” that desire, begetting “hope-deferred, which is sickness to the heart,” are but so many ingredients in the cup of fury with which ambition drenches its victims. And as in itself it exceeds the other two, so likewise the vices to which it gives birth are of the most heinous kind. Pride, which scorns the whole human race; haughtiness, which is declared to be the “abhorrence of the Lord;” arrogance, which tramples on the rights of others; cruelty, which smiles at their suffering—such are the passions, such the evil qualities to which it gives rise. And it is not until wretchedness of mind, the result of satiety and remorse, has done its full work, that the tortured victim discovers that all which he has prized and cherished are but “vanity and vexation of the spirit” (Eccl. ii. 17).

In all the remarks which hitherto have been offered, the assumption is, that the unhappy sufferer harbours within his own breast the rankling venom, that he has still so much self-command and controul over these vultures of the mind, as to stifle their fatal urgency, and prevent their assuming the dictatorship of his thoughts, and supreme rule of his conduct. But if his mental strength fails him, if one or other of

these fury-passions becomes the director of his actions, how wretched is his lot here,—how utterly hopeless hereafter! for to what crime will they not urge him? what sin will they not impel him to commit? Goaded on by envy and the rancour it begets, he will injure, oppress, and crush, if he can, the man whom he considers as unjustly preferred before him. Impelled by desire, and its twin daughters, lust and covetousness, he invades the sanctuary of his neighbour's home, and by force or fraud seeks to obtain the gratification of his lawless propensities. Maddened by ambition, blinded by pride, and steeled by cruelty, nothing impedes his fell career. The laws of God are set at defiance, those of man are evaded; and he exults as he plants his foot on the neck of those whom his sinful efforts have laid prostrate before him. Yet in the midst of apparent success, no ray of happiness gladdens the heart of him who harbours either of these vices. The gnawing cancer within is still unhealed,—the everlasting thirst is still unslaked. Every hour adds to the mental torment he is enduring; for, the man cursed with an envious disposition, will continually find some one more highly favoured by Providence than himself, so that the inward wound is still kept festering. The man whose mind is a prey to desire, will every minute meet some fresh object to excite his passions, which if obtained, would but prove a source of future pains, so that his soul must ever remain a stranger to peace. The man who is a slave to ambition will still find some one whose power and dignity exceeds his own, who ranks higher in public opinion than himself, and whom his insatiate passion prompts him to supplant or to surpass. Even should he succeed in reaching the high pinnacle to which his wishes aspire,

unceasing anxiety and the fear of a fall, embitter his days. Such is the portion of these unhappy men in this life; their lot in a future

state, the tribunal before which they must appear, and the awful responsibility they incur, our teachers next maxim will unfold to us.

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(Continued from page 264.)

WHILE Agrippa II. was allowed to be made king over provinces which the Romans could so easily spare him, they did not give up the more profitable sovereignty over Judea Proper. This country saw henceforward no native governor: Cuspius Fadus, Tiberius Alexander, Cumanus Felix, brother to Nero's favourite Pallas, Festus and Albinus, succeeded one another in the procuratorship, and in oppression of the land entrusted to their superintendence. Their excesses at last roused a people which could never forget the sweets of independence, and longed for the hour of liberty. Instead of pouring balm upon the wounds of the Israelites, the Roman rulers showed their utter disrespect for the national, as well as for the private, interests of the Jews, struck the humbled people on their most sensitive point, their creed, which the Romans despised, and thus by their own workings spurred the Hebrews to that gigantic struggle in which the people of Judah staked and forfeited their existence,—not however without causing serious losses to the victors,—rather than they would tamely submit to a state of abject vegetation on their own soil. Partial insurrections were the prelude to the general explosion; considerable numbers of patriotic orators excited the enthusiasm of the inhabitants of Jerusalem, and spread the seed of revolt through the country. Florus, procurator of Judea after Albinus, taxed all his ingeniousness to devise means of satiating his rapacity on the trea-

sures which the exactions of his predecessors had not carried off. Confiscation and cruelty were the order of the day, and passive obedience impossible to a people, in whose retentive memory the deeds of the Maccabees, under similar but less exciting circumstances, were still fresh and inspiring. And when at last there was no alternative left, the small, contemptible nation of the Jews did grasp the sword against the mighty lords of the then known world, and kept the legions of proud Rome in constant agitation for almost the epoch of a man's life. Never was there a war fought in a better cause, with more justice on the weaker side, for a more legitimate, more national purpose. Never have the Romans experienced such heavy checks on so circumscribed a scene of action. And if allowance be made for the fearful internal divisions, in which the Jews wasted their principal strength while they were combatting their colossal external enemy,—the result of the contest may indeed be doubted if circumstances had been less unfavourable to the Jews; if their energy had been more judiciously directed, or if at least they could have joined hands with the other nations whose liberties had been trampled upon by the Romans.

While some of the family of Herod were still pleading their claims at Rome, the Jews had matured their projects so far as to be enabled to hold at bay, and finally even to enclose, a Roman legion, which the approach of Varus, governor of Syria, at the head of a

formidable power, could alone save from destruction. Agrippa II. who interceded with the advice, that the Jews ought to submit, incensed the public mind so strongly, that himself and all his troops were compelled to seek their safety in flight. The insurgents now seized upon several forts, and signally defeated Cestius Gallus, another governor of Syria, who had undertaken to quell the rising in Judea with a force of above 20,000 men. The Jews themselves were very dissentient on the plan to be pursued. Three parties, of widely differing opinions, sought to force their respective counsels upon the nation, as the best calculated means for saving the country from utter ruin. 1. The adherents to the house of Herod, not hostile to the Romans, provided the family of Antipater maintain its regal title and prerogatives; these made the tribute to Cæsar the first duty of the Jewish people; 2. The moderate party of patriots were for independence, and determined to wage their lives in its defence; but only to a certain extent, namely, until they could obtain honourable conditions at the hands of the enemy. Whereas the third party, consisting of ultra-patriots, were totally blind to the immense physical superiority of the invaders, and incessantly preached the extermination of the foe, including in their hatred even such of their brethren, as could not agree to the excessive ravings of their enthusiasm. This latter party had long been brooding unnoticed, since the governorship of Caponius, at which time it was founded by Judas, the Galilean, and afterwards spread its ramifications in properly organized fraternities over the whole country, assembling in secret societies, whose workings were the more dreadful, as they executed in broad day-light terrific verdicts, pronounced in the darkness of a noc-

turnal meeting (*Joseph Bell. Jud. l. ii. ch. 12*).

A general council was now opened at Jerusalem, and adopted the measures proposed by the moderate patriotic party: their first endeavours tended, by gentle means, to move the Roman faction to relinquish their anti-national sentiments. At the head of the council stood the high-priest Ananus, of whom Josephus speaks in the following terms: "He was a man of a probity beyond all praise; enthusiastic for his country's weal; he ever set his private interest behind that of the commonwealth, and under his conduct, the Jews would undoubtedly have driven the Romans to the necessity of acceding to an equitable arrangement." But the voice of the prudent pontifex was soon drowned in the tumultuous clamours of the zealots. Indeed, it was more than the highly excited state of the nation, rife for explosion and hard activity, could bear, to be spoken to in terms of cold reasoning. The long-suppressed feeling of wrongs was storming for a vent, and whoever endeavoured to allay it, however honourable his motive, appeared under the semblance of a vacillating coward, or a traitor. Consequently, a schism among the combatants for Jewish liberty was unavoidable, and arose, after a very short time of concord, with greater force. The soothing proposals of the moderate party only rendered the infuriated members of the ultra-faction distrustful of their fellow-citizens, and finally called down the hatred of the multitude upon the well-meaning counsellors themselves. How great the detestation was that rested on the name of servitude among the Israelites, may be inferred from a speech of Ananus, whom his fellow-citizens reproached with supineness: "You are plundered at will, you are outraged by every lordling—and you are silent! Will you never rouse your slumbering en-

ergy and assert your manhood? The beast of the field imbibes rage and high daring from the sight of its bleeding wounds—and on you, men, descendants of heroes, the spectacle of blood and carnage has no animating effect! Is then the love of liberty, the first, innate, and most natural feeling of the human breast, extinguished in the Hebrew heart? Has it yielded its place to crouching servility? Have you inherited this cowardice from your forefathers, from them who have spilt their last drops of blood in defence of their liberty against the multitudes of the Nile and the hosts of Assyria? But what need have we to search the chronicles of our fathers, for proof that base patience, under the lash of tyranny, is not the character of the Hebrew! examine your own days; why did we bare our bosoms to the sword of the world-commanding Roman? Because we could not bear to live as slaves: and shall we now bow the neck, which would not suffer the yoke of the majestic Roman empire, under the foot of a tyrant-tribe of our own nation? Never!" (*Jos. Bell. Jud.* vi. 13.)

The civil governorship of Jerusalem was conferred on the venerable pontifex, while Joseph, the son of Gorion, was invested with the military command; Idumea was placed under the superintendence of Jesus Ben Saphas and Eleazar, a scion of the house of Aaron. Joseph, the son of Simon, was made commander of Jericho; and the countries on the eastern side of Jordan were placed under the orders of Manasseh. John, the Essenian, watched the maritime coast; John, the son of Ananias, was entrusted with Acrabatanea; and Galilea obeyed the military dispositions of Flavius Josephus, the son of Mathias. This is the learned Jewish historian, who was, however (at least at the time when he composed his history), wholly devoted to Roman interest.

His work, which was, moreover, brought to light at Rome, must, therefore, be perused with great caution, particularly when he vents his bitterness against the Pales-tenian zealots, many of the most considerable of that party having openly declared themselves the enemies of Josephus. No greater acquisition could ever have been made in the province of history, than if a sincere anti-Roman Jew had left us a narrative of the same exploits, written at the same epoch, on a territory where the Roman power had no intimidating influence.

Those different commanders were enjoined to keep up a constant correspondence with the grand council, and to apprise the central government at Jerusalem of every event of importance. The dissension between the moderate and the ultra parties, hinted at above, began already to shew itself by their public demonstrations on the part of the zealots, that the choice of governors was not of their taste. They elected other and more turbulent captains for themselves. The principal men of that faction were, John of Giscala, whom Josephus, his personal enemy, thus depicts: "A wicked man, a great dissembler, fickle in his inclinations, insatiable in his desires, and to whom all means of success were equally welcome; of an imperious bearing, ever loath to see a colleague in power. Some people clung to him from fear, others by choice, so difficult was it to escape his artifices, or to resist the power of his persuasive eloquence! But, on the other hand, he was brave, and had as many gifts of the heart as of the head." Simon, the son of Gorias, who, according to Josephus, was less given to guile, younger, and of more energy than John, but his equal in ambition, and of still greater audacity. Commencing his operations with a small band, his gue-

rilla troop gradually swelled into an army. He enlisted under his banners slaves, whom he made promise of liberty; free men, by raising in them hopes of plentiful predatory harvests; and even attracted men of note and high probity by the brilliancy of his courage, and the astonishing rapidity of his successes. The third great man of the enthusiastic faction was Eleazar, son of Simon, the priest, who was one of the first to take up and organize the cause of his party; he shared all the passions of his brethren in command, and stood foremost in skill and fitness for executing their daring designs (*Jos. L. c. iv. 8, 23, 30, 15*).

The recognized heads of the nation were meanwhile making serious preparations for busy war at Jerusalem, by throwing up fortifications, managing the manufacturing and distribution of arms, and exhorting the people to firmness at the approaching hour of trial. The warlike engines, taken at the defeat of Cestius Gallus, were now set in order, to be used against their former owners; and the Hebrew warriors, who had for a long time been unaccustomed to fight on a plain, to sustain or to lay sieges, found considerable difficulty in the management of these unwieldy machines. But ardour supplied the want of tactical knowledge, thirst of liberty imparted to rude Tyros an intuitive discipline, and the whole youth of Israel assiduously exercised themselves in the use of the instruments of their emancipation, longing for the moment of evincing their aptness on the field of battle (*Ibid. ii. 44*).

The annihilation of the Roman army under Cestus was reported at Rome to the no little alarm of Nero, the emperor, who saw in the rout of his famous captain a signal for the general rising of the east against the oppression which had for ages

been the lot of the provinces dependant on Rome. He deputed the most experienced among his commanders, Vespasian, at the head of sixty thousand men, to enforce respect and submission to the Roman eagles. This renowned leader carried fire and sword wherever his masses penetrated, and lavishly bestowed the names of rebels, mutineers, and brigands, upon the men who had dared to shake off the yoke of the procurators, whom the emperor at Rome had, in his great mercy, sent to rule over them for their good only. Much more formidable than his martial prowess, however, proved his skilful system of corruption, an art in which the Romans, at all times, were masters; and with which they sapped, from time immemorial, the foundations of every state, which stood in the way of their greatness. Under the general head of corruption we must reckon, not only the apparently liberal use they made of their ill-gotten wealth, but the surprising skill they possessed in exciting hatred amongst the chiefs, distrust of their superiors in the people, and discord amongst the different tribes or parties of the same nation. Whom love of lucre could not move, they won by the display of their magnanimity; the lover of peace yielded to the conviction, that freedom could be the price only of a long-protracted war, which the Romans were known never to relinquish, except as victors. All those effective auxiliaries were employed by the Romans in every expedition, and principally in this war against the Jews, whose commonwealth shewed more than one vulnerable spot to men exercised in wielding the weapons of corruption. The power of the Romans was simultaneously directed against all the most important points of the kingdom, the possession of which was indispensably necessary, ere the siege of Jerusalem could promise any deci-

sive result. Cerealis, the general, was ordered to subdue Samaria; Titus, the generalissimo's son, and Trajan, uncle to the great emperor of that name, lay with the tenth legion before Japha in Galilea, whilst Vespasian, in person, battered the walls of Jotapata, situate in the centre of the province of Galilea, and then garrisoned by Hebrew troops under the command of Flavius Josephus. The exertions of the Israelites, at the commencement of hostilities, fully corresponded with the zeal that had presided at their arming. Forty-seven days the defenders of Jotapata withstood all the bravery and skill of the troops and generals that invested it, and when the town was at last carried by storm, the whole of the Hebrew soldiery buried themselves under the ruins of the fort entrusted to their defence. The commander alone, Flavius Josephus, the historian, not only did not share the heroic fate of his brethren, but he sought and obtained the favour of his conquerors, and thus justified the indignation which the Jews felt, and pronounced against his dastardly. "Fame, which is so swift in spreading unfavourable news," says he himself, with singular candour, "carried the report of the disaster of Jotapata to Jerusalem, with the addition, that Josephus, the

commander, had died on the ramparts. The whole city felt the severe blow, and shewed its affliction by ordering a fast, and other demonstrations of general mourning, for thirty days. But as soon as more certain information arrived, that Josephus was not dead, but in the power of the Romans, whose general, far from dreading him as a captive enemy, honoured him as a devoted friend, the pity and respect of the Jews turned into the utmost hatred; and the epithets of coward and traitor were affixed to his name, and the voice of the multitude exhausted itself in imprecations against the imprisoned commander of Jotapata" (*Bell. Jud.* iii. 30).

A year elapsed, and the Romans had not yet made progress enough to approach Jerusalem with a victorious hand. A message from the senate called Vespasian from the theatre of war to the capital, where he was to assume the purple. Ere he departed from Palestine, however, he made every disposition, that the campaign should be prosecuted with vigour, by charging the best generals of the day, and the bravest troops of the empire, with the execution of his vast plan, and setting over them all, his accomplished son Titus, who was to complete what had been so successfully begun.

T. T.

(To be continued.)

III. THE SECT OF THE CARAITES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 125.)

(Continued from page 272.)

ANOTHER difference distinguished the temple-service of the Pharisees from that of the Caraites. According to the former, the libation poured on the altar, on the last day of סוכות, "the feast of taber-

nacles," was, in addition to the usual drink-offering of wine, also to consist of a quantity of water. It is true, that the written law does no where command any such libation—but it was performed on

the authority of tradition, being an הלכה למשה מסיני, "Halahah of Moses from Sinai;" that is to say, a command, verbally given, by the Deity to Moses, and by him transmitted verbally to the children of Israel. This the Caraites denied, in conformity with their principle of rejecting the divine authority of any tradition. The Talmud (*tr. Succah*) relates, "Once it happened that the officiating priest was a Sadducee (Caraites); therefore, instead of pouring the water on the altar, agreeable to the ritual established on the authority of tradition, he, in accordance with the tenets of his sect, spilt the water on the ground, while he poured the drink-offering of wine on the altar. This manœuvre was, however, noticed by the populace, and caused such general and violent exasperation, that the priest was pelted to death with the אתרונים, "citrons," which, according to the custom of the festival, every man carried in his hand."

Numerous sources of difference still exist between the Rabbinites and Caraites in their ritual and customs. Thus the Caraites determine the new-moon according to its visible appearance, while the Rabbinites rely on the greater certainty produced by astronomical calculation. Thence it ensues, that the Neo-mina of the two sects sometimes fall on different days, in consequence of which the festivals and holy-days of one sect, are considered by the other as working-days only. And as the Caraites carried their contempt of the Rabbinical feast-days to an outrageous extreme, Maimonides deemed it needful to prohibit the orthodox Jew from visiting the Caraites on their self-appointed festivals, whenever they were found publicly to desecrate the days on which, according to astronomical calculation, the feasts enacted by the law were to be celebrated.

In the performance of every ceremony or external act of devotion, the Rabbinites fix and determine the precise manner, size, or quantity. Thus the just dimensions of the סוכה, tabernacle, are prescribed by the oral law, as also at what distance from the ground the מזוזה, *Mezoozah*, is to be fixed on the door-post; of how many fringes the ציצית, *Zitzith*, is to be composed, and their length, and so forth. All this, however, the Caraites reject, and maintain that wherever size or quantity is not expressly mentioned in holy writ, in the manner it is done at the meat, or drink-offerings, the ingredients of the incense, &c., it is at the free option of every man to adopt such size or quantity as he may think proper.

According to rabbinical enactments, connubial intercourse is prohibited during the seven days succeeding the monthly purification. The Caraites reject this observance—and also the scrupulous rigour with which the Rabbies forbid the slightest (casual) contact, and even the eating off one plate—as founded on the oral law only, and not expressly enacted in the written law.

The Caraites also reject the use of the תבלין, "phylacteries," because they consider the passage of holy writ, on which the Rabbies found that use, as figurative only. That passage is, "And thou shalt bind them (the words which I command thee this day) for a sign upon thy hand, and they shall be as frontlets between thine eyes" (Deut. vi. 8). This, they contend, must be understood as an injunction to have the precepts of the law ever present before us, governing our thoughts, and directing our actions; but cannot by any means be considered as a command which it is possible literally to obey, any more than that other figurative injunction, "Circumcise, therefore, the fore-

skin of your heart" (Deut. x. 16), or the precept of Solomon, when he tells us, "Write them (mercy and truth) upon the tablet of thine heart" (Prov. iii. 3); that all such precepts are figurative, intended to impress obedience to the divine law on the hearts and minds of men, but are in no case to be understood more literally than in all the others.

They do not celebrate the **חנוכה**, "feast of inauguration," because they maintain, that as in the days of Antiochus Epiphanes and the Maccabees, when this feast was instituted, there were no longer any prophets among the Israelites, this institution, as enacted by human authority only, cannot be binding in a religious point of view. They particularly object to the form of benediction, prescribed by the Rabbies to be recited previous to lighting the commemorative tapers, "Blessed be thou Lord our God, King of the universe, who hath sanctified us with his commandments, and commanded us to kindle the lights of **חנוכה**, the inauguration." To this benediction the Caraites most strongly object, as the command to kindle these lights is not given by the Deity, nor by any prophet in his name, but is avowedly a human institution. Similar objections they urge to the benedictions which are recited by the rabbinical Jews at the reading of the **הלל**, "**Hallel**," at the washing of hands, at the lighting of the Sabbath lamps, &c., all of which contain the words "who hath sanctified us with his commandments, and commanded us," although no trace whatsoever of any such commandments is to be found in the written law. The benediction at

the lighting of the Sabbath lamp especially calls forth their unqualified indignation, inasmuch as, according to their views, it celebrates an observance directly opposed to the words of the written law, which are, "Ye shall kindle no fire throughout your habitations upon the Sabbath-day" (Exod. xxxv. 3).*

They do not allow divorces, ex-

* The men of the great assembly, who were the direct and uninterrupted successors of Moses, and to whom the enactments of the oral law, as received by Moses at Sinai were transmitted, had, by the written law, been invested with the same degree of authority as was possessed by Moses himself in his capacity of judge and teacher in Israel; as we read, "According to† the law which they shall teach thee, and to the judgment which they shall tell thee thou shalt do; thou shalt not decline from the sentence which they shall shew thee to the right nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die" (Deut. xvii. 11, 12). Thus we see, that the successors of Moses on the judgment-seat of Israel, were invested with the same degree of authority which had been conferred on him; and disobedience to their precepts was visited with the highest penalty of the law. And as the authority held by him, and transmitted to them, emanated from the Lord, who had vouchsafed to ordain that their precepts should be implicitly obeyed, they were not only justified, but acted in perfect accordance with the law, when they used the formula, "Blessed be thou, O Lord our God, King of the universe, who hath sanctified us with his commandments, and commanded us," inasmuch as the observances they enacted were so enacted by virtue of an authority emanating from and delegated by the Divine Legislator, exercised in his name, and in conformity to his revealed will. This fully answers all the cavils raised by the Caraites on this score.—EDITOR.

† The authorized English version renders it "according to the sentence of." The Hebrew **על-פי**, however, means simply "according to," as we find it in Exodus xxxvi. 27, where it is rendered "after the tenor of," and in the verse preceding our quotation, where it is rendered "according to."

* The six Psalms, from cxiii. to cxviii. inclusively, form a prayer recited on the Neo-minze and holy-days, which is called **הלל**, "the lands," and is one of the seven Rabbinical enactments.

cept in case of adultery, because, according to their interpretation of the law, Moses himself limited the privilege of divorce to such cases only, when he says, "When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found in her **ערוֹת דבר**, some uncleanness, then let him write her a bill of divorcement, and give it in her hand," &c. (Deut. xxiv. 1). The words **ערוֹת דבר**, which are here stated to be the cause why the wife finds no favour in the eyes of her husband, are, as the Caraites contend, never used in any other sense than as expressing sexual intercourse of an illicit kind. The Rabbinites, on the contrary, extend the faculty of divorcing to a number of cases, according to the enactments of the Talmud, treatise *Gittin*, the authority of which is denied by the Caraites, like every other part of the verbal law.

The objections which the Caraites urge against the divine authority of the oral law, and against the traditions transmitted by Moses from Sinai are as follow :

1. If God had given to Moses a verbal explanation of the written law at Mount Sinai, why was Moses subsequently obliged to inquire of the Lord how to proceed with the man who was found gathering wood on the Sabbath? as we read, "And while the children of Israel were in the wilderness they found a man that gathered sticks upon the Sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation; and they put him in ward, because it was not declared what should be done to him. And the Lord said, The man shall surely be put to death; all the congregation shall stone him with stones without the camp" (Numb. xv. 32—35). Here holy writ ex-

pressly tells us that "it was not declared what should be done unto him," which could not have been the case had Moses received a verbal explanation of the law at Sinai.

Again: Why was Moses at a much later period, and immediately before his death, obliged to consult the Lord in the matter of the daughters of Zelophehad? as we read, "Then came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah; and they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah, but died in his own sin, and had no sons. Why should the name of our father be done away from among his family because he hath no son? Give unto us, therefore, a possession among the brethren of our father. And Moses brought their cause before the Lord. And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren. And thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die and have no son, then ye shall cause his inheritance to pass unto his daughter," &c. (Numb. xxvii. 1—8).

If Moses had received a verbal explanation of the law at Sinai, how comes it, say the Caraites, that he

was not acquainted with the laws of inheritance, but had, at the close of his career, to consult the Deity as to the legality of the claim advanced by the daughters of Zelophead!*

(To be continued.)

IV. SPIRIT OF THE JEWISH RELIGION.

שבועות, THE FEAST OF PENTECOST.

AMONG the three annual festivals which, in the glorious days of the temple, assembled the male population of Israel within its precincts, and each of which is commemorative of some signal event in the history of God's chosen people, the feast of Pentecost holds a distin-

guished rank. Indeed, if we consider the mighty revelation which, according to a tradition that has never been doubted, was afforded to the whole assembled people of Israel on that day, and look around us to examine the wonderful effects which that revelation has produced,

* This objection is met by the Rabbies in the *Torath Cohanim* (ch. ii.), where we find that "R. Jose, the Galilean, said, The law was communicated to Moses in three places. 1. In Egypt; 2. At Mount Sinai; 3. In the tabernacle of the congregation. Why then does the Mishna (*tr. Aboth* i. 1) say, 'Moses received the law at Sinai? why are the other two places not mentioned? It cannot be asserted that the whole of the law was communicated at Sinai, and merely repeated at the tabernacle, as we find that the command concerning the paschal offering of the second month was given in the tabernacle; for Moses uses the words, 'Stay ye here and I will ascertain what the Lord will command concerning you' (Numb. ix. 8). Such was likewise the case with the inheritance claimed by the daughters of Zelaphead, where it is said, 'And Moses brought their cause before the Lord' (Numb. xxviii. 5). So that it is abundantly proved that the whole of the law was not delivered to Moses at Sinai, nor yet until forty years afterwards, at Shittim. Why then does the Mishna mention Sinai only, as the place where the law was transmitted to Moses? The answer is, The intention of the Mishna is to convince us of the perfect truth of the tradition, and that Moses, our master, peace be with him, was actually the man to whom these laws were imparted by the Deity; as the great events which occurred at Sinai, made it known to, and convinced, all Israel that Moses is truly the messenger of God, and that his law is true—as it is written, 'Behold I come to thee in a thick cloud, in order that the people may hear when I speak to thee, and may likewise believe in thee for ever' (Exodus xix. 9); that is to say, 'Henceforth, not only the present genera-

tion of Israel, but all succeeding generations will believe in thee for ever, and be assured that thou art the true prophet who received the law; and that there is no other prophet like unto thee.' Had the Lord not vouchsafed to reveal himself at Sinai unto all Israel, and had only communicated the law to Moses in private, as was the case in Egypt and the tabernacle, it is possible that some doubts might have lurked in the minds of the people respecting the truth of the revelation afforded to Moses. For the establishing a revelation as true, requires the most forcible evidence; and, therefore, the Deity deigned to convince the whole nation of his presence. They all heard the voice of the living God out of the midst of the fire—as it is written, 'This day we have seen that God speaketh to man who yet remains alive' (Deut. v. 24). And as thus the fullest evidence of its truth, and proof of its divine authority, was afforded to the law at Sinai, the Mishna, when speaking of that law, dates its delivery from Sinai only—although several precepts and commandments were given at other places—to impress us with the great truth, that the whole of these commandments do but form one law; every particle of which, emanating from the same divine authority, is entitled to the same obedience and belief as those especial commands which the Deity promulgated at Sinai." Thus the Rabbies do not, by any means, wish it to be understood, that every precept of the law was revealed at Sinai, as holy writ itself proves the contrary. But that every commandment of the law, whether delivered in Egypt or the tabernacle, is the Word of the living God, as fully and as completely as those revealed at Sinai.—EDITOR.

and is till producing, we shall at once be ready to yield the palm of distinction to the Pentecost. For if the **פסח** beheld us freed from the tyrannic yoke of Pharaoh, the **שבועות** constituted us the chosen people of God; if the former beheld all nature obedient to the Lord of the universe, the latter proclaimed the behests, obedience to which the Creator requires of his rational creatures. If the passage of the Red Sea was a merciful dispensation of Providence towards Israel, it was not unmixed with judgment towards the offending Egyptians. But the revelation, at Mount Sinai, was one of unmixed mercy to all men; as it gave to them all the certainty that there is One God only, that He deigns to notice the actions of man, that He wills virtue and piety, and has placed within the reach of all, the power to practise obedience to his will.

We have already stated* the passages in Holy Writ, which enact the observance of the **חג השבועות** "feast of Pentecost," and also the tradition which relates, that, on the fiftieth day after their exit from Egypt, the law was given to the Israelites on Mount Sinai. The Creator, whom "no human eye can behold and live," vouchsafed to afford a visible sign of his presence to an entire nation, composed of 600,000 men, besides women and children. This multitude, whom his power had shortly before liberated from slavery, under circumstances so miraculous and supernatural, that Moses could exultingly appeal to them as eye-witnesses, and ask, "Or hath God assayed to go and take him a nation from the midst of another nation by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?"

* Heb. Rev. Vol. II. p. 152.

(Deut. iv. 34.)—this nation He, in his transcendent wisdom and unequalled mercy, selected from among all the families of earth, to be his chosen people—"a kingdom of priests, and a holy nation." He did not so select them to the exclusion of all, or any others, for at the same time that He makes known to them his gracious choice, He tells them "all the earth is mine." All the inhabitants of earth are alike objects of his paternal love and solicitude. To all of them has he granted the means of attaining perfection, of inheriting eternal happiness. On all of them He has bestowed perfect freedom of will. Gifted with reason and uncontrolled in the use they make of this gift, all men, such is his will, shall know, acknowledge, and obey him, their great benefactor, because they are convinced that He alone is the Author of every good, the Creator, Ruler, and Preserver of the Universe. This conviction, however, is not to be wrung from them, but is to be the free and spontaneous result of their reason, aided by the grace of God. Their volition is not to be controlled by the irresistible influence of Omnipotence. Men are not to be forced into the worship of the Lord, or into obedience to his will. But that worship is to be offered from the inward feeling, that it is due to him only: that obedience is to be yielded, from the certainty that all his commands are intended for man's good, to promote his happiness here and hereafter. Thus worship and obedience must spring freely from the heart: no external influence must control the will of man, when he acknowledges God, and prepares to obey his law; then, and then only, is his worship acceptable and meritorious before the Lord.

Let us examine the condition of mankind at the time the Deity vouchsafed visibly to reveal himself on Mount Sinai. The abuse of heaven's

choicest gifts, reason and freedom of will, had misled mankind. Obedience to the will of God gave way to the lawless rule of passion and desire. Allegiance to the Lord of all, was renounced, and man's homage was offered, either to the offspring of his own imagination or to the luminous hosts of heaven. Fire, and other elements of the earth, nay irrational brutes, and lifeless images, became objects of devotion to degraded man. Throughout the whole earth there existed not, at that time, any people, or family, that knew and adored the Creator. The scanty remains of primitive knowledge, faint gleams amidst the general gloom, were hidden by interested men, enveloped in mysteries, and disfigured by types. The few, who were initiated into these mysteries, held that it was needful to practise on the weakness of the multitude, and that it was dangerous to afford the common people a knowledge of truth. The darkness of ignorance overspread the earth; despotism and priestcraft were the twin-excrescence to which that darkness gave birth, and by which it was fed. A system of the most complicated superstition invented at Meroe, and transplanted to Egypt, lorded it over Thebes, with the hundred gates. The stately halls of Luxor owned its sway, and it reigned paramount throughout the wide domains of Zoan. Its fame spread far over the then known earth: Egyptian rites and Egyptian mysteries ranked high in the estimation of mankind. Egypt, itself the earliest seat, the teacher of civilization, of arts, and of science, became likewise the parent of idolatry among surrounding nations. The power of evil, of falsehood, of superstition, had reached its height. Human victims bled on its altars; and truth, which had sheltered within the household of Abraham, seemed to lose its last adherents when the

descendants of Jacob, slaves in the land of Ham, neglected the pure faith of their fathers to join in the foul rites of their Egyptian masters.

But the human race is not for ever destined to be the victim of error. The Great Being, who called the universe into existence, and who wills the happiness of all his creatures, still pardons their aberrations, and deigns to extend his protection unto them. At the very time when the reign of darkness seemed most firmly established, the triumph of light was most sudden and complete. Moses, the Messenger of God, appeared. "Truth and liberty" were the potent words which he proclaimed. Before the power delegated unto him, the lofty fabric, reared by superstition, crumbled into dust. Vain were the struggles of despotism, the efforts of priestcraft. The veil of falsehood was rent in twain, and the boasted gods of the Egyptian fell prostrate before the Eternal.

The first step towards the regeneration of mankind was effected in the liberation of Israel. One, at least, among the nations of earth had learned to know the Lord, and, in the fulness of freedom and conviction, had proclaimed his kingdom in the memorable words: "This is my God, and I will praise him; the God of my father, and I will exalt him. The Lord shall reign for ever and ever." That nation obtained the testimony, that "they believed in the Lord." They, in whose behalf the first great victory over evil and fraud had been achieved, were destined to become the instruments for future triumphs. Therefore were they selected among all the nations, and told that they were to be "a peculiar people unto the Lord." They were to be the witnesses of His unity, as they had been of His power, His justice, and His mercy. And that they might, to all coming generations of the

sons of men, be accredited as His witnesses and proper instruments to work the purpose for which they had been selected, the God of truth vouchsafed to reveal himself to them, and to manifest his presence on Mount Sinai, in a manner which, never witnessed before or since, mortal eye could not endure to behold: "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof descended as the smoke of a furnace, and the whole Mount quaked greatly" (Exod. xix. 18). Nature affrighted, trembled in the presence of Nature's God. The assembled myriads of Israel surrounded the Mount; 600,000 men, their wives and children, the strangers that had joined themselves unto the fortunes of Israel—all were present. The camp was deserted, for "Moses brought forth the people out of the camp to meet with God: and they stood at the nether part of the Mount" (Ibid. verse 17). Three millions of human souls—each one of whom had witnessed the mighty deeds of the Lord in Egypt, and had passed through the liquid walls of the Red Sea, when His power piled the foaming billows like unto solid stones, till, tier on tier, they stood upright in towering altitude—formed the glorious assembly, who had entered into a compact with their Creator, and were about to receive his law. Yet accustomed as they were, more than any other human beings, to supernatural and miraculous events, they could not meet the hallowed and glorious scene before them. "And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking,

and when the people saw it they removed and stood afar off. And they said unto Moses, Speak thou with us and we will hear, but let not God speak with us, lest we die" (Exod. xx. 18, 19)."

It is now 3,326 years ago, since on שבועות, pentecost, the sixth day of the third month (Sivan), our ancestors stood at Mount Sinai, and heard the living God proclaim, "I am the Lord thy God; thou shalt have no other gods before me." Such was the great truth which then was revealed unto them, and to spread the knowledge of which among the nations of the earth, they were chosen. Since then the Israelites have undergone vicissitudes innumerable, and experienced countless changes of fortune; but still—in prosperity as in adversity, in good as in evil report, honoured or scorned, oppressed or cherished, sometimes unwillingly, but most frequently with unlimited devotion—they have remained true to their office. To them the world, however unwilling to acknowledge the obligation, is indebted for all truth that is known among men. Through them and their unshaken constancy the triumph of truth will finally be accomplished. Such is the prediction uttered by Him who "is not a man that he should lie, neither the son of man that he should repent."* And though that final triumph is delayed, let us remember that it is the cause of Him to whom "a thousand years are but as yesterday when it is passed."† It is his cause, and "he will hasten it in its time" (Is. lx. 22).

* Numb. xxiii. 19.

† Psalm xc. 4.

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"
י"ן לבנן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 277.)

He* used to say: "Those who are born must die; the dead are made to live, and the living to be judged; to know, to make known, and to confess that He, the Almighty God, is the Former, the Creator, the examiner, judge, witness, and complainant; and He is the judge for all times to come. Blessed is He! in whose presence there is no unrighteousness, no forgetfulness, no respect of persons, no acceptance of bribes, for every thing is his. Know also that every thing is done according to account. Let not thine imagination feed thee with the hope, that the grave is a place of refuge for thee: for without thy consent thou wert formed, without thy consent thou wert born, without thy consent thou livest, without thy consent thou must die, and without thy consent thou wilt hereafter render a responsible account before the Sovereign of the King of kings, the Holy One. Blessed be He" (iv. 29).

COMMENTARY. "*He used to say,*" &c. In his preceding maxim, our teacher has shewn us the fearful effects caused by those great banes to all happiness, envy, desire, and ambition. He has pointed out to us, that if we permit either one of these fury passions to take root in our minds, we shorten our earthly existence; that there is no hope, no rest, nor ease of mind that can solace his wretched state, whose days are enbittered by the unceasing attacks of the harpy which feeds on his entrails. But the intention of our teacher was not to limit his lesson, to our temporal welfare only; on the contrary, it is our eternal felicity that he wishes to promote, by pointing out to us the danger to which man exposes his immortal soul, when he permits the worst of passions to gain an ascendancy in his mind. Accordingly, he commences his lesson by the observation, that "Envy, desire, and am-

bition, drive a man out of the world," in order that we may become induced to reflect on our present state of being, on the general condition of all mankind, and how little of happiness falls to the share of mortal man. For where is he, of woman born, that can truly aver that his bosom is free from every taint, of any or all of these passions? who feels not envy at the better fortune of other men, who desires not one of the many allurements by which we are tempted, who covets not fame, power, or honours? Alas! all men carry within themselves the foe who undermines their happiness, and preys upon their peace. No man escapes the sway of his passions except after a long, arduous, and painful struggle. No one succumbs to that sway, without bidding a long farewell to inward rest and peace of mind. Thus the virtuous man who observes the law of his God, and walks in his ways, does not pass through life

* R. Eleazar Hakappar.

without suffering much; and he who spurns the law of the Deity, and looks upon his own gratifications as superior to every other consideration, his own enjoyments as the only purpose why himself and others were created, that man suffers in a tenfold degree. When we thus consider the present state of our being, the question will naturally arise, is it possible that man, the first of all earthly creatures, the lord of the terrestrial globe, and all that on, and in it, the Author of every good has called into being,—is it possible that man should be created for unhappiness? Can it be possible that the Omnipotent Ruler of the universe, whose power is equalled by his goodness and wisdom, should so have constituted man that he is for ever to continue the victim of his evil imagination,—of that dire and relentless foe who dwells within him? And if even he does resist and vanquish the manifold temptations which assail him, still happiness on earth is as far as ever beyond his reach. Want, contumely, sickness and suffering, are but too often the portion of the righteous; and when his eyes are closed in the sleep of death, his body is consigned to the parent earth, which receives and shelters him as it does the most reckless violator of the laws of God and man.

It is to meet these reflections, and to answer these questions, that our teacher places before us the great lesson contained in his maxim, the purpose of which is to convince us, that man's existence on earth is but for a brief and fleeting moment, whereas he is intended for lasting duration in another and better world. That this life is therefore only to be considered as a preparation for that to come; but as the preparation must be active, temptations and passions beset man, in order that he may have the merit of resisting and overcoming them;

and he is exposed to manifold suffering, in order that he may practise resignation and submission to the will of God. That thus he may, by active as well as passive obedience, obtain for himself that perfection for which he has been created, and that unceasing bliss which is to be his portion.

"Those who are born must die." All those who are born of earthly parents must die; death is their follower from the first breath they draw, and quits them not, but still watches all their steps, until their earthly career is ended. Our teacher does not say *"Those who live must die;"* for had he said so, his expression might have been construed as including all that liveth, even the superior intelligences and the angels of heaven, who know not death; but he uses the word **הַלְלוּדִים**, "those who are born," to designate those who are begotten by parents mortal like themselves, to whom death is an inheritance bequeathed by their ancestors, and an essential condition of their being. For ever since the day their first father sinned, the hearts of the human race are become perverted, so that it is impossible for any man to be perfectly righteous; as the sacred singer truly remarks, *"Enter not into judgment with thy servant, for in thy sight shall no man living be justified"* (Ps. cxliii. 2). Therefore death has been decreed against the whole human race, that the body of man shall be restored to the earth whence it was taken, while the spirit returns to the celestial source whence it emanated. There it remains stored up in the treasury of life, until the time of **עוֹלָם הַבָּא**, "the world to come." (The resurrection of the dead or the return of primitive innocence among the sons of men). And as the soul or spirit of man survives its separation from the body, our teacher says, *"Those who are born,"* an

expression only designating that part of man which, begotten of mortal parents, is born, namely, the material body, whereas the soul or spirit is not born of human stock, but emanates from the Deity on high, and therefore does not die with the body.

"And the dead," &c. This is the great and fundamental principle of the law, namely, that hereafter the Holy One, blessed be He! will resuscitate the dead, and restore his world to its primordial innocence and happiness. Then will "the world be established that it cannot move" (Ps. xciii. 1). For He will then invest all his creatures with new and wondrous powers. Not alone the heavens and the earth, but also whatsoever dwelleth on earth, will experience the wonderful changes wrought by his bounty, both on body and soul. Thus a perfect, lasting, and unalterable harmony will be produced between all that exists, so that no discord or conflict of opinions, interests, and feelings, will disturb the beatitude and bliss spread over the universe, and which, having been pre-ordained ever since the world was called into being, form the last hope and perfection of all creation. The changes which then are to be wrought, and the harmony which thereby is to be produced, are altogether hidden from us, and incomprehensible to our reason, as the prophet exclaims, "For since the beginning of the world it has not been heard nor perceived by the ear, neither hath the eye seen, O God, beside thee, what is prepared for him that awaiteth it" (Is. lxiv. 4). But when the appointed time does come, all will be suddenly and unexpectedly revealed and made known unto the sons of man; "For great is our Lord, and mighty of strength." This resurrection of the dead, and the subsequent restoration of primitive innocence, happiness, and

universal harmony, is the last and greatest of those mysteries and wonders which are to establish the perfection of mankind and of the universe.

Our teacher here uses the word **לַחַיִּים**, "are made to live." It may therefore be asked, why, having said "Those who are born must die," he does not say: And the dead are (**לַחַיִּים**) to live? Why does he vary the expression? The answer is, that death is natural to all that are of mortal origin and parentage, be they man or beast; whereas the second state of life, which is to spring from **עוֹלָם הַבָּא**, "the world to come," is not natural to all that are born and die; but through the power of Him who worketh wonders, the dry bones will live. And as this second state of life is not natural to all that are born and die, it is not extended to all of them, but limited to man only. Therefore our teacher uses the expression (**לַחַיִּים**), "are made to live," to denote, that this state of existence is not an ordinary operation of nature. Nor is it extended to all men—as our Rabbies say: "The generation, which was punished at the time of the deluge, has no share in the world to come, and will not arise to stand in judgment." But all that we can know on this subject is mere conjecture, as our Rabbies justly observe: "All the prophets have limited their predictions to the advent of the Messiah, but as regards the state of existence which is to succeed the resurrection of the dead, no eye has ever beheld, and no reason has ever comprehended, save the Lord only." Therefore we shall not further notice the remarks made by the illustrious R. Saadiah Gaon, in his book **סֵפֶר הָאֱמוּנָה וְדַעַת**, "on Faith and Knowledge," on this Mishna: nor the opinion of the great sage, R. Isaac Abarbanel, in his Commentary on the treatise *Aboth*: but only say

that their words are gracious, wise, and beautiful. We shall, however, give the following curious extract from the writings of Jedidiah (Philo) the Alexandrian, who lived a short time before the destruction of the second temple, and who, after the verse, "While the earth remaineth seed-time, and harvest, and cold and heat, and summer and winter, and day and night shall not cease*," has the following words: "Until I visit the inhabitants of earth, when the seasons shall cease, and when the duration of the world comes to an end, then the reign of light will come in its fulness; error and darkness will vanish. The dead I will revive, and those who sleep in the dust shall awake. The tomb and abbadon (destruction) shall give up what has been placed in their custody. Then will I reward every man according to his words and to his deeds; I will judge the spirit and the flesh. Then shall the world enjoy peace. Death shall cease, and the mouth of the tomb be closed. The earth shall not miss yielding its fruits; and no more be barren to its inhabitants. Whosoever appears righteous before me shall never be ashamed. Then shall there be a new earth and new heavens in which I will dwell everlastingly." Such are the words of Jedidiah, the Alexandrine; and they served to

throw great light on an obscure and contradictory passage of holy writ. For in the verse preceding the one we have quoted, it is said, "I will not again smite every thing living as I have done."† The natural inference to be drawn from which is, that the Deity will not again, at any time, smite, &c.; or, in other words, that he will never do so. Whereas the words of the next verse, "While the earth remaineth," &c. begets the inference that a time will come when the earth will not remain; or, in other words, that it will be consumed and perish. Thus these two passages seem to contradict each other, as it does not appear possible that the earth should be consumed without "every thing living" thereon being smitten. But this apparent contradiction becomes reconciled through the words of Jedidiah, who shews us, that the present condition of the earth, and of mankind, will not always continue; but that at a time appointed by, and known to, his wisdom only, the Deity will cause such change and alteration to take place throughout every part of his creation, as will restore perfect harmony, concord, innocence, and bliss: and again bestow on man that happiness of which, but for the sin of his first parents, he had never been deprived.

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(Continued from page 281.)

WHEN Titus was left in command of the Roman legions in Judea, the cause of the Jews had suffered greatly by the disunion among the different factions. The moderate party vegetated without a head, and the ultra-patriotic section was dwindled into two inconsiderable troops, whom John of

Giscala, and Simon commanded. They had now been compelled to seek shelter in Jerusalem, where they were determined to brave all the efforts of the Romans to the last. Like the Mussulmen of more modern days, their enthusiasm in defence of their laws produced feats of extraordinary valour; but while

* Genesis viii. 22.

† Ib. v. 21.

the sons of Moslem inebriated their minds with the exciting representations of the rewards destined to those who die scimitar in hand, the Jews derived their inspiration wholly and purely from their unshaken love of independence, and an innate hatred of servitude.

Tacitus, who after the Roman fashion, treats all foreign nations as barbarians, betrays the utmost ignorance of Jewish affairs whenever he treats of their history, but imparts some very interesting details on the then state of the Jews in many particulars with which it was in his power to render himself conversant. His candid testimony to the patience evinced by the Jews, ere they attempted to shake off the unwelcome Roman yoke; his account of the number of troops which the reconquest of the insurgent country required after it had been forced to revolt; of the time it took to effect the tranquilization of Judea; of the hardy resistance of the Jews at a time when every other nation had learnt to obey; and lastly, of their spontaneous union against the common enemy in the midst of deadly dissensions among themselves, are the fairest compliment that can be paid to a hostile nation, as well as to the goodness of her cause. In the fifth book of his History he thus epitomizes the fate of the Jewish provinces:—"The Jews endured every oppression patiently until Gessius Florus was raised to the procuratorship. During his administration the war commenced, and foreboded no success to the Roman arms. Cestius Gallus fought the Jews in several pitched battles, in most of which he was routed. Cestius having died either from disease or mortification at his defeat, Nero appointed in his stead Vespasian, who with his fortune, reputation, and the aid of excellent generals, succeeded to plant the Roman ban-

ners on every landmark in Judea, except Jerusalem, in the space of two years. Italy now being pacified, the attention of government was directed abroad. What was chiefly galling was that the Jews were the only unsubdued nation. At the commencement of that year Titus had been set over the troops in Judea by his father Vespasian, now emperor, with the especial command to reduce Jerusalem. Three legions awaited his orders in Palestine, viz. the fifth, tenth, and fifteenth (about 18,000 men), all veterans, who had fought under Vespasian. To those he added the twelfth, the twenty-second, and third, whom he had brought with him from Egypt. In his train were twenty cohorts of allies (20,000 men), eight divisions of cavalry, the kings Agrippa and Sohem, auxiliaries from King Antiochus, and a considerable number of Arabs, urged by that cordial hatred against the Jews, which ever impels neighbouring nations to mutual deeds of enmity. The army of Titus comprised moreover a host of warlike and ambitious Roman youths, who had left the splendor of the Italian capital, to win the favour of the imperial general in the Palestinian camp. Such was the formidable power with which Titus threatened the last asylum of the Jews. Advancing warily, reconnoitering every spot of ground, and ever marching in battle array, he at last encamped within sight of Jerusalem. Within the precincts of this capital the Jews had, just before the appearance of the Romans, sustained a sanguinary conflict between three armies, commanded by as many chieftains. One division being suppressed, two remained, till the war-cry of the legions suddenly allayed every private discord, and united all the inhabitants under one banner. Arms were immediately distributed to every hand that was willing and able to carry them, and

the number of volunteers was indeed beyond all ordinary proportion. Men and women showed equal patriotism, and dreaded far more the compulsion to emigrate from their homes, than instant death on their inherited soil. 'This was the town, this the people, with whom Titus was engaged in war' (Tacit. Hist. lib. v. cap. 5, 10, et seq.)

Jerusalem was divided in the upper part of the town, situate on Mount Zion, towards the south, and the lower part on Mount Acra; the temple occupying Mount Moria, towards the east, peered above the rest, and was in its turn commanded by fort Antonia. A triple enclosure of walls, made of hewn rock, and well furnished with turrets at the angles, served as the principal protection to the whole. The strongest fortifications, next to fort Antonia, were the towers of Hypicos, Psephina, Phazael, and Mariam, all dating from the reign of Herod. Titus pitched his camp at the north-east of the city, and the tenth legion occupied the Mount of Olives at the east.

The besieged did not wait for the assault, but made frequent and partially successful sallies, by which they greatly injured the Roman works, and more than once spread consternation among the hardened legions. Nor was it mad despair alone which dictated all their enterprises. John, of Giscala, and Simon, if we make due allowance for the total disproportion in their respective positions, evinced as much military skill, and more genius, than the Roman general. The well-chosen opportunities and successes of their sallies, the dangers they brought upon Titus personally; the boldness with which these chieftains set fire, with their own hands, to the battering machines constructed by the Romans; the perseverance and ingeniousness with which they dug mines, caused explosions and

combustion under the very engines upon which the Romans relied for the reduction of the obstinate city; the well-directed discharges of arrows and javelins upon the workmen, by which the proceedings of the Romans were frequently as soon interrupted as begun; finally, the innumerable stratagems employed by the two captains of the Hierosolymites fully prove that sound calculation presided over their defence, as well as the unyielding determination to be buried under the walls of their forts, rather than to surrender to Titus. Josephus mentions a fearful engine used by the Romans to hurl stones of enormous weight into the Jewish ranks, and which baffled all the enterprising efforts of the Hebrew chiefs. Finding it impossible to destroy the machine, they at last posted sentinels upon the most conspicuous heights, whence the working of the destructive engine could be accurately watched with their eyes: the snowy whiteness of the rock with which the machine was charged made it possible for them to determine which part of the fortification it was intended to strike; immediately on perceiving it, they cried, 'Take heed, the child comes in such a direction!' and every body stretched himself in full length on the ground, while the murderous stone whizzed, without effect, through the air, and was lodged at a great distance in the mould. The emulation grew in both armies as the siege proceeded. The hopes of tiring out the foreign troops by their unequalled perseverance, fired the Hebrew to undergo unheard of difficulties without a murmur; the pardonable desire of bringing the dangerous expedition speedily to a favourable issue, stimulated the Roman soldiery to extraordinary efforts. On level ground, there was no resource for the Jews but in the impetuosity of a sudden attack, after which they instantaneously retreated

into their strongholds; but in the breach, they defended, lion-like, every pace of ground, and rendered all the bravery of the legions unavailing. Simon, in chief, knew so well how to exact from his division implicit obedience and filial respect, that his command was sufficient to convince his followers that such an undertaking was possible, and must be effected. (*Bell. Jud. B. v. chap. 18 & seq.*)

More contemptible than ludicrous was the character played by Josephus, the historian, during these eventful days. Enjoying most lenient treatment in the Roman camp, he obtemperated, with the utmost good-humour, to the requests of the general; and fixing on a neighbouring hill as a rostrum, he thence uttered long harangues against the *factionous Jews*, the result of which was to excite fresh dissensions among the handful of citizens that remained to protect Jerusalem, to add to the excitement of their minds. The response which the besieged delivered to his orisons was more laconic and more worthy of reaching posterity: "Did *we* invade your territory? Have we carried desolation into your families? You pretend to wish for peace—who refuses it? Stand from our walls, leave the inheritance of our fathers unmolested, and we will chaunt the hymn of peace. We cheerfully brave death—for death is preferable to shameful slavery—and let it be our last consolation to express to your faces the hatred we feel against your tyranny. As to our commonwealth, Titus pretends that it is extinct—then why does he bid us take compassion on it? As to our temple, our God possesses one more vast by far than this—the *universe!*" (*Bell. Jud. Lib. v. cap. 29.*)

No description could do justice to the hopourable sufferings of Jerusalem at that time. The Romans, exasperated at a resistance which

every day assumed a more formidable character, saw the laurels, won over the extent of the whole globe, withering in the valleys of Jerusalem, and would have thought no sacrifice dear wherewith to sustain their towering fame. Within the walls of the city, famine prepared a loathsome death to those whom the Roman sword could not fell; the yells of the wretched sufferers mingled with the clamours of the faction voting for submission to the enemy, and reduced to the last extremity the faithful warriors of Zion. To strike terror into the hearts of the steadfast garrison, Titus displayed all his masses in the open plain in view of the town, and there, setting aside his famed clemency, offered to the afflicted city the heart-rendering spectacle of witnessing the execution of all the Jews, whom search after food or other accidents had bewrayed into the hands of the Romans. The most excruciating torments were practised by command of the Roman general, on the unhappy victims of war, under the plea of well deserved punishment for unwarrantable revolt against their legitimate imperial master. The number of slaughtered patriots was so great, that, according to the account of Josephus (who deserves full credit when he recites cruelties committed by the Romans, since he wrote under the auspices of Titus himself), there was not a sufficiency of gibbets to serve the purpose. The princely commander therefore contented himself with lopping off the hands of some prisoners, and sending them thus mutilated into the city to spread the frightful tale. But the sight of so much horror could hardly increase the misery which prevailed in Jerusalem's streets; for where a mother could by hunger be compelled to devour her own child, as is related to have been the case in the capital of Judea during that disastrous siege, the sight of out-

raged nature meets with indifference and apathy (*Bell. Jud. Lib. ii. cap. 29*).

All the complicated horrors of a protracted siege were of tardy assistance to the Romans. As at Numantia, every point of Jerusalem was like a separate fort, requiring new and various efforts. After five months of sanguinary combats, by day and night with varied success, desolation and despair entered at last the sanctuary of Zion. All fell, and fell at once—ramparts, citadel, temple. Let us cast a veil over the inhuman atrocities committed by the storming Roman soldiers upon the reduced and half famished inhabitants of Jerusalem: multitudes, driven by emaciation into the precincts of the same edifices, and unable to gain the exterior, fell alive into the hands of the merciless victor. The number of those who are reported to have died, sword in hand, appears to border on exaggeration.

At the same epoch (74) the Batavians and a part of Gaul rose to assert their independence of Roman rule, showing as great a hatred against the proud masters of the world as did the Jews. The warriors of Albion, too, strove to break their yoke with as much courage, but not equal perseverance, as the defenders of Jerusalem. After the destruction of the temple, John and Simon, the chieftains of the vanquished Jews, voluntarily appeared before Titus, demanding an audience. His speech, as given by Flavins Josephus, abounds in incorrect assertions, and is fully contradicted by what the same historian himself has related, at an earlier period, of the atrocities committed by Roman administrators previous to the late war. The Jewish captains replied briefly, that they were still possessed of means of defence in the upper town, which, however, they would relinquish on condition, that their own safety, and that of

their families, should be guaranteed them, which Titus refused.

Hostilities then recommenced, and were vigorously kept up until the seventh of September, twenty-seven days after the fall of the temple; but when the Roman catapults had battered down the last remaining wall, Simon and John were compelled to abandon their post; they forced their way by circuitous roads and aqueducts towards the first wall, which the Romans themselves had built round Jerusalem. Their intention was to force this outer wall, and to organize a guerilla warfare without the city, while the Romans were still occupied with storming the upper part of the town. They were not successful, and soon compelled to disband their few companions. John, with a handful of followers, sought shelter in an aqueduct, where he shortly afterwards, little more than a corpse, fell into the power of the enemy. Simon, still resolute, assembled some of his staunchest brethren, armed them with stakes, and having distributed among them the scanty provender he owned, he threw himself into a neglected and almost unknown underground vault, which had served in former days for a sewer, and conceived the bold idea of removing all the obstacles in his way, and thus to find an outlet into the plain. Want of nourishment, however, stopped their exertions ere the end sought could be accomplished. Josephus here takes the opportunity of taxing Simon and John with cowardice, for not having taken possession of the towers of Hypicos, Phazael, and Mariam, which were impregnable, and could only, as the historian says, have been reduced by famine. But the learned enemy of the two unfortunate captains, appears to have forgotten that, long before this sad final event of the Jewish war, provisions were nowhere, on his own testimony, to be

found even in Jerusalem itself; then, with much greater reason, it may be supposed that if famine could force all those secondary towers, famine was what they had the conviction to meet with if they threw themselves behind the battlements of Hypeicos, Phazael, and Mariam.

One day a man appeared on the ruins of the temple; his look was haggard, his brow bore the mark of deep affliction, and sorrow lay on his cheek; a white robe covered his masculine limbs, and a torn mantle, dyed in purple, hanging from his shoulders, denoted by-gone great-

ness. "Who art thou?" inquired the Roman soldiers. "I will disclose it to your captain." Terentius Rufus approached, and asked him, "What is thy name?" "Simon, the son of Gioras." The old warrior was loaded with fetters, and carefully watched, to grace the triumph that awaited Titus at Rome. While the capitol resounded with praises to the gods for the achieved victory, the Hebrew patriot breathed his last on the market-place for having lived faithful to his people unto death. T. T.

(*To be continued.*)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(*Continued from page 268.*)

CHAPTER XXXV. *continued.*

HAVING thus shewn that there is a greater degree of aptness and susceptibility to imbibe any emanation from the Deity, or other quality, in an object which has already once possessed this emanation or quality, than in another object which had never been endowed therewith, we say that in this respect the soul and the body resemble the candle and the light; for it will be found that a candle which has once been lighted, but the light has subsequently been extinguished, will again receive it with much greater facility than a candle which has never been lighted. So also the body, having once received the soul, of which holy writ says, "the spirit of man is the candle of the Lord" (Prov. xx. 27); although it has subsequently been deprived thereof, will nevertheless receive it again with greater aptitude and facility than a material body which has not yet been animated by a soul. But as the manner in which the dead are to be resuscitated is altogether incompre-

hensible to human reason, and so totally different from the ordinary operations of nature, that it must be the result of an especial intervention of the Divine Will, the men of the great assembly who composed our daily prayers have ascribed this fact, the resurrection of the dead, to Divine Omnipotence only. Accordingly we pray, "Thou, O Lord, art mighty for ever: it is thou who revivest the dead, and art mighty to save." Their meaning is, "Thou art mighty, O Lord, thy power extends far beyond the operations of nature. Thine omnipotence can and does perform every thing thy will dictates. But thy might does not resemble that of mortal man; for all that he can do is to put to death the living, whereas thou restorest to life the dead." They then proceed to say, "Thou sustaineest the living by beneficence,—quickenest the dead with great mercy." Here they point out to us the great goodness and mercy of the Creator, who giveth unto every one according to his wants. As long as his creatures live and breathe,

he grants them food to sustain the failing powers of nature ; and when the vital spark forsakes the body, and the immortal soul returns to its heavenly home, he, in his own good time and great mercy, re-animates the mortal clay, and bids the soul return to its earthly tenement. The prayer further saith, "Thou supportest the fallen, and healest the sick. Thou loosenest those who are in bonds, and dost keep thy faith unto those who sleep in the dust." Here again the purpose is to show the great difference between the power of mortal man and the power of the Deity ; for man exercises his might in subduing his neighbours, and in reducing them to bondage, whereas the power of the Deity supports those who are fallen, and restores to liberty those who are in bonds. The power of man can inflict wounds, and deprive of health, but the power of the Deity heals wounds and restores health. Man can and does, of his own free will, plight his faith and promise, without ever intending to redeem it or perform ; whereas the Deity keepeth his faith, not only to the living, who, addressing their prayers unto him, remind him of his word, as the sacred singer exclaims, "Remember the word unto thy servant upon which thou hast caused me to hope" (Ps. cxix. 49), but also to those who sleep in the dust,—the dead who cannot pray. To them he keeps faith, and fulfils the promise he has given in his holy law, when he said, "I kill and I make alive" (Deut. xxxii. 39). On which verse our Rabbies comment by saying, "Are we to assume that this alludes to different individuals, and means, that as the Deity causeth one to die, He bestoweth life on another ? No ! the context proves that such cannot be the case ; for the passage continues, "I wound and I heal" (Ibid) ; as the meaning here evidently is, that the same in-

dividual who has been wounded is again healed, so the meaning of the preceding passage likewise is, that the same individual who has been killed, is again made to live" (*Talmud tr. Pesachin, fo. 68, and Sanhedrin, fo. 91*). And as faith in this promise is indissolubly united with the covenant of Abraham and the law of God, the prayer on which we have commented, follows immediately after the **ברכת אבות**, "the blessing of the fathers," in the formule called **שמונה-עשרה**, or **עמידה**, as ordained by Ezra and the men of the great assembly. They apply the expression "great mercy" to the resurrection of the dead, to denote that this is an act of divine bounty, far exceeding any which is experienced by man during his earthly career. For man's temporal existence is naturally divided into three periods ; namely, 1. Ascending ; 2. Stationary ; 3. Descending. During these three periods of man's life, the Deity sustains him, and provides for his nourishment with grace, kindness, and mercy. Accordingly, we find that in the form of grace after meals, which Moses, our teacher, bequeathed unto Israel, he uses these words (**חן והסד ורחמים**), grace, kindness, and mercy, each of which alludes to one particular period of man's life. For in the ascending period, youth, when all the powers of the body are on the increase, the formation of chyle is greater than the expenditure* ; it therefore needs no particular external aid to sustain life. All that is required being the proper distribution of the superabundance, so as to promote growth. This is done by the divine grace **חן**. In the stationary period, manhood, the formation of chyle is barely or hardly equal to the expenditure, and, therefore, it requires considerable

* i. e. That quantity required for the changes constantly and uniformly going on at all times in every part of the body.

external aid to sustain life, which is afforded by the divine kindness, **חסד**. But in the third period, the decline of life, when the expenditure is much greater than the chyle, formed from the food, it requires great external aid to sustain the failing powers. This aid is afforded by the divine mercy, **רחמים**. But when once the separation between body and soul, or death, has taken place, that grace, kindness, and mercy, which sustained man through life, are insufficient to revive him, and his resurrection can only be effected by means of the abundant and manifold mercies of the Deity; therefore the men of the great assembly directed us to pray, "who revivest the dead (**ברחמים רבים**) by great mercy." Some of our Rabbies are of opinion, that the resurrection of the dead will be effected by the dews of heaven, which, being endowed with a peculiar power, will operate on the earth, and whatever else has become the receptacle of any particles of human bodies, so that this dew will bestow a kind of fecundity on the dust; which opinion, however, appears contrary to the simple and literal reading of the prophecy in Ezekiel. But whatever be the method in which the revival of the dead is to be effected, we are as completely in the dark respecting its manner and means, as we are respecting the condition of man after the resurrection. For, as we have already stated, the sages in Israel are of divided opinions on this subject. Some hold with Maimonides (*Rambam*) that the resuscitated dead will have the full use of all their material faculties—will eat, drink, procreate, and live their appointed time, when they again will die; and their souls be translated to heaven, there to enjoy eternal and unceasing bliss. While others hold with Nachmanides (*Ramban*), that the dead, after the resurrection, will live a certain

period in the full enjoyment of their material faculties, after which their material bodies will evaporate and become transmuted into a very subtle and lasting ether, or indissoluble element, in which state they will no longer require any sustenance, nor will they ever die again. And to prove that it is possible for man to exist without food, they cite the instance of Moses who lived forty days and forty nights without eating or drinking. But as Moses did not live for ever—as they assert will be the case with men after the resurrection—they further support themselves by the authority of Elijah, who was translated into heaven without having ever experienced death, or the separation of body and soul.

The views and opinions of these two parties we have fully set forth in the thirtieth chapter of this division to which we refer.* We shall therefore not here devote any further time to that investigation, but proceed to consider whether the resurrection of the dead will be general, and comprise all men that ever lived, as is the opinion of some gentiles, or whether it is confined to one particular nation, or to a part only of that particular nation, or to a few individuals out of all the nations of earth. On this subject nothing determinate is found in the sacred Scriptures; for respecting what is said in Daniel, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2): respecting this passage opinions are greatly divided, and much more than we can here find room for, has been said to affirm and to deny that it bears a reference to the resurrection of the dead. If we assume that this passage in Daniel does refer to the resurrection, we are thereby taught that this event will

* Vide Heb. Rev. Vol. III. p. 170, 187, et seq.

not be general, but, on the contrary, confined to a few only; for the expression רבים, "many," is not used to designate the majority of those who sleep in the dust, but only to denote the minority, or, in other words, that some or several of them will rise. In this sense the word רבים, "many," is used when we read, "And many of the people of the land became Jews" (Esther viii. 17); where the meaning is not that the majority of the inhabitants of the Persian empire became Jews, but that a minority, several, or some of them did so. In the like sense the word is used by Solomon, when he says רבים, "Many will entreat the favour of the prince" (Prov. xix. 6). He means an indefinite number, more than one, or two, or four, but which may be fifty, or five hundred, or ten thousand. Our Rabbies understood the word many in this sense, when they said "the benefit of rain is bestowed on the wicked as well as on the righteous, but the resurrection is the portion of the perfectly righteous only" (*Talmud tr. Tangnith, fo. 9*). If, however, we assume that all men, or one particular nation, will arise again to judgment, and that the righteous will then be translated to the regions of everlasting bliss, while the wicked are consigned to everlasting torments: if we assume this, it becomes evident that the passage in Daniel cannot refer to that event, but must then be understood in the sense which some commentators assign thereto, namely, that it refers to the exaltation of the oppressed nation of the Israelites at the coming of the Messiah; for at that time the remains of that nation which is oppressed, and, as it were, sleeping in the dust, will become aroused and greatly exalted; nor will they ever again be hurled down from their high degree; while, on the contrary, wicked idolators will be humbled in their pride,

and remain abject and debased for ever, according to the words of the prophecy, "Some to shame and everlasting disgrace." Some of these commentators support their views, by saying that the dead resuscitated by Ezekiel, were restored to life in a prophetic vision only, as holy writ expressly declares, "The hand of the Lord was upon me, and carried me out in the spirit of the Lord" (Ezek. xxxvii. 1). So that the whole occurrence described in that chapter was a vision seen in the spirit, indicating the prostration of Israel, who then were captives and subjects to the Babylonians, by whose power they had been crushed in the dust, so that they were like dead and entombed, without any hope or prospect of ever being restored again. Nevertheless, in the days of the Hasmoneans, they not only regained their independence, but also acquired great power and renown, so that not only they, but also the kings and nations who wished to force them into idolatry, knew and acknowledged that the Lord alone is God. And the sacred scriptures testify that this prophetic vision of Ezekiel bears reference to the Israelites only, who used the language of despondency inspired by their hopeless condition; for the words of the prophet are, "Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, our hopes are perished, we are utterly cut off" (Ezek. xxxvii. 11). To cheer them in the midst of their despondency, the Lord directs his prophet to tell them, "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord when I have opened your graves, O my people, and brought ye out of your graves; and shall put my spirit in you and ye

shall live, and I shall place ye in your own land ; then shall ye know that I the Lord have spoken it and performed it, saith the Lord" (Ib. ver. 12—14). Thus the whole of this prophecy and vision of Ezekiel bears reference to the Israelites only in their then state of humiliation and captivity among the Babylonians. This view of the 37th chapter of Ezekiel is moreover confirmed by the Talmud, where we find that although opinions were divided on

the question, whether the resurrection of Ezekiel was fact or vision only, yet the eventual decision was that "the thirty-seventh chapter of Ezekiel is the narrative of a vision which he beheld in the spirit, and which was emblematical of the then state and future fortunes of the Israelites, who, deprived of every hope, and captives in Babylon, were consoled by the promise that they should again be restored to their land" (*Talmud tr. Sanhedrin, fo. 92*).

(To be continued.)

IV. THE SECT OF THE CARAITES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 125, et seq.)

(Continued from page 285.)

2. THE second objection which the Caraites urge against the authority of the oral law, is founded on a tradition preserved in the Talmud itself. For in the treatise *Temurah* it is related, that "when Moses was near his death, he said to Joshua : 'If thou hast any doubts, or art anywise uncertain respecting the true meaning of any commandment of the law, state it, and I will instruct thee.' To which Joshua replied, 'Have I ever left thee for one single minute, so that any thing which once thou hast taught me should escape my memory ? Hast thou not thyself afforded me the testimony that 'thy servant Joshua, the son of Nun, a young man, departed not out of the tabernacle ?' How then can it be possible that any doubts or uncertainties should remain in my mind after the instruction I have received from thee ?' But when Moses shortly afterwards died, and during the general mourning for his demise, three hundred *halachoth* (decisions) were forgotten, and seven hundred doubts arose, which Joshua was unable to solve.

The consequence was, that the Israelites became greatly enraged against Joshua, and even threatened to put him to death. He therefore implored the divine protection, and was told : 'What has once been transmitted to thee, and thou hast forgotten, cannot by any external influence be recalled to thy mind : but in order to ensure thy personal safety, occupy the Israelites with war.' Therefore Joshua, directly after the death of Moses, ordered the Israelites to cross the Jordan." "If," say the Caraites, "this Talmudic legend be true, there are seven hundred doubts prevailing in the Mosaic writings, so that the written law would be imperfect. This, however, cannot be the case, because inspired David declares, that 'The law of the Lord is perfect' (Ps. xix. 7)."

3. It is expressly declared in holy writ, "These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai" (Levit xxvii. 34). "From this," say the Caraites, "it is evident, that these laws only, which are enumerated in the Pentateuch, were given to the Israelites on Mount

* Exod. xxxiii. 11.

Sinai. For if such were not the meaning, the words of holy writ ought to have been: These, with several others, verbally transmitted, are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai.

4. If even a verbal transmission did, in the first instance, exist, it is not possible that it could have been uninterruptedly continued. It might have passed from Moses to Joshua, and from Joshua to the elders, his contemporaries, who survived him, but it cannot by any possibility have passed from those elders to the prophets. Because from the last survivor of these elders, until Samuel, the first of the prophets, is a period of four hundred years, during which no prophets existed, except one whose name is not mentioned*, and Deborah, the prophetess, who were separated by a long interval of time. The Caraites further urge, as an unanswerable objection, that the Rabbinites are not unanimous respecting the succession of those to whom the traditions are said to have been transmitted.

5. That all the exhortations and reproofs of the prophets refer to moral transgressions and violations of the written law, but do not in any one instance mention, or allude to, the transgressing of commandments verbally transmitted, and that in no part of sacred scriptures is any trace of such transmission to be found.

Such are the principal objections†,

* Vide Judges vii. 8.

† Most of these are met by Maimonides in his Introduction to the *Jad Hachazakah* ‡; and those which he does not refute, are satisfactorily answered by R. Jehudah Hallevy, in his book "*Cuzary*," with the plan and method of which the reader is already acquainted§, and a translation of which we intend (*D. V.*) hereafter to place before him. EDITOR.

‡ Vide Heb. Rev. Vol. I. p. 41, et seq.

§ Ibid. Vol. II. p. 151, 283.

besides many other minor ones, which the Caraites urge against the authority of the verbal law.

The articles of faith which the Caraites profess are as follow:

1. The universe and all that it contains are created; 2. He who created all that exists is himself increate; 3. He is one without equal; 4. He sent his servant Moses; 5. Through him He revealed a perfect law; 6. The letter and spirit of the law can be understood by men; 7. The Deity inspired those prophets whom he sent to the Israelites; 8. On the day of judgment, the Lord will resuscitate the dead; 9. The Lord will recompense every one according to his deeds; 10. The Lord has not abandoned his people in their present state of captivity, although He chastiseth them for their sins. Therefore it is the duty of every Israelite daily to expect the salvation of his people through the Messiah, the son of David.

In latter times, their confession of faith, which is recited on every solemn occasion—such as a nuptial-ceremony, or the death-bed, or the appointment of public officers—has been composed by R. Elijah Bishitzky in the following words:

"1. I believe in the existence of God, who is alone without equal; He only is our God who is, was, and ever will be. 2. That God is incorporeal, and has neither corporeal passions nor qualities. 3. That he alone created the universe out of nothing and governs it in his mercy. He is the first and He is the last. 4. That He alone is worthy of adoration, and that no other being must be worshipped. 5. That all the words of the holy prophets are true. 6. That the words of Moses our teacher are all true, and that he himself is the chief of all prophets. 7. That the law of Moses our teacher such as we now have it, will never be superseded by any other; nor will it

ever undergo any alteration, for nothing must be added thereto or taken therefrom. 8. That the Deity is acquainted with the thoughts as well as the actions of man; that He rewards those who obey his commandments and punishes those who transgress. 9. That the king Messiah will surely come, as it is written, 'though he tarry wait for him; because he will surely come and will not stay away' (Habak. ii. 3). 10. That at the time appointed by his will God will cause the dead to arise.

In the commentary with which R. Elijah Bishitzky accompanies this confession of faith, he says. "Know that every man of Hebrew descent, who does not believe in all or any of these fundamental articles of faith, ceases to be an Israelite. He is not worthy of being loved or called 'Brother': for if even he observes all the commands of the law he will not enter *Gan-eden* (paradise) for he is an infidel. But whosoever believes these articles of faith—because they are approved by his reason so that he is convinced of their truth,—is a perfect Israelite, although he be not of Hebrew descent. He is worthy that we should love him as a brother, even if, from frailty, and not arrogantly, he should transgress some commands of the law; he will enter *Gan-eden*, for he has the true faith."

With respect to rewards and punishments after death, they assume that the soul of every man is immortal. If during its stay in the body the soul has prepared itself by means of good deeds, it is after death translated into the **עולם השכלי**, "intellectual world," which is also called *Gan-eden*, paradise, where it lives everlastingly in spiritual contemplation. But if, at the time of its separation from the body, the soul is covered with the rust of sin, it is consigned to *Ge-hinnom*, hell, where it lives in ever-

lasting pain, "where its fire is not quenched, and the worm dieth not." They reject the belief in devils, and in the migration of souls, which last they call a foolish and perverse faith.

The soul of man, they say, is not always in the same condition: its state may vary in a fourfold manner, which they enumerate as follows:—1. The soul is morally alive when it eschews evil, and is incessantly occupied with the purpose to do good. 2. It is healthy when it is capable of appreciating the true nature and connexion of things so as properly to distinguish that which is good from what is indifferent or bad, and at the same time possesses the will to abhor that which is evil, and to cleave to that which is good. 3. The soul is diseased when it is not capable of discerning the truth, or to distinguish good from evil. 4. It is morally dead when so completely immersed in, and encrusted by sin, that repentance becomes impossible. The motto of the Caraites, in performing a good action is, "If thou canst not do what thou wilt, will what thou canst do;" or, in other words, "If thy means do not always second thy inclination, let thy inclination always second thy means."

Their belief in the coming of the Messiah, and the events which are thence to ensue, is thus expressed by R. Elias Bishitzky, in his book **עשרה מאמרות**, *Assarah Ma-maroth*. "Know that the King Messiah will be a descendant of the house of David. He will neither add any thing to the written law, nor will he diminish aught therefrom. He will not in any way interfere with the works of creation, or the ordinary course of nature. It is not absolutely necessary that the Messiah should announce himself by the working of wonders, or resuscitating the dead. But he will assemble the dispersed

of Israel, fight the battles of the Lord, subdue all the surrounding nations, rebuild the temple, and constrain all Israel to observe the commands and precepts of the written law. But if he does not do all this, know that he is not the King Messiah, but simply like one of those rulers of the house of David who succeeded their great ancestor on the throne of Israel and Judah. It is, however, unlawful to determine the time of his coming, either by calculation deduced from certain passages of holy writ, or by any other means; for holy writ plainly tells us that his advent will be sudden and unexpected, as the prophet declares, 'He shall suddenly come to his palace' (Mal. iii. 1)."

This opinion of the Caraites respecting the coming, character, and actions of the Messiah is, with one exception, belief in the oral laws, perfectly in accordance with the belief of the Rabbinites on the same subject. Maimonides (*Yad Hachazakah*, vol. iv. book xiv. chap. 2), says, "Do not suppose that it is needful the King Messiah should perform either signs or wonders (such as inverting the order of nature, or resuscitating the dead, or other the like miraculous deeds), according to the opinion which fools entertain of him. Such is not the case; for behold, R. Akebah was a great sage, and one of the wise men of the Mishna; and he became armour-bearer, or esquire, to Ben-Cozibah the king, whom he declared to be the Messiah. And not only R. Akebah, but all the wise men of that age, considered Ben-Cozibah to be the King Messiah, until, for his sins, he was slain, when his death convinced them that they were mistaken in his character. But the sages did not require of him either token or wonder.

The fundamental principles of this matter are as follows:—This law, which has been given to us through Moses our teacher (peace be with him!)—together with its statutes and enactments, is immutable, and in force for ever, and until the end of time; nothing is to be added thereto, nor must ought be diminished therefrom. And whosoever does either add, or diminish, or pervert the interpretation of the law, or assign a mystical or allegorical sense to the commandments, contrary to their plain and obvious meaning, such an one is decidedly a liar, an evil-doer, and an infidel (Epicurean). Should a king arise of the house of David who observes the law and performs the commandments, as did David his progenitor, according to the written and the oral law; who obliges all his people Israel to be steadfast in their obedience to the Divine precepts, and to repair any infraction thereon, and who fights the battles of the Lord; he may be considered as intended to be Messiah the King. If he prospers in his undertakings, is victorious over all surrounding nations, rebuilds the temple in its appointed place, and gathers the dispersed exiles of Israel, then it is decided that he is the true Messiah. But should he not prove successful to that extent, or should he be slain, it is then evident that he is not the Messiah predicted and promised in holy writ, but he is like all those other just and pious kings of the house of David who are deceased. And the Lord only suffered him to arise in order to try the faith of many; as it is written, 'And some of them of understanding shall stumble that they may become approved, elect, and purified, until the time of the end, because it is yet for a time appointed'" (Dan. xi. 35).

(To be continued.)

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"

יין לבן COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 292.)

He* used to say: "Those who are born must die; the dead are made to live, and the living to be judged; to know, to make known, and to confess that He, the Almighty God, is the Former, the Creator, the examiner, judge, witness, and complainant; and He is the judge for all times to come. Blessed is He! in whose presence there is no unrighteousness, no forgetfulness, no respect of persons, no acceptance of bribes, for every thing is his. Know also that every thing is done according to account. Let not thine imagination feed thee with the hope, that the grave is a place of refuge for thee: for without thy consent thou wert formed, without thy consent thou wert born, without thy consent thou livest, without thy consent thou must die, and without thy consent thou wilt hereafter render a responsible account before the Sovereign of the King of kings, the Holy One. Blessed be He" (iv. 29).

COMMENTARY. "*The living to be judged.*" The great day of judgment to all flesh succeeds the resurrection of the dead, and is often mentioned in holy writ. Thus the prophet, speaking of this awful day, says, "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in its wings" (Mal. iv. 1, 2). And the sacred singer of Israel likewise bids us know "The Lord cometh to judge the earth. He shall judge the earth with righteousness, and the people with his truth" (Ps. xvi. 13). Thus we find it expressly declared in the sacred Scriptures that there will be a day of judgment to all flesh, when the good will be re-

warded, and the wicked will be punished. This article of our faith is so important, that he who believes in the resurrection of the dead, and the great day of judgment, proves that he believes in the whole of the law. For the judgment presupposes an investigation into man's conduct and actions, for which, if good, he will be rewarded, if evil, punished. This investigation again establishes the fact, that Divine Providence does take cognizance of the acts of men; whence it results, that they (men) cannot have been left in ignorance as to their duties. The necessary consequence of these premises, is, that as no man could properly instruct his fellow-mortals in the nature and extent of their duties towards the Creator, it did require a revelation from heaven to afford them that instruction; and that such a revelation was afforded to our ancestors at Mount Sinai, is proved by that most conclusive and

* R. Eleazar Hakappar.

satisfactory evidence,—the conjoint testimony of an entire nation, who were eye-witnesses to the fact. Thus, by a connected chain of reasoning, the belief in the resurrection of the dead, and the subsequent day of judgment, establishes the truth of divine revelation, and convinces us that the Lord is most just as well as most merciful, rewarding everyone according to his deeds: and therefore will resuscitate the body, that as it had been partner and confederate with the soul in the different actions performed by man, it may likewise be the sharer in the reward or punishment which follows on those actions.

From what we have now stated, it becomes evident, that however meritorious contemplation and meditation on the sacred truths of religion may be, practical virtue, active obedience to the commandments of the law, is of far greater importance to man; for if faith, the knowledge that God exists, and the belief that he vouchsafed to reveal himself to mankind, were all that is required of man, there would be no occasion for the resurrection of the dead body, inasmuch as faith is an impression of the soul only, in which the body does not participate. But as practice, virtue, active obedience to the Divine commandments, is the principal duty of man, in the performance of which the body participates equally with the soul, being its instrument, Divine Justice requires that the body should arise again, in order to be rewarded according to its deserts, and either receive the recompense or punishment due to the deeds which it has helped to enact.

“To know, to make known, and to confess.” Many are the different explanations and commentaries which have been offered on this part of our teacher’s maxim; but according to our opinion, however ingenious, they all lose sight of the

subject and the instruction intended to be conveyed. We shall therefore not touch upon any one of these numerous expositions, but at once proceed to state our own views. Our teacher having established that great principle in which the law and its precepts are all comprised, namely, the resurrection of the dead, the full belief in which principle will teach man to be careful of his conduct, and upright in word and deed, so that he may not be overwhelmed with “shame and everlasting disgrace” on the last great day of judgment; and by means of which man’s mind will become steady and confirmed in the purpose to do good, so as to be no longer shaken and confused by the arguments of foolish infidels harping on the fate of the righteous who through life suffer calamity and evil, while the wicked prosper and enjoy wealth and power. Our teacher having thus shewn that this life, and that to come, are most closely united, and having from the final events, resurrection, and the day of judgment, proved the truth of our holy faith, he next proceeds to acquaint us with those pure and well-founded opinions which it behoves every man,—not only the Israelite, to whose guardianship the law of God has been confided, but all men who are made in the image of God—to entertain. And whosoever denies and rejects any one of these opinions is guilty of an act of violence and injury against his own soul, and in his own arrogance abandons the path of life which has been appointed unto him.

The different effects of knowledge which our teacher here enumerates, are not merely the offspring of wisdom taught by one man to his fellow, but must spring from inward conviction. This knowledge David recommends to his son Solomon, when he said, “And

thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind" (1 Chron. xxviii. 9); the meaning is, Let the adoration and worship which thou payest to the God of thy father be the result of perfect conviction, based on a knowledge firmly implanted in thy heart and mind. For if we examine the true meaning of the word דַּעַת, "knowledge," we find that it designates the acquaintance with any given subject, derived from four different sources.

1. From the evidence of the senses.
2. From innate impressions.
3. From the lessons of experience.
4. From divine inspiration and revelation.

The office of בִּינָה, "understanding," is to unite and combine the various kinds of knowledge derived from these four sources, so as to concentrate their powers and direct them to the investigation of causes, and to the deduction of effects, the analogy and connexion between which is thus discovered and established. It is moreover in the power of every man to acquire this faculty of combining cause and effect. For though his understanding may not be sufficiently vigorous by its own strength, and unaided, to investigate and deduce; yet if such be his wish he can avail himself of the instruction of others, and the aid of those truths which have been established by the researches and demonstrations of those who lived before him, and who bequeathed the results of their mental labours as a lesson to posterity.

The knowledge of which our teacher here speaks, is equally derived of all the four sources which we have enumerated. The evidence of the senses was furnished to our ancestors when they stood at Sinai, saw the glory of the Lord on the flaming Mount, and heard his voice proclaim: "I am the

Lord thy God, thou shalt have no other God before me:" and the force of that evidence is supported by the lessons of experience, which have been perpetuated to the house of Israel, in the traditions handed from father to son. And while innate impression teaches every man that it is not possible the universe should own its existence to chance only, but that, to use the words of R. Isaac Aramah, wherever we behold a building, we must assume the existence of a builder, divine inspiration stamps that impression as true, and well-founded, in the words of holy writ: "In the beginning God created heaven and earth," which direct the mind at once to the author of all being, "who spoke and it was, who commanded, and it stood confirmed."

This knowledge, then—derived from every source, whence instruction can be conveyed to the mind, combined and matured by the aid of understanding—it is the duty of every man, and of every Israelite in particular, to treasure up in his heart, that it may never depart therefrom, according to the caution given in holy writ: "Only take heed to thyself and keep thyself diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life" (Deut. iv. 9). Our teacher tells us further, that we are likewise to impart that knowledge to others, as holy writ continues its exhortation: "But teach them to thy sons, and to thy son's son" (Ibid). And he further instructs us, that it is a sacred duty incumbent on the Israelite to confess the knowledge which has been vouchsafed unto him; according to the precept, "Unto thee it was shewed that thou mightest make known that the Lord He is God, there is none else beside him" (Ib. verse 35).

(To be continued.)

II. HISTORY OF THE HEBREW KINGS.

(*Concluded from page 297.*)

THE recklessness with which Titus allowed—or caused—appalling deeds of cruelty to be perpetrated on the smoking ruins of Zion, would induce the reader to tax the historian, who has left us the narrative of that catastrophe, with hatred against the Roman general, were it not more than sufficiently evident, that Flavius Josephus was even more favourably inclined towards the destroyer of his country than was consistent with the dignity he formerly held among his people, and that love of his land, which can, under no circumstance, become extinct in the generous bosom; nor can we look upon any of the dreadful facts there described as having been magnified by rhetorical exaggeration, since the signature which Titus himself is recorded to have affixed to the work of Josephus, vouches for its accuracy on all subjects of which that prince had any cognizance. (*Life of Josephus—towards the end.*)

When the town was perfectly in the power of the Romans, Titus granted his soldiers leave to fall to plunder, and to set fire to all edifices. When the Romans became exhausted with unceasing bloodshed, and there were still multitudes left, their general commanded them only to put those Jews to the sword who offered resistance with armed hands. Nevertheless, the exasperated soldiery spared neither sex nor age. A numerous troop of prisoners, whose robust statures promised profitable sale at the slave-market, were separated and shut up in a fastness of the temple. The generous commander gave them, in a body, to his manumitted slave, Frontonius, as a token of his favour, with leave to dispose of them at pleasure. Part of these were

slaughtered on the nod of their new master; some were reserved for the glorious exhibition of the triumph at Rome, and the remainder dispatched into Egypt, there to be sold to the highest bidder. Titus himself sent a number of Jews into the provinces, to grace the spectacles of the gladiators, and sold others as slaves. In an excursion he made to Cæsarea, in Samaria, he displayed his munificence before the assembled multitude in gratifying them with shows and festivities: to heighten their enjoyments, captive Jews were driven on the arena, into the midst of ferocious animals, where they died in agonies, after having satisfied the diabolical curiosity of spectators thronging to witness the desperate conflict between man and beast. On another scene, Jews were compelled to exhibit the picture of war on a miniature battlefield, and to fight until the theatre was strewn with their hacked limbs. The birth-day of Domitian, the general's brother, was solemnized by the massacre of 2,500 prisoners, a part of whom were tortured to death by a slow fire. The anniversary of his father's birth-day furnished another occasion for similar diversions to the imperial hero of whom historians boast, "that he considered the day as lost which was not marked by some deed of generosity and heaven-like mercy!" Whatever cruelties are set down to the account of the Jews in the centuries which followed their dispersion—for when did such dreadful atrocities produce a kindly feeling in the hearts of the victims!—never did they render their name guilty of such horrible deeds as disgrace the youthful years of the best heathen that ever sate on a throne.

The fate of the capital decided

that of the provinces; only three strongholds remained in the power of the vanquished Hebrews. The forts of Herodian and Macheron yielded; after a short resistance, to the efforts of Lucius Bassus, lieutenant-general of Judea; but Massada, a third fort, encompassed the brave troop of Eleazar, and defied all the powers of the Roman army to enforce a surrender. In vain did the war-engines rage against the fortifications; the broken wall was speedily supplied by pallisades solidly connected with a strong mound of earth. Such perseverance might have offered the Jewish patriots some hopes of success, had not the Romans contrived to throw fire into the interior of the fort. When every prospect of ulterior relief faded before him, Eleazar convened his faithful soldiery and addressed them thus: "Defence becomes impossible; to-morrow our castle will be manned by the Romans. Ye know the lot of those who fall alive into their hand. Then hence every thought of capitulation, surrender, treaty, or by what other name, subjection to the insulting and cruel enemy may be comprehended. We were the first to unsheath the sword—we have held it firm to the last; let us not then drop it into our butcher's hands, and offer our own bosoms to the murderous steel in the stranger's grasp. We began our career with the cry of liberty—shall we finish it with, Hail, Cæsar? The wrath of the Lord is up against us for the many sins we have committed. But we have it in our power to die a great, a glorious death, the death of Judas, the Maccabee, the death for our law and our country." A sudden rush among the soldiery evinced that the fire flashing from their leader's eye had kindled the spark within their bosoms—when they glanced upon their wives and their children, who, with outstretched arms, implored

pity, relief, and consolation—and their upraised weapons sunk from their hands. Once more the chieftain raised his voice in accents of dreadful resolution: "Warriors of Judea, brethren, think of your sacred oaths, think of to-morrow's fatal slaughter, of the enemy's triumph, of your shame, of slavery—be men!" The die was cast, one piercing shriek was heard, and every husband had transfixed the wife of his bosom, and every father had plunged the steel into the heart of his beloved child—the calm of death ensued: the men of blood cast lots to select ten men for the completion of the holocaust; every warrior carried in his own hands the torch, and all rushed simultaneously into the flame, which ascending the skies proclaimed afar, that the band of Eleazar was free! (*Bell. Jud. lib. vii. cap. 34, et seq.*)

Oh unhappy people! Ages have passed over the land which witnessed those deeds of patriotic self-sacrifice. Thy children are scattered to the four winds, are strangers on the soil which they tread, and have no place whereon to fix their hearts and eyes, but one—even the wide expanse of heaven, where their kindred wishes meet. When on distant strands, they record within their minds the story of thy fall, they weep over the errors which led thee to flesh thine own heart by cruel dissension; they pity the fatal sweep of overruling calamities which extinguished the light of Zion; but they exult at the magnanimous firmness, at the unyielding prowess with which their father's expired on the ruins of their constitution—for their cause was good! they rejoice to be the descendants of men who shed their hearts' blood, while with the last gasp they clung to their sacred banner—for on it was inscribed, People, Law, National Independence, Liberty, and Equality!

A triumphal arch, still extant, attests the importance which the Romans attached to this victory after a war of seven years, and a loss of 1,400,000 individuals, if fame is true. The remembrance of those events is still more perpetuated among the Jews, who, as is well known, only live in the history of the past, since the present is void to them.—A yearly solemnity is consecrated to this sad catastrophe. In the midst of ceremonies, denoting deep melancholy, a sudden shriek is heard—the veil of the temple is rent in twain—Jerusalem has ceased to exist. Nor is it once in the year that the Hebrew, particularly in countries where their unhappy position is manifest in every act of social life, reminds himself of the destruction of the city of David. In countries where the number of Jews is considerable, and where their oppression is greater than in the civilized countries of western Europe and America, every house, built and inhabited by Jews, comprises a wall in a dilapidated state, which is never mended—a token of ruined Zion!

The promises which the Jews had received in their holy books, that after the Lord should have punished them for their transgressions by the most awful of all sentences—dispersion, dependance, and contempt—their restoration would be effected by the same powerful hand of God, the Watchman of Israel, who neither slumbers nor sleeps, kept the nation in perpetual motion. The Jews who remained in the land, and under the pressure of the Roman governors, did not consider that their fate was tied to the walls of Jerusalem, but sought to regain by force of what by force they had been robbed. Trajan, the emperor, issued an edict, whereby the reading of the law in their religious meetings was prohibited under the severest penalties, and thus excited a furious re-

bellion in Egypt, which it required the speedy and powerful expedition of Martius Turbo to quell. The Roman emperor trembled on his seat, not only at the defection of the Jews, but at the disastrous example set by those indefatigable assertors of their independence to the rest of the world, which groaned equally under the yoke, but lacked energy to stir under the load. A second insurrection burst forth in Mesopotamia, a third in the island of Cyprus, which was of so alarming a nature as to necessitate the presence of Hadrian himself at the head of a great army. Victory was on the side of the Romans; and Hadrian, ascending shortly afterwards the throne of the Cæsars, remembered the trouble the Jewish insurgents had given him in the rigorous edicts he issued against that people. Circumcision was prohibited; and to efface at once every hope of ulterior reinstatement in the seat of their ancestral worship, the emperor sent a colony to build a city, surnamed (to the honour of his family) Aelia Capitolina, on the very site of the Solomonian temple. Heathen idols were erected where the *sanctum sanctorum* had been in happier days; the national columns of Jakin and Boaz, order and stability, made way for the statues of Venus and Antinous, the admired youth, to whose beauty Hadrian paid unholy homage. The Jews answered by a war-cry, so loud that it shook the foundations of the eternal city and her vast realms, but it was the last which the Jews uttered; for partial struggles, rashly entered into at the instigation of despair against over-strong masters, deserve no notice as demonstrations of national feeling. The Jews had now arrived at the time when the prophetic words of Moses, our master, were literally verified. "After having driven your enemies before you in seven

ways, you will flee before them. Your walls shall be overthrown; you shall be dispersed among the nations; thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deut. xxviii). The last Jewish insurrection which the Romans crushed by the overwhelming superiority of their forces, might have led to incalculable results, nay, might have completely turned the scale of power to the disadvantage of the capital of the world, had the war been undertaken at a period less favourable to Rome than the reign of one of her best, nay, her mightiest emperors. Judea was still thickly peopled with the descendants of the stock of Israel. The persecutions the Jews had suffered under the tyrannical Domitian subsided greatly in the days of Nerva, his successor, who freed them from burthensome taxes forcibly levied upon the wretched inhabitants after their lands had been sold; and he conferred on them the paramount bounty of allowing them the undisturbed exercise of their worship. The Jews speedily evinced that eagerness for study which has ever been and still is their strong characteristic, wherever the secular power is not so cruel as to debar them from the sublime pursuit of learning. Jewish academies overspread the land in all directions. Expelled from Jerusalem, the law sought and found eager disciples in Jamnia, Bythra, Lydna, Cesarea, in Zipporah, and Tiberias in Galilee. The doctrines of Moses were zealously taught, and the spirit of nationality which breathes through that system, maintained in the youthful minds the sacred glow of patriotic ardour, and the steadfast faith in a regeneration of their paternal institutions. This was the epoch at which many ceremonial observances were added to the simplicity of the

Mosaic system; not in the spirit of ascetics, as if a multiplicity of religious external practices could add to the merits of men before God, but solely and entirely to connect the memory of their fathers, and the image of their once flourishing commonwealth, with every deed, every expression of the Israelites. The reputation, and especially the disinterested zeal and exemplary probity of the teachers, induced numerous Jews inhabiting foreign countries to hasten towards the Holy Land, which by these means increased mightily in population. The mountainous districts of Judea and Samaria still wore the bloody garb of war, which proved the more destructive, since it was interminable. Campaigns of no longer duration than a few days sensibly harassed the Roman garrisons, who could not follow the mountaineers into the recesses, whence destruction and annoyance unceasingly threatened the foreign soldiery. The edicts of Trajan infuriated them more vehemently, and the insurrection in Egypt added encouragement to their steady hatred against Rome. The victory of Martius Turbo reduced them to their former resources: they betook themselves anew to the hollow caverns of inaccessible heights, whence they secretly conveyed arms and stores into the best fortified places, or such as offered any convenience for defence. Thus was the combustion prepared which blazed up fearfully when Hadrian fulminated his decrees against the Jewish nation. In the year 132, P. C. Coziba declared himself the chief of the Jewish insurgents, and changing his name into that of Bar-Cocheba, "Son of the Star," he issued inflaming manifestoes to the tribes of the house of Jacob, promising them the speedy re-establishment of humbled Zion, by deeds to which he had been destined by the God of

Israel. His fame penetrated wherever there were Jews; the dispersed Hebrews made one general effort; even strangers augmented their numbers; and, according to the reports of the heathen historians, the spark which had ignited in Judea, threatened dreadful explosion to the whole world. The unspeakable sufferings of the Jews made them so much readier to see in every pretender a redeemer from miseries which, in their estimation, had reached their highest possible climax.

At first Hadrian beheld the event with a calm eye: he deputed a reinforcement of troops to Tinnius Rufus, the provincial commander, with the injunction to punish the rebels. But when the news of the total defeat of that force reached the senate, the dangerous tendency of the revolt became manifest; and the best troops, headed by the best generals of the day, were thought requisite to retrieve the honour, nay the safety, of imperial Rome. From the depth of distant Britain, Julius Severus, the *greatest warrior of the empire*, was hastily summoned to repair to the seat of commotion (Dion Cassius). At his appearance on the field of contest, the insurgent chiefs determined to venture at once into a decisive and open battle, lest the ardour of their population might subside, whereas in an immediate collision, the fury and impetuosity of the Jews would make up for their inferiority to the Romans in point of tactical knowledge, and every other necessary disposition for regular warfare. But Severus prudently reflected that a general battle, in case of defeat, would be pregnant with the most disastrous consequences, and would infallibly rouse the long-suppressed ire of other dependant nations to make common cause with the victorious Jews. On the other hand, it was easy to tire the ill-organized insurgents by protracted military operations, and

to slacken the ties by which enthusiasm had connected them, but which were far from being firmly cemented by any consolidating system. "Divide et impera," was again the Roman motto, which had since so many ages led them to triumph and universal domination. All the disciples of the Jewish academies had swelled the ranks of Barcocheba, and the famous doctor of law, R. Akiba, assisted with his counsels. During three years did they thwart every expedition of the enemy; against every town, capable of being fortified, the Romans had to vary their plans of operation; every hamlet proved a fort. All the horrors of the war, under Titus, were renewed, if not surpassed. But when the strength of the Hebrews was, by the prudence of Severus' measures, gradually exhausted, their fortune fell prostrate before the Roman eagles. At Bythra, once the seat of a famed academy, now strenuously defended by the captain of the Jewish insurrection, and encouraged by the exhortations of R. Akiba, whose voice had formerly been heard within the precincts of the same town, inculcating the lessons of love and peace—at Bythra, the sword of the Romans mowed fearfully the sons of Israel, and dyed their banners in Hebrew blood. Barcocheba fell on the ramparts after a glorious resistance, which yielded it in nothing to the Jewish heroism of former days. The torture mangled the bodies of Akiba and his sons, who were taken in the assault. Roman historians tell us, that 580,000 Jews fell in this murderous war by the sword, exclusively of those that died by hunger, fire, and diseases. The terror of the Romans may be inferred from the reports spread through the provinces of the empire, that the Jews were in the habit of devouring their captive enemies. The loss of the Romans was immense. Dion Cassius at-

tests the awful sensation which the Jewish war made at Rome, by mentioning that the emperor Hadrian, who had not left the city, omitted, in one of his missives to the senate, the usual formula: "If you and your children are well, I congratulate you on it: I and the army, we are in a good state."

From that day the Jews became, without any considerable change, what they now are. After an existence of 1600 years as a political body, their name was razed from the list of settled nations, they became again, what men had been in the youthful days of the earth, unsteady and careless of the soil they occupied, with that awful difference, that while all around them rejoiced in the land that gave them birth, and triumphantly called the ground they trod their own, the Jews, the first people amongst whom the idea of a constitutional system was equitably developed, whose very existence was tied to political activity, were, by the inscrutable will of Providence, compelled to leave their vine-clad hills and their olive groves, and to be unwelcome strangers in lands they knew not of. Hadrian obliterated every monument he could reach, which spoke to their minds of by-gone days; the quarrystones of the temple were profanely employed for the construction of a theatre, and the stature of Jupiter Capitalinus raised its marble head in the air,

where the priest of the living God had, once in the year, pronounced the name in reverence. The gates of Jerusalem were shut for ever to the Hebrew. Alive no Jew should enter the city of David. But with the lapse of years, this rigour abated, and for gold, the Israelite was allowed, once a year, to steal to Mount Moriah, and there to shed tears on the ruins of his desolate fatherland.

Since the days of Hadrian, the Jews have been known for their passive submission to their fate, and ever after they have shewn as much perseverance in their inertness as had formerly signalized the energy of their activity. As armed warriors, the Hebrews had valiantly died on their posts, and in the thick of the fray. As faithful guardians of the positive principles of order, justice, and law, they had a new post to maintain, and their duty was to wait and to suffer. This second epoch of their existence appears to draw towards a close. The third era commences, less fraught with pain, but rich in promising prospects. The Jews take their post in the ranks of other men, and share the sacred duties of the human race. Let their watch-word now be, Strenuous brotherly co-operation, in the full developement of our intellectual forces, in the interest of the *law*, the *people*, and *truth*!

T. T.

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 301.)

CHAPTER XXXVI.

THE subject which next presents itself to us, is the inquiry, whether, according to the dictates of justice, the reward or punishment decreed for man's deeds, ought to be limited

or unlimited in its duration? According to strict equity, reward or punishment ought, in every case, to correspond with the action by which it is occasioned. And as that action in itself and its consequences

is but of limited duration, the reward gained, or the penalty incurred, ought to be similar in its nature. Moreover, the guerdon of a deed ought to be based on fixed principles, according to the nature of the deed itself, abstractedly from all consideration of the agent or of the object of his deed. For he who has struck his neighbour, and has knocked his eye out, or broken his arm, ought to be punished by having his own eye knocked out, or his own arm broke. He who tortures his neighbour for the space of an hour, ought to be subjected to similar pains during a similar period of time. While he who has conferred some benefit on his neighbour ought to be rewarded by having a benefit of equal importance conferred on himself. If such are the dictates of justice and equity, which no man can deny, the question naturally arises, how can mortal man ever aspire to obtain an eternal reward, or unceasing felicity (be that reward bestowed on the soul only, or on soul and body jointly, according to whichever of the two opinions that we have cited, should prove the true one), according to the belief entertained by the professors of the various systems of faith which are found on earth? We may assume that in the recompense awarded to man the principle is not graduated according to strict justice, but that every service is rewarded according to the power and dignity of him to whom the service is rendered: for we see that such is the case on earth, where he who serves a high grandee is better paid than he who renders services of a similar nature to a simple individual. And again, he who serves the king, is better paid than he who renders services of a similar nature to a grandee or prince. If we thus assume, that the reward granted for service performed must be regulated by the power and dig-

nity of him who is served, it follows, that if He who is served possesses infinite power, duration, dignity, and every other of his attributes, the reward for services rendered to him must be of a corresponding nature; and that, accordingly, the professors of various religious systems have adopted their belief, that the rewards of the soul are unceasing, because the dispenser of these rewards is Eternal; as, on the other hand, the punishment of evil-doers must likewise be unceasing, because He, against whom they have presumed to rebel, is infinite. But were we, however, to adopt the assumption, that the Deity graduates and regulates the rewards He bestows on the departed soul, by the same principles that are prevalent among men, we would be greatly mistaken. For a minute's reflection would convince us that man, in that case, can have no reward whatever to expect. For among men, the utility and importance of the service rendered is the prevailing consideration, according to which the reward is graduated; and, therefore, he who ministers to the affairs of a king, must be better paid than he who has charge of the fortune of a private man, inasmuch as the services the former has occasion to render, are of greater importance and more general utility, than any that come under the cognizance of the latter. But what service can man render to the Omnipotent that should be either of utility or importance to Him—blessed be He? 'Truly does Elihu observe, "If thou be righteous, what givest thou him? or what receiveth he at thy hand?" (Job xxxv. 7.) Accordingly, if the rewards granted by the Deity are graduated according to the principles prevalent among men, so that the greater the power and dignity of him to whom the service is rendered, the greater, on account of its superior utility, is likewise the recompense,

no man whatever could entertain the hope of any future reward, as his services can never be of any utility to God. We must, therefore, assume, that the principle, according to which recompense is awarded, is not regulated by the greatness of him whom the intention is to serve or obey, but, according to the difficulty of the service, the pains and sufferings to which the servant submits. But if this be true, it follows, that as all such difficulties, pains, and sufferings have been of limited duration, their recompense ought likewise to be such. By the same rule, punishment ought likewise to be of a limited duration only, as Elihu observes, "If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him" (Ibid, verse 6). If, however, we carefully examine the subject, we find that the rule we have mentioned cannot be applied to sin and punishment, but that these must be graduated according to the dignity and power of Him who is rebelled against. And although God has not at all been, cannot be, and injured, or in any wise affected by man's evil deeds, nevertheless, as the intention of the sinner is to transgress the behests of Him who is infinite in all his attributes, and to rebel against him whose dignity, like his duration, know no bounds; as such is the intention of the sinner, it is but meet and just that his penalty should be commensurate. Accordingly we find that the law draws a wide distinction between him who sins inadvertently, and him who sinneth presumptuously; thereby to teach us that the heinousness of an offence is estimated not according to the deed itself, but according to the intention of the offender. Thus he who contravenes the laws and commandments of an earthly king is put to death, although no injury or inconvenience

has arisen to the king from the act of the offender; but as the intention of the latter was to outrage the majesty of the former, the punishment inflicted upon the offender is made to correspond with his evil intention, rather than with the actual results of his crime. Therefore he who arrogantly transgresses the Divine commandments, and thus proclaims himself in a state of open rebellion against the Omnipotent, whose authority he sets at defiance, must be punished in a manner corresponding with the power he challenges, and authority he resists; and as these are of endless duration, such must likewise be his punishment. Our Rabbies also hold that temporal crime is visited with eternal punishment, when they say, "Some of the evil-doers who descend into *Ge-hinnom* (the place of punishment for departed souls), are sentenced to everlasting pains" (*Talmud tr. Rosh-hashannah*, fo. 17). Thus there are punishments of unlimited duration corresponding with the power and dignity of Him who has been rebelled against, which establishes a mighty difference between rewards and punishments; for the former (rewards) cannot be graduated according to the power and dignity of him who is served, inasmuch as the service rendered is of no utility or importance to him. They must therefore be determined by the difficulties overcome and the pains endured in the performance of the service; and as these were limited in their duration, such, in strict justice, ought likewise to be the reward. Whereas punishment must be regulated by the intention of the offender, and not by the actual results of his sin; so that as in intention his offence was directed against Him "who liveth and reigneth for ever," the penalty must in justice likewise endure for ever.

Such being the case, the ques-

tion still remains unanswered, on what foundation can man build his hopes of everlasting reward and eternal felicity? For, as we have already stated, the professors of various religious systems agree in believing that the reward bestowed on the soul of the righteous is everlasting, as is also the punishment inflicted on the soul of the evil-doer; a belief to which our Rabbies assent: for they consider the words of the prophet, "They shall inherit the land for ever" (Isa. lx. 21), as indicating the eternal rewards of a future state. Accordingly they say, "All Israel have a portion in the life to come; as it is written, 'And thy people are all righteous; they shall inherit the land for ever'" (*Talmud tr. Sanhedrin, fo. 21*). This belief, then, in the eternity of rewards having been adopted by most religious systems, and sanctioned by our Rabbies, of blessed memories, it remains for us to examine on what principles it is based. We therefore say, that although in accordance with strict justice the recompense awarded to the departed soul ought to be limited in duration like the deed for which that recompense is granted, nevertheless the fulness of Divine Mercy is such, that of his own free bounty he grants unto man rewards, everlasting and unlimited, like his own attributes. This truth we find indicated in the words of the Deity to Abraham: "Fear not, Abram, I am thy shield: thy reward is exceeding great" (Genesis xv. 1). Abraham—who had been victorious in his war against the four confederate kings—feared, that as the reward of his good deeds was limited, according to the dictates of strict justice, the great mercy vouchsafed unto him in the overthrow of the hostile force, had completely absorbed that reward, and even exceeded its limits. It was to quiet these apprehensions that he was

told, "Fear not, Abram, I am thy shield." Do not apprehend that thy reward is exhausted, for I am thy shield and protection, and Omnipotent. Therefore "thy reward is exceeding great." Unlimited, like my power, is the reward which in my mercy, I bestow on thee. Holy writ continues, "And Abraham believed in God," **וַיַּחְשְׁבֶהָ** **לֹא צְדָקָה** (Ibid. ver. 6).^{*} That is to say, that Abraham believed in the assurance which was given him, "that his reward was exceeding great" (**וַיַּחְשְׁבֶהָ**), and considered this (**לֹא צְדָקָה**) as a charity bestowed on him, as flowing freely from divine mercy and grace. For whereas justice and equity dictated that his reward should be limited in extent and duration, like the merits of his service, the assurance that his reward was exceeding great, could only flow from divine mercy and grace, and was, therefore, truly (**צְדָקָה**) an act of charity, freely bestowed, but not by any means deserved.

That the reward bestowed on the soul after its separation from the body does altogether emanate from divine mercy, and is therefore unlimited, we repeatedly find indicated in holy writ. For when the recompense of the righteous is mentioned, the words are, "He keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. vii. 9). Here we are first told what it behoves man to do, namely, to love the Lord and keep his commandments: but as man's love and obedience can be but temporal and limited, like his own existence on earth, we are further told that the reward bestowed on him for his love and obedience, springs from the mercy of God, and endureth

* The English version renders this sentence, "And he accounted it to him for righteousness."

"for a thousand generations," an expression frequently used in the sacred scriptures to denote "time without end." Thus we read, "He hath remembered his covenant for ever, the Word he commanded to a thousand generations" (Ps. cv. 8). Here the "word" is evidently synonymous with the "covenant" and "a thousand generations," with "for ever;" so that though the words are altered, the sense remains

the same. Again we find, "Shewing mercy unto thousands" (Exod. xx. 6; Deut. v. 9), which conveys to us the double lesson, that the reward bestowed on man is granted in the fulness of divine mercy only, and that it is unlimited.

Thus it is proved that rewards are eternal, owing to divine mercy, while punishments are eternal, because such is the dictate of justice.

(To be continued.)

COMMENTARIES ON HOLY WRIT.

Genesis ii. 18—23. כ"ג בראשית ב' ח"י עד

At present, that the wisdom of our wise men is not yet lost, and the understanding of our sages is not yet hidden, I will not dilate on the many questions which, at first sight, must present themselves to the mind of every reflecting inquirer, in the connexion of these five verses, and their proper illustration; but, according to the grace of the Lord, unto his servant, I will explain them, to men who walk in uprightness, without finding fault with an opinion, because it can be said, "Behold this is new."

What man, gifted with understanding, will deny that the names by which the first man designated the various creatures on this globe, animals, beasts of the field, and reptiles that creep, were not by him bestowed accidentally or capriciously; but that, on the contrary, these names had their origin in his perfect acquaintance with nature and its secrets. And although it be hidden from us, what possible analogy there can be between the name of ox or ass, sheep or goat, and the instincts of the animals on whom these respective designations were bestowed; nevertheless, it is certain, that the original name given to each by the first nomenclator, was derived from, and founded on, a perfect knowledge of its nature and habits, according to the instincts and

ביום הזה אשר ערן לא
אברה חכמת הכמינו
ובינת נבונינו עוד לא נסתרה
בל אוסיף להפליא הפליאות
אשר עין כל משכיל ימצאם
בהשקפה ראשונה • בקישור
החמשה פסוקים הלזו •
ולהבינם על נכונה • ואת אשר
הנן אלקים את עבדו • אבאר
להאנשים המישרים ארחותם •
בלי מצוא דופי על דבר אשר
יאמר עליו : ראה זה חדש
הוא :

מי הוא האיש אשר חלק לו
בבניה • ולא יודה כי
השמות אשר קרא האדם
הראשון לכל ברואי חלד
בהמות חיתו ארץ ורמש
אדמה • שלא ע"פ מקרה
והזדמנות נהיה מאתו • רקמצד
עוצם ידיעתו תכונת טבע •
הברואים עת הבראם • ואם כי
נעלמה זאת מאתנו • מה יחס
שם שור או חמור • כשב או
עז כי יולד למינו • בכל זאת

qualities by which the various races were distinguished from each other on the day of creation.

And when it was the will of the Creator that the work of his hands should give actual proof of its intellectual power—and shew, that being created “in the image of God,” man was able to understand the laws of nature, and to know its original condition, because he was moreover endowed with “a likeness” to the Omniscient—the Exalted One determined to bring before man all that has a soul, and breath of life in its nostrils, in order that he might bestow on each race and kind its appropriate name, in strict accordance with the nature and instincts implanted within it on the day it was called into being. Our holy law bears witness to the perfect knowledge evinced by Adam on that occasion, so that “whatever Adam called every living creature that was its name,” the true and appropriate designation to which, according to its nature, it was entitled by virtue of the peculiar qualities which will distinguish its kind, until it shall cease to exist.

But while the first man was thus giving names to all animals, he discovered his inability to bestow on himself a designation, properly adapted to express the twofold nature of which he himself was composed, spiritual and material; for the appellation by which till then he was distinguished, Adam, did but indicate his material nature, as taken from earth, in which circumstance he enjoys no preference before the brute. And as man was then still alone, he found no mate who, external of himself, might stand before him, and—displaying unto him not only the outward material form, but also the inward workings of the spirit—would thus act as a mirror reflecting his second self, without the aid of which he found

שם הראשון אשר ניתן למו
מאת קורא השמות נסיבה
מידעת מקור טבעם לפי
תכונותיהם אשר עליהם נפרדו
למיניהם ביומם אשר נוצרו :
ובאשר הו' מרצון בורא הכל
לראות בפועל עד מה הגיע
בינת יציר כפיו . ואם האדם
אשר בצלמו עשה האותו השכיל
בדרכי הטבע לידע תכונתם
הראשונה . יען כי גם ברמותו
יולד הנהו . עלה לפניו יתעלה
להביא אליו כל אשר נשמת
רוח חיים באפיו . והוא יחלוק
שמותם לסוגיהם ולמיניהם כפי
עצם טבעם אשר נטבע במו
בהיותם . והנה העידה תורתנו
כי השכיל בידעת טבעם עד .
וכל אשר יקרא לו האדם הוא
שמו . האמתי אשר ראוי ונכון
אליו מצד קישור הטבע אשר
עליהם נוצר ועליהם יהיה עד
תכלית מינו : אך עודהו קורא
שמות לכל נפש . היה הבין
העדרו בידעת שמו אשר אליו
יאתה מצד היותו מורכב
מחומר וצורה—כישמו הראשון
אדם . הוא רק מצד חומר
אשר מאדמה לוקח . ובזה
יתרוננו מן הבהמה אין—והאדם
בהיותו אז לבדו לא מצא עז
חוצה לו אשר יעמוד כנגדו .
וממנו ישפוט על איכותו כמו
המראה אשר מול פני האדם
יציב ובו יראה ציור חומר

it beyond his power to judge his own nature. For it is impossible that he should be able to fix on the precise minute, in which every part of his composition accomplishes the purpose for which it is bestowed, and all his faculties nicely adjusted in a perfect equilibrium, enable him to determine his true name according to the joint workings of matter and spirit. Therefore it was according to the wisdom of our Creator to take one of Adam's ribs, and "closing up the flesh instead thereof," to form out of it a creature, composite like man. This he brought he appropriates to this second self, to man, in order that the name which should also be applicable to, and descriptive of, his own nature, inasmuch as both were formed of the same flesh. Therefore man said, "this time it is **עצם מעצמי**, it is of the self-same substance as myself, and flesh of my flesh." Here I behold a creature composed like myself of matter and of spirit; and from what I perceive, I understand that this being must be called **אשה**; and such being the designation proper to her nature, it follows that my own name, the one to which ever since my creation I have been entitled, must be **איש**, man, inasmuch as she has been taken from me.

Although it is not clear to me why he selected the names **אשה** and **איש**, "man" and "woman" as analogous to their composite nature, I conjecture,—if the readers will not deem me presumptuous,—that these words are derived from **יש**, "being" ("there is," or "to be"); as in the prophets we frequently find the word **איש** used for **יש**, which indicates the quality of the spirit, everlasting existence; and from **אנוש**, "frail," indicating the quality of matter, which is destined to hardships that overcome and afflict it. The name Adam bestowed on himself may further be de-

וגם רגשות רוחו אשר על
עבר פניו יתרשמו • והוא
בעצמו לא היה יכול לחרוץ
משפטו על עצמו • כי מן
הנמנע הנהו לכון רגע אשר
בו כל אחד מהרכבתו ישלמו
תעודתם על כף השוה בליחסר
ויתר ולפיהן יקרא שמו אשר
נאוו לו לפי פעולת שניהם גם
יחד • לכן היה מחכמת
בוראינו לקח אחת מצלעותיו
ולסגור בשר תחתונה ולברוא
ממנו הרכבה כמוהו • ויביאה
אל האדם ומהשם אשריתחם
אליה ממנו יבין שמו אשר
ראוי אליו כי הלא מבשר אחד
לוקחו • ויאמר האדם זאת
הפעם עצם מעצמי־מן עצמות
הדבר ובשר מבשרי • היינו פה
אראה לעיני הרכבה מחומר
וצורה כמוני • וכפי השגתי
אבין • כי לזאת יקרא אשה •
והוא השם אשר ראוי אליה
ובזה אדע • כי מאיש לוקחה •
זאת • שמי אשר נכון ה"י
לפני מיום הבראי היה איש־
ואם כי גם בעיני יפלא למה
בחר בשם איש ואשה לפי
איכות הרכבתם אדמהאם לא
לזרות יהיה בעיני המשכילים
שהוא נגזר מן יש־כי פעמים
הרבה נמצא בנביאים איש
במקום יש־והוא בבחינת
הנפש • כי היא ישות תמידי
בלי כליון • ומן אנוש הנאמר

rived from **אש**, "fire," or the animal heat which, during man's lifetime, combines spirit with matter, and is caused by the circulation of the blood, that unceasingly flows through his veins.

Most wisely did our Rabbies, of blessed memory, comment on the words, **עזר כנגדו**, "An help against him."* They say, "If man is virtuous, it is an help, but if he is not virtuous, it is against him." As man is a composite creature, if he is virtuous, his material conformation is an assistant to his immortal soul. So that it attains that perfection to which it is destined. For the soul, which is immaterial, can of itself do nothing: and therefore the Rabbies said, "Prepare thyself in the vestibule, that thou mayest enter into the palace. But if man is not virtuous, that aid, his material conformation, becomes his antagonist, constraining and misleading him from the path that was assigned to him, when he left his mother's womb—as it has been said, "Woe to the house which is demolished and destroyed by its own inmates."

Thus the above saying of our Rabbies is proved true, whether applied to the primary intention of expressing the relation between man and woman, after they have been called into being; or, to the secondary intention, the relation between matter and spirit, since the time they were joined in man, whom it was the pleasure of the Most High to create in his image and likeness.

H. B. OF BRODY.

* This is the literal meaning of the words rendered "meet for him" in the English version.

על החומר · יען התעדתו לגלי
התלאות אשר יעברו עליו
ויאנישהו · ומן אש והוא החום
הטבעי אשר ישום התקשרות
בין שניהם · כל עת חיותו ·
וירתיח דמו בקרבו להוריקם
בשקתות גידיו ועורקיו בלי
מנוח ערי רגע—ומה מאוד
השכילו חז"ל באמרם: זכה עזר
לאזכה כנגדו · כי האדם מצד
הרכבתו אם זכה אז חומרו לו
לעזר למען תוכל נפשו השלם
תעודתם אשר עליהם התכווננו ·
כי הנפש בהיותה רוחני לא
תוכל עשות מאומה וע"ז אמרו
התקן בפרוזדור כדי שתכנס
לטרקלין ואם לא זכה אז חומרו
לו כנגדו · ויעצרהו מבלי הפיק
בחלקו ממעל את מנלו · אשר
הושם לו עת צאתו מרחם
אמו · וע"ז אמרו · אוי לו לבית
שמהרסיו ומחרביו משלו ·
ובזה יצדק מאמר חז"ל הנ"ל הן
לפי כונה הראשונה בערך
האשה אל אישה אחרי הבראם
והן לפי כונה שנייה בערך
החומר אל הצורה עת הבראם
במין האדם וה"מ רצונו יתעלה
לעשותו בדמותו וצלמו :

נ"ה"ב"ש מבראד :

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"
יין לבנו COMMENTS BY NAPHTALI HIRTS WESSELY.

(Continued from page 307.)

He* used to say: "Those who are born must die; the dead are made to live, and the living to be judged; to know, to make known, and to confess that He, the Almighty God, is the Former, the Creator, the examiner, judge, witness, and complainant; and He is the judge for all times to come. Blessed is He! in whose presence there is no unrighteousness, no forgetfulness, no respect of persons, no acceptance of bribes, for every thing is his. Know also that every thing is done according to account. Let not thine imagination feed thee with the hope, that the grave is a place of refuge for thee: for without thy consent thou wert formed, without thy consent thou wert born, without thy consent thou livest, without thy consent thou must die, and without thy consent thou wilt hereafter render a responsible account before the Sovereign of the King of kings, the Holy One. Blessed be He" (iv. 29).

COMMENTARY. "That He, the Almighty God, is the Former." After having told us that one great purpose why man is called into existence, is, that he may know within himself, make known to others, and publicly confess his knowledge of certain truths, our teacher next proceeds to inform us, which are those great truths that, by all means in our power, we are, with the fullest conviction, to profess and promulgate. The first of these truths, in dignity as in importance, is the fact, "there is a God." That Being who made his name known to Moses, our teacher—the name of four letters†, which is significative of the existence of the Supreme, whose infinite duration and powers are far beyond the utmost scope of human understanding or conception—that Being alone is God, Almighty, and boundless in all his attributes. For whatever perfection

the mind can conceive, the tongue can utter, or the ear can listen to, is his. He is God, the great, the mighty, the tremendous, the merciful, the gracious, the benign, the wise, the faithful, the just, and the wondrous. Omniscience, Omnipotence, Omnipresence are his alone, whose Being knew no beginning and can know no end. To designate all these incomprehensible attributes and powers of the Deity, our teacher makes use of the divine name *El*, because, of all the various divine names used in holy writ, as *Elohim*, *Shaddai*, *Adonai*, *Zebaoth*, this particular designation, *El*, is the only one which can be, and is, coupled with every attribute, of the Deity. Thus we read, אֵל עֵלִיּוֹן, "the most high God" (Genesis xiv. 18); אֵל שַׁדַּי, "Almighty God" (Ibid. xliii. 14); אֵל קַנָּה, "A jealous God" (Exod. xx. 5). When the Lord proclaimed his thirteen attributes to Moses, the proclamation opens with the awful *Tetra-gram-*

* R Eleazar Hakappar.

† Vide Heb. Rev. Vol. I. p. 26.

maton (name of four letters), which is far above human comprehension or research. But this peculiar and emphatic designation of the Deity is directly followed by the words, **אל רחום ותנו**, "God, merciful, and gracious," &c. (Exodus xxxiv. 6.) The same Being who is designated by the *Tetra-gramma*, who is without beginning and without end, to whose duration, power, and perfections no possible limits can be assigned, that being is *El*, "God." His grace, his mercy, his goodness and truth, sustain creation. His long suffering and forbearance pardon wickedness, transgression, and sin; he is likewise just, and will by no means clear the guilty. Again, we read in the sacred scriptures, **מי כמכה** "באלים ה", "Who is like unto thee among the *Elim*, O Lord" (Ib. xv. 11).

The word *El* is derived from the root **אל**, "power," "might." In this sense Laban uses the word when he says to Jacob, **יש לאר ידי**, "It is in the (*El*) power of my hand to do you hurt" (Gen. xxxi. 29). Thus likewise the prophet, describing the rapacious and oppressive conduct of the leaders of Judah, uses the same words, **כי יש-לאל ידם**, "Because it is in the (*El*) power of their hand" (Micah ii. 1). When the prophet mentions the fall of the Assyrian monarchy, he uses the words **ואתנהו ביד אל גוים**, "I have, therefore, delivered him into the hand of (*El*) the mighty One of the nations" (Ezek. xxxi. 11). Again, the same prophet—enumerating the measures adopted by the king of Babylon to keep Judea in tranquil subjection,—says, **לקח ואת-אילי הארץ**, "he has also taken the (*Eleh*) mighty of the land" (Ib. xvii. 13).

Thus we see that the primary signification of the word *El* is power,

which will explain to us why (as we have already stated) this designation of the Deity is the only one, to which all and every the divine attributes can be appended; because the exercise of every one of these attributes presupposes the power that renders it effectual. Thus, **אל רחום ותנו**, *El*, "the merciful and gracious," implies, the Being—in whom is inherent the power to be merciful, and whose power nothing can limit or controul—is merciful and gracious. And the same meaning is to be applied whenever we find the name *El* coupled with any of the divine attributes; namely, the Being in whom is inherent, the power to be faithful, wise, just, &c., and whose power nothing can controul or limit, is faithful, wise, just, &c.

From all that we have hitherto said, it becomes evident, that the word *El* is expressive of power. When, therefore, Moses uses the word **באלים**, "among the *Elim*," his intention is to say, the powerful or the powers. He namely here points out the difference between the LORD God of Israel, within whom all power is absolute, inherent, and unconditional, and the various powers of nature, derived from, and delegated by, Him—blessed be He, which were then worshipped by other nations. This difference Moses distinctly points out in the succeeding part of the verse, where he calls the Deity **עשה-פלא**, "doing wonders" (Exod. xv. 11). The meaning is, which among the manifold powers of nature can be compared unto thee, Eternal great first cause! They all must obey the laws thou hast laid down for them. With unhesitating obedience, they follow the course thy power has traced, from which they cannot, dare not, deviate; whereas thou (**עשה-פלא**) workest wonders: thou alone canst invert the laws of

nature, for it is from thee they emanate. Thou alone canst produce those miraculous changes and alterations which we—the Israelites who just now crossed the ocean as if it were dry land—have witnessed, because thy power is unlimited as it is unconditional. In this sense also the Psalmist likewise exclaims, **עֲשֵׂה פֶלֶא אַתָּה הָאֵל**, “Thou art the God (*El*) who doest wonders” (Psalm lxxvii. 14). Thou art the Being who alone hast the power to controul the operations of nature, and to invert or alter its laws in such manner as to thee seems meet, because those operations are performed at thy bidding, these laws were enacted by thee: they are, therefore, dependant on thy will alone, which nothing external to thee can controul.

As thus the name *El* is expressive of Omnipotence, we do not find that it is ever—alone and without some qualifying appendage—applied to any other being except the Deity. And as among all the attributes of the Deity, this is the one which first and foremost it behoves mankind to place implicit faith in, we find that the prophet proclaims, in the name of the Lord: “Turn unto me and be ye saved, all the ends of the earth; for I am God (*El*), and there is none else” (Isa. xlv. 22). It is indispensably needful that the uttermost ends of the earth, and all men that dwell thereon, should know that God alone is the Omnipotent, and that the happiness and salvation of mankind are from him only, as the prophet has taken care to premise, “I am the Lord, and beside me there is no other God. I am the just God (*El*), and beside me there is no Saviour” (Ib. verse 21). We say, that among all the attributes of the Deity, Omnipotence is the one which first and foremost it behoves all mankind to place implicit faith in. For if man entertains the apprehension

whether the Deity be controuled by an external power, fate, or necessity, his faith cannot be efficacious, consoling, and satisfactory. For what avails it that the Deity is merciful and just, if, controuled by an external influence, He may be compelled to be unmerciful or unjust; or that He is bountiful and of abundant grace, if he lacks the power to evince his goodness, or to impart his grace. Were it possible that any thing or being external to the Deity, could controul or influence his will, that being, or whatever designation we are to give it, would be superior to the Deity, and, therefore, more worthy of our adoration. But such is not, and cannot, be the case. Omnipotence is the absolute, inherent and unconditional attribute of the Deity alone. And, therefore, the prophet, when calling upon all the nations of earth to turn to the great first cause, the Creator of the universe, tells them that He (blessed be He) is *El*, the Omnipotent God, who, as he has the will, has also the power, to bestow on all men happiness and salvation.

This great truth it behoves all mankind to know, without distinction or exception; for the sole difference between the Gentile and the Israelites is, that the latter have been selected to be a peculiar people unto the Lord, and guardians of the divine law which was entrusted to them. Therefore they have been placed under the special guidance of Providence; that is to say, the interposition of Providence on their behalf has been more direct and generally manifest, than on behalf of any other nation. Accordingly the Psalmist says, “Thou art the God that doest wonders; thou hast made known thy might among the nations. With thine arm thou hast redeemed thy people, the sons of Jacob and of Joseph, Selah” (Ps. lxxvii. 14, 15). And as our teacher makes it imperative

on us to know, to make known, and to confess certain great truths, which, in consequence of our election and appointment to be the guardians of the divine law, are become more familiar to us than to less favoured nations, he places foremost in the rank of these truths the great and fundamental principle of all faith, and with which all mankind ought to be acquainted, namely, that God is Omnipotent, the first and only great cause to whom all that is, stands indebted for its being; whose greatness and excellence are unlimited and incomprehensible.

But though this knowledge is indispensable to all men, yet it is not by all men embraced. Some altogether deny the existence of a God, others adopt a plurality of gods, persons, powers, and wills. Some do admit there is a God, but that he is controlled by some external influence, necessity, or fate. These last are misled by the inscrutable decrees of Providence, which daily shews them the heart-rending example of vice triumphant in purple robes of state, while virtue oppressed, groans in rags. To enable us to correct their error, our teacher begins his instruction by convincing us that "Those who are born must die; the dead are made to live, and the living to be judged." He who is duly impressed with the truth of these great axioms will not be misled, although the dispensations of Providence appear inexplicable to him, for well he knows that man's

existence is not closed by the short span of time which encompasseth his earthly career; and that moreover, although for reasons which no created being can penetrate, the Deity in his wisdom permits man wilfully to close his eye against the numerous manifestations of Divine might, wisdom, and goodness, with which the universe abounds, yet when the appointed time comes, He, the Supreme Ruler of all, will make himself known to all, and claim that homage which is his due. Then all the nations and families of earth will know that there is one God, Omnipotent, Supreme, without beginning and without ending.

To the fact that this important truth will become known to all men, the prophets generally bear witness, but especially Moses our teacher, peace be with him, who in his last song makes known that a time will come when the Lord will judge the nations, and be merciful unto his servants. Of that time he says, "See now that I, even I am He, and there is no God with me" (Deut. xxxii. 39). The meaning is; hitherto, O sons of men, ye have been permitted to indulge in your idle and perverse speculations, but now that the time appointed by me is come, ye see that I who worked wonders in the days of old, I am he before whose judgment-seat ye now are trembling: there is not, there never has been any associate in my supremacy,—any God beside me.

(To be continued.)

II. THE SANHEDRIN.

A TRANSLATION.

AFTER a stay of a year in the valleys of Sinai, the Hebrews heard the trumpet sounding for the march. The cloud which hovered above the tabernacle moved slowly onward; the tribes, unfurling their respective banners, followed in prescribed order on the road towards the pro-

mised land. The valley of Paran received the tired troops, and here the hollow murmurs of the discontented, such as the leader of every people constituted as the Hebrews of that day has witnessed, sounded upon Moses' ear. He assuaged their clamours, under the assistance

of Providence; but fearful lest the charge he had hitherto borne almost single-handed should prove too burdensome to him on the toilsome march he had yet to perform, he created a council of seventy elders, upon whose wisdom and authority he could rely for zealous co-operation in his important task; and although the Hebrews had ever been acquainted with that patriarchal system of rule, still it was only at this epoch of their wanderings, and when serious symptoms of discontent had rendered Moses attentive to the necessity of an effectual discipline in the people, that the council of the elders was, from a provisional body, raised to the importance of a permanent court, and made the immutable *norm* of the legislative body for after times. Aaron his brother, and Miriam his sister, stung by jealousy at seeing the highest power transferred to other hands, sought a frivolous pretext for a charge against Moses. Ambition persuaded them to push the people to rebellion against their high-minded leader, and national prejudice was chosen as the weapon of attack. An Ethiopian wife of Moses was the ostensible object of complaint, although the true motive of their seditious project manifested itself in their address to the people, whether the Lord had not spoken as well through them (Aaron and Miriam) as through Moses? Their punishment was as preemphory as it was meet, and the senate of Israel was regularly formed. Notwithstanding the unclouded clearness of the text, the perfect unanimity of the Mishnic doctors, and the full assent of the most judicious thinkers of other creeds, some authors have raised doubts as to the existence, *de jure* or *de facto*, of a grand council of Israel, known in latter ages by the name of Sanhedrin (from the Greek word *συνεδριον*, assembly). Amongst them ranks

foremost Dom Calmet, from whom very respected writers have often borrowed, without exercising upon his data the necessary quantum of critical examination. His reason for thus declaring a fact, attested by innumerable passages of scripture and tradition, null and void, will be duly appreciated by a revision of his system, the upshot of which is comprised in these words of that author: "The Mosaic legislation is a system of sacerdotal monarchy perfectly similar to that of Egypt;" hence follows the necessity of annihilating, by all the means at his command, a national assembly in which was lodged the highest legislative faculty, an assembly which spoke in the name of the Eternal for the furtherance of every actual interest of the nation, as the sacerdotal magistracy exercised its functions in preservation of the laws already enacted.

Bossuet, who has an equally strong *penchant* for Egyptian doctrines, still leaves the existence of a senate amongst the Hebrews undisputed. "To maintain the law in all its vigour," are his expressions, "Moses received the order to form an assembly of seventy counsellors, who might rightly be called the senate of the people of God, and the perpetual council of the nation." Speaking of the last epoch of the commonwealth, that writer again says, "that the first Herod, in order to seize on the supreme and undivided authority, attacked the Synedrion, which was looked upon as the senate founded by Moses to be the immutable council of the nation, in which the highest jurisdiction was vested" (*Univ. Hist.* Part II. s. 5, 9). The truly wise and eminently learned Fleury explains himself in still clearer terms: "From the infancy of their national existence the Hebrews obeyed the voices of venerable old men. Throughout the Scriptural-books,

whenever public affairs are mentioned, those fathers of the people are mentioned first of all, and repeatedly no other functionary is named besides the elders. The expression of the Psalmist, when he exhorts to the praise of God in the congregation of the people and in the assembly of the elders, alludes to these two principal parts constitutive of almost every commonwealth of antiquity, namely, the people and the senate" (*Concio Senatus; Senatus Populusque*). Customs of the Israelites by Fleury §. 25.

Numerous other valuable authorities may be quoted to prove the existence of that political body in Israel; but it will answer our purpose better to look for scriptural evidences, whence the organization, functions, and in part also the history of the general council of the republic, and of the secondary or civic senates may be collected and understood.

Scarcely was Moses re-entered on the soil of Egypt, with the sacred mission of wresting the chain from the limbs of his brethren, when he convoked the elders of the people and communicated to them the high projects entrusted by the Deity to his charge (*Exod. iv. 29*).

Previous to the declaration of the will of God on the flaming mount, Moses prepared the Israelites for the high event which awaited them, and by which they would be stamped a peculiar people unto God. Again the venerable fathers of the families formed the channel through which he communicated with the nation (*Exod. xix. 7*). When the law was solemnly adopted by the people of Israel, and the consequences of obedience to, or deviation from, the same were distinctly represented to the listening tribes, and they that day avouched the Lord to be their God, it was Moses and the elders who impressed on

their minds the momentous responsibility incumbent on them (*Deut. xxvii. 1*). On the word of the Lord he associated to himself seventy men of the tribes, who were to see to the administration of government under his auspices. On the occasion of the rebellious demonstration on the part of Korah, Dathan, and Abiram, Moses rose from his seat to advance towards the misguided Levites, and the elders followed him; whereupon the people was harangued and warned from the dangerous alliance with the rebels (*Numb. xvi. 25*). When the tribe of Manasseh was fearful after the death of Zelophehad, one of their house, whose right passed to his daughters, lest by their marriage into another tribe the territory of Manasseh might suffer a diminution, the elders of that house were deputed to Moses, and there they exposed the subject of their alarm before the chief, the princes, and the fathers of the children of Israel (*Numb. xxxvi. 1*).

When Moses felt the approach of death, he wished to bestow his blessing on the people for whom he had gloriously lived, and he called for the elders of the tribes and the officers (*Deut. xxxi. 28*). The law as it had been received and promulgated by Moses, was by him delivered into the trust of the sacerdotal tribe,—whose office was that of guardians to the existing law, to preserve it from being lost or falsified,—and to the elders of Israel, to whom belonged the right of interpreting it and applying its dictates (*Deut. xxxi. 9*).

It does not necessarily follow, because the senate is not mentioned as a necessary assistant at every public act, that its presence was therefore dispensable. Nothing is more peculiar to the style of Hebrew diction than such ellipses: one word, particularly when connected with an already established

principle, is then the representative of a whole series of cognate ideas.

The general mode of formation of the council is thus delineated: "Assemble seventy men of the elders of Israel—whom thou shalt know to be of the elders of the people and of its officers; and Moses repeated this order before the people, and he assembled seventy of the elders whose names were inscribed." Three conditions were therefore indispensable to qualify the Hebrew for a seat in the senate: he must be of the people, an elder of the people, and have enjoyed some rank conferred by the people. On having taken the resolution of legalising the institution of the elders, Moses communicated his design to the nation who had already heard and approved of that act: "Take from among you men of knowledge, prudence, and of a good repute, and I will set them as chiefs over you."

The Hebrews next proceeded to nominate candidates. The text does not explain how the nomination was arranged. If we assume that Moses himself marked out the men whose merits attracted his notice, and that he proposed their names to the tribes in order to obtain the requisite suffrages, we run against the established principle that it belongs to the people to designate the men of prudence and worth, and against the Word of the Lord, which directed Moses to assemble the elders of the people, but not to choose them. Did the Tribes propose an indefinite number of names, amongst whom seventy were afterwards nominated by casting lots? The practice of deciding by lot was indeed very prevalent among the ancients, who were pleased with the idea of leaving the decision of their undertakings to divine guidance without any active co-operation of their own. The Talmudists inform us, that six candidates were selected of each tribe, thus carrying the num-

ber of candidates to seventy-two, to correspond with whom seventy pieces of parchment or wood were marked with a certain sign, and two similar pieces were left blank; the two names who were drawn with the blanks were accordingly obliged to give up their pretensions, while the remaining seventy were duly installed. They admit, at the same time, that the senate like a real political academy, had the right to supply its vacancies from the members of the minor councils; because, say they, it requires wise men to appreciate wisdom, and the palm of knowledge can only be bestowed by him who is himself richly provided with erudition. None should be elected magistrate (Senator), says Maimonides, except men well versed in the law, thoroughly learned, and not unacquainted with the usual arts of life. (*Sanh.* cap i.) But although it is true, that the will of the multitude can no more confer legislative or juridical capacities than the same favour can make a man an astronomer, a physician, or a poet, still it is not less evident that the request of Moses to the Hebrews was not limited to the choice of learned men; he called for men *known to the tribes*, men invested with the confidence of the people; and how was it possible to satisfy that condition but by an unreserved manifestation of the popular will? Such, then, is the general spirit of the law respecting the senate; particular details as to the practical part of the enactment must be left unregarded on account of the total want of satisfactory data bearing on that point. But whatever be the method preferably in use, the fundamental principle, which it is of the utmost importance for us to keep in view, is clear beyond a shadow of doubt: the law requires a grand council, composed not of priests, but of elders of the people; not of men from the privileged or wealthy

classes, but of prudent, learned, and well reputed citizens.

The pontifex Maximus enjoying the privilege of sanctioning the public acts by virtue of his dignity, was necessarily excluded from the senate, whose consultations would have suffered by the presence of the sacerdotal power. Maimonides and other learned doctors assert, that the pontifex, if his wisdom rendered him worthy of a seat in the senate, was eligible to that honour. But it certainly does not appear, that the progenitor of the sacerdotal family, Aaron, ever enjoyed that magistracy, nor does any other passage of scripture directly authorize the high-priest to combine in his person the two-fold authority of legislating in the senate, and of sanctioning the senatorial enactment as chief of the sacerdotal magistracy. As to the inferior (ordinary) priests, they were certainly as admissible to the grand council of Israel as any other citizen, provided their characters answered to the requisitions made by the law of Moses. But does it thence follow, as the doctors conclude, that it was a divine precept to select a number of priests to constitute the council with the citizens of Israel, so that the assistance of the representatives of the sacerdotal family was indispensable to a sentence in court? The passage in Deuteronomy, whence this necessity is inferred, runs thus: "If there arise a matter too hard for thee in judgment . . . Thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment" (Deut. xvii. 8, 9). The question is, whether the Levites and priests here mentioned are to be considered as members of the senate, or grand council—before which the Hebrews carried their complaints—or not? We humbly wish to intimate, that they cannot

be meant as members of that judiciary body. They were to be consulted, as the text plainly indicates, in questions of intricacy, but as members of the tribe of Levy, whose office was the guardianship of the law, and who required no suffrage for the hereditary charge they held; whereas the Levite, who pronounced sentence in the council, sat there as a citizen of Israel, whom his fellow-citizens had thought worthy of administering justice in the highest court of the land. In the above passage, then, the priest and the Levite are not included in the senate from the following reason: the judge named collaterally with the priest and Levites, either signifies a collective body (which is most satisfactory) or an individual; in the former case, the collective body of the senate represented by the judge, cannot contain, besides itself, a number of Levites; in the second supposition, if the judge were only one, suppose the president, no other secular judge being mentioned, it would appear, that the court was composed of one judge (secular), the priest, and the Levites, and, consequently, was wholly destitute of lay-members, which every body knows was never pretended to have been the case, and which would, moreover, stand in diametrical opposition with the directions of the sacred texts. The sequel of the passage in question decides the discussion with a clearness which leaves nothing to desire. "And the man that will not hearken unto the priest that standeth to minister before the Lord thy God, or unto the judge, even that man shall die" (Ib. v. 12). The priests and Levites, whose authority is recognized in the preceding verse, are here classed under the denomination of the priest, as the senators are all comprised in the name of the judge; we have here, on the one hand, the chief of the priests to represent

Aaron and his family, whose functions the verse explains, and, on the other hand, we find the judge, who stands in the place of Moses and the elders. Our conclusion is, therefore, that the privilege of the pontifical house is unquestionably the guardianship of the written law, and the care of maintaining its authority among the people; but that from Deuteronomy xvii. 9, we are not to infer the necessity of there being a number of priests and Levites members of the grand council of Israel.

The doctors of the law recognize three crowns; the royal, the legal, and the sacerdotal. The assembly of the ancients was decorated with the crown of the law, which ranks above the pontifical; and it would thence appear that the two crowns were not amalgamated in one, but observed a strict line of demarcation. It was a natural consequence of the Mosiac system, that the priests and Levites, whose presence was necessary at Jerusalem, on account of the temple-service, and whose peculiar office, as repeatedly stated, it was to preserve, publish, and defend the letter of the law, should have been frequently consulted in cases of doubt by virtue of their magisterial dignity; but their verdict was stamped with the

character of legality, only by passing through the hands of the judge and the senators. The case was quite different, however, when the senate and the people had taken the resolution of consulting the oracle of the high-priest; on such an occasion the sentence pronounced by the pontifex immediately passed into a law.

In the life of Moses we find that he ever followed the principle of subjecting the Hebrews to the two collateral powers of the state, the senatorial and the pontifical. When Moses went up to the Mount for the tables of stone, he left Aaron, then only provisionally high-priest, in the possession of the office he had hitherto held; Aaron was not, however, the sole administrator of the public affairs; Hur, a man of the people, stood by his side, to second him with his advice and authority. In the same spirit Jehoshaphat instituted two councils of jurisdiction during his reign; he re-established a tribunal of Levites and priests, and one composed of the elders of Israel: at the head of the first was Amoria, then high-priest; the second stood under the presidency of Febadiah, the son of Ishmael, of the princely house of Judah" (2 Chron. xix.) T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 317.)

CHAPTER XXXVIII.

AFTER having thus established the fact that rewards are eternal, owing to the divine mercy, while punishments ought to be eternal, because such is the dictate of justice, there remains still one question—relative to the infliction and duration of punishments—to be solved, of so serious and startling a

character, that without the aid of holy writ we should utterly despair of solving the same. As there is no righteous man on earth, who amidst the good deeds he performs is not likewise guilty of many and grievous sins, it follows that no man can escape condemnation; but every sinner—and what man is no sinner—ought to be subjected to

everlasting punishments; for how-
ever varying in degree of severity
that punishment may be, in accord-
ance to the greater or less heinous-
ness of the offence for which it is in-
flicted, yet as every sin is rebellion
against the will of the Eternal,
every punishment, according to the
principle set forth in our last chap-
ter, ought to be everlasting. And
as this principle is true, the ques-
tion naturally arises, What man can
possibly hope to escape everlasting
punishment, or to obtain any re-
ward, be that reward limited or un-
limited in its duration? And what
adds to the difficulty of this ques-
tion is the assertion of our Rabbies,
who say that "punishments in
general are of limited duration;
that the torments of the wicked in
Ge-hinnom do not endure longer
than twelve months, while rewards
are eternal, as the prophet saith,
'for ever they shall inherit the
land' "*(*Talmud tr. Sanhedrin, fo.*
12). This assertion of our Rabbies
appears at first sight altogether at
variance with the principles which
regulate and graduate the punish-
ment of the sinner; but upon ma-
ture investigation we shall find that
our great and pious teachers are
fully borne out by the words of
holy writ, and that their assertion
does not conflict with any fixed
principles.

For as rewards, which according
to the strict rules of justice ought
to be limited in their duration, are
by Divine Mercy rendered unlimited
and everlasting, punishments, on
the contrary, which according to
rigid justice ought to be everlasting,
are by Divine Mercy restricted to
a limited duration only. This the
sacred singer alludes to when he
says, "God has spoken once;
twice have I heard this, that power
belongeth unto God. Unto thee,
O Lord, also belongeth mercy; for
thou renderest unto every man ac-

cording to his work" (Ps. lxii. 11,
12). His meaning is, that from
the words of Holy writ, that God
"will not by any means acquit the
guilty,"† we are to derive a two-
fold instruction, namely, 1. That
the Deity does possess the power
to do justice in the fullest extent of
the word, and to visit the sinner
with such a punishment as shall be
every way commensurate with his
offence; as the Psalmist on another
occasion expresses it, "The king's
strength also loveth judgment" (Ps.
xcix. 4). 2. That while thus the
Deity has the power to do rigid jus-
tice he tempers that power by
mercy, which mercy consists in his
"rendering unto every man accord-
ing to his work;" that is to say,
as every offence or bad deed which
man commits can be of limited du-
ration only, the punishment which
Divine Mercy inflicts is made to
correspond with the deed, and there-
fore is likewise limited in its dura-
tion; so that from the punishment
with which the Deity visits the
offender we learn to know not only
the Divine Power, but also the
Divine Mercy, which tempers the
infliction that should be everlast-
ing like him whose will has been
rebelled against.

In further support of what has
been now advanced we find that the
prophet declares, "Who is a God
like unto thee that pardoneth in-
iquity and passeth by the trans-
gression of the remnant of his
heritage? He retaineth not his anger
for ever because he delighteth in
mercy." (Mic. vii. 18). His mean-
ing is, the Deity does not punish
the offender with that rigour and
severity which strict justice exacts;
but he pardons iniquity and passeth
by transgression to the remnant of
his heritage: that is to say, to those
men who, though they have been
unable to withstand temptation, and
have therefore sinned, are neverthe-

* Is. lx. 21.

† Exod. xxxiv. 7.

less sorry for their offences and wish that their crimes might not have been committed. But, the prophet proceeds; on the contrary, "He retaineth not his anger," as, according to rigid justice, He ought to do. For as no man can, with propriety, say to a culprit, "the judge who sentenced thee has in mercy spared thy life," unless, indeed, that culprit had, by his crimes, actually rendered himself obnoxious to the extreme penalty of the law: so, likewise, the prophet would not extol the Deity for "not retaining his anger," unless that were a victory achieved by mercy and long-suffering over justice. Accordingly, the prophet continues, "For he delighteth in mercy." It is more congenial to the forbearance of an all-bounteous and merciful God to pardon his frail and erring creatures, to extenuate their guilt, and to temper their punishments than to give full scope to justice according to his unlimited power. And to shew us that it is from the divine mercy alone that we dare hope any remission of that penalty, which all of us have incurred, or the grant of those rewards which so few of us deserve, the prophet concludes by saying, "He will turn again, he will have compassion upon us, he will subdue our iniquities. Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn to our fathers from the days of old" (Micah vii. 19, 20). His meaning is, It is the divine mercy alone which saves man from the eternal punishment he has incurred: it is the divine compassion which tempers the rigid decree of justice by "subduing man's iniquities:" that is to say, by extenuating the offences of which human infirmity becomes guilty. Nor is this all: but the mercy of the Most High also bestows on man a reward far trans-

cending his merits: a reward not limited in its duration like man's deeds, but eternal and everlasting. Therefore the prophet says, "Thou wilt perform the truth to Jacob and the mercy to Abraham," that mercy which the Deity did grant unto Abraham to whom it was promised, "Thy reward is exceeding great," is rendered true and performed to Jacob: or, in other words, that reward which ought to have been limited in its duration, is, by the grace and mercy of God, rendered everlasting, according to the divine promise to Abraham.

The fullest explanation of this truth, that divine mercy, while it raises the reward of the soul from a limited to an unlimited duration, on the contrary reduces the punishment from unlimited to limited duration, is afforded by the sacred singer, when he says, "He will not always chide, neither will he keep his anger for ever. He hath not dealt with us according to our sins, nor rewarded us according to our iniquities" (Ps. ciii. 9, 10). The Psalmist first places before us the doom which every sinner has incurred as a rebel transgressing the commands of the Eternal, namely, that the punishment inflicted on him should be everlasting; but though such is the penalty incurred by our sins, yet that fearful retribution is not exacted by the Supreme Judge of the universe. The reason why the sinner is thus treated with undeserved lenity the Psalmist explains to us in the succeeding verse, "For as the heaven is high above the earth, so great is his mercy toward them that fear him" (Ibid. ver. 11). Immeasurable as is the high expanse of heaven above the earth, so immeasurable are the workings of Divine Mercy both when it pardons and when it rewards. And as no man could escape the rigorous sentence of justice unless Divine Mercy is his aid, the Psalmist con-

tinues, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ib. ver. 13). Even as a father, when punishing a child that has greatly offended, tempers his punishment, and does not for ever cast out his erring offspring, so the Deity likewise chastiseth mercifully, and does not for ever condemn the hapless sinner. This he does because "He knoweth our frame: he remembereth that we are dust" (Ib. ver. 14). We are his creatures: he knows and pities our weakness: were he to subject us to the rigid doom of justice, all men are sinners—all obnoxious to eternal punishment. And even those few whose virtues greatly outweigh their failings, can have no claim to everlasting rewards, since their best deeds were but of limited duration; "But the mercy of the Lord is from everlasting to everlasting" (Ib. ver. 17). The reward it bestows on the pious soul, the remission it grants to the offender, is everlasting like itself.

This twofold mercy the royal singer takes care to announce to us in the very opening of his song. He says, "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases; who redeemed thy life from destruction,

and crowned thee with loving kindness and tender mercies" (Ps. ciii. 2—4). By the words "who forgiveth thine iniquities," and "who redeemed thy life from destruction," the Psalmist means the remission of eternal punishment granted to sinful man by the Deity; for as the life of no man ever escaped the hour of death, it is obvious the sacred singer does not mean his temporal existence, but that everlasting life, which, on account of his sins, ought to be devoted to "destruction," or endless torments. By the words, "who healeth all thy diseases," and "who crowned me with loving kindness," he means that "tender mercy" which turns the limited duration of his reward into an everlasting recompense; for "the disease" inherent in all men is their limited existence, which is the cause why every act they do is likewise but limited in its duration. But this disease is remedied by the "tender mercy" of the Deity who "crowneth man with loving kindness," affords him the crown of eternal felicity, to which otherwise man could advance no claim.

This is what we have deemed it needful to advance on the subject of rewards and punishments.

(To be continued.)

IV. LAMENT FOR JUDEA.

My hapless country's woes I mourn,
Alas! I weep for thee,
For thee, belov'd Jerusalem,
Once beautiful and free.

O! where thy temple, Judah's pride,
And where thy people now?
A scatter'd race, alas! are we,
And desolate art thou.

No more the cedars lift their heads,
In glad and lofty pride;
No more th' umbrageous forest decks
The graceful mountain-side.

Nor flocks, nor herds, are feeding now,
On Judah's fertile hill,
No more the sound of joy is heard,
But all is hush'd and still.

My country, once the beautiful,
The favour'd, and the bright ;
To thee the sins of Israel
Have been a fatal blight.

O where thy glorious temple now,
Where God himself hath dwelt,
And monarchs, priests, and people all
In adoration knelt.

For our sins, the Lord from thee
In wrath hath turn'd away ;
No more, with hymns in our land,
We hail th' approach of day.

The Moslem temple now profanes
Thy consecrated ground,
But all is desolate and waste,
And dreariness around.

To other hands thou wilt not yield
The fruits that once were ours,
O'er Pagan heads, thou wilt not shed
Thy light refreshing showers.

My country, thou dost mourn for us,
As for thy fate we weep ;
And till we may return to thee,
In darkness thou wilt sleep.

We shall return, Jerusalem,
And by our God forgiv'n,
We shall return to be once more
The favour'd ones of heaven.

Thy glorious temple shall again
In pristine splendour rise ;
And deck'd in beauty, thou wilt meet
Thy children's longing eyes.

Again the sound of pious joy
My country thou shalt hear ;
And Israel's glory shall once more
Transcendantly appear.

Once more shall happiness and peace
Jerusalem be thine ;
Once more the Lord will cause on thee
His countenance to shine.

Thy banish'd children shall return,
Assembled from afar ;
From 'midst the nations, where we now
So widely scatter'd are.

Again we'll tread thy sacred soil,
 And kneel upon the sod ;
 And with uplifted hands and hearts,
 Sing glory to our God.

Down, down, my too triumphant heart,
 That time is not yet nigh ;
 Israel must yet in banishment,
 And exile longer lie.

And thou thy days of grandeur gone,
 Thy sun, Judea, set ;
 What to thy children now remains
 But tears and fond regret.

And do I mourn, Jerusalem,
 To think what thou hast been ;
 Who now art made thus desolate,
 For Israel's mighty sin.

Though banish'd for our sins, alas !
 Thou art our Mother yet ;
 Where'er we dwell, in joy or woe,
 We cannot thee forget.

A scatter'd race, we have no home,
 No monarch of our own ;
 Amidst the nations where we dwell,
 We stand apart—alone—

My country exil'd thus from thee,
 Of home, of all bereft ;
 We weep for thee, Jerusalem,
 That solace we have left.

G. A.

IV. THE SECT OF THE CARAITES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 125, et seq.)

(Continued from page 304.)

IN their diet and way of living, the Caraites observe a moderation bordering on abstemiousness, and consider the precept of Solomon, "Be not among wine-bibbers, among rioters, eaters of flesh" (Prov. xxiii. 20), as a caution, that we ought not to partake of meat, or any other kind of food, more than the necessary support of nature absolutely requires. According to their opinion, the glutton, who commits any excess at his meals, merits death. The same penalty, they say, is incurred by him who expends more for his food and raiment than his means permit, or who otherwise wastes his substance in extravagant indulgencies. But while they thus, on the one hand, forbid every kind of excess and debauchery, they are equally averse to avarice, and condemn the man who denies himself those enjoyments which are not prohibited by law. They regulate their conduct by the precept of So-

lomon, "Be not righteous over much, neither make thyself over wise; why shouldst thou destroy thyself" (Eccl. vi. 16), and consider moderation in all things, as one of man's first duties.

They pray twice every day, morning and afternoon, at the hours the sacrifice used to be offered in the temple of Jerusalem, but they do not observe the תפלת ערבית, "evening prayer," established by the Rabbies. Originally their prayers were short, concise, and composed of few words, in accordance with the precept of holy writ, "God is in heaven, and thou upon earth, therefore let thy words be few" (Ec. v. 2). But in after ages, their liturgy has been enlarged by R. Aaron ben Joseph, and others, to that extent, that in size, at present, it fully equals the Rabbinical prayer-book. Their orisons are composed of prayers, thanks, and solicitations; they also confess their sins daily, and recite the Kriath Shemang, or confession of faith beginning with the words, "Hear O Israel! the Lord our God, the Lord is one" (Deut. vi. 4), which the Rabbinites also adopt. The Caraites, moreover, daily recite a prayer, which they call קדושה, *Kedushah*, composed of the following verses of holy writ, "But thou art holy, O thou that abidest amidst the praises of Israel.* Our Redeemer, the Lord of Hosts is his name, is the holy One of Israel. And one cried unto another and said, Holy! Holy! Holy! is the Lord of hosts; the whole earth is full of his glory.† Then the spirit took me up, and I heard behind me a voice of great rushing, saying, Blessed be the glory of God from his place.‡ Hear O Israel, the Lord our God the Lord is one.§"

They require that he who prays

should have reached the age of puberty. Children, however, are, at an early age, instructed, and strictly kept, to say their prayers, in order that they may become accustomed thereto. The Caraites further require, that whoever prays should be devout; (that is to say, the words to which his lips give utterance must be in perfect unison with his inward thoughts.) And lastly, that his body should be clean. Therefore they wash their hands before they proceed to prayers, and quote the words of the Psalmist, "I have washed my hands in innocency" (Ps. lxxiii. 13), as their authority for so doing.

The posture of him who prays must be either kneeling or standing, his head stooping, his eyes raised to heaven, his hands folded or outspread, and he must speak audibly. For all these regulations the Caraites adduce scriptural authority. They further insist on certain observances regarding the posture and appearance of him who prays, and the place in which he performs his orisons, which, they say, are dictated by reason, and ought to be performed by all men. Thus man must not pray with his arms stuck in his side, that being a posture of defiance, but must stand in an humble attitude, like a slave before his Lord. The place in which a man prays ought to be clean, and such that he can, without fear of interruption, devote to his mind to commune with the Deity. Man's appearance and dress ought to be decent and becoming; and in all things man, when he prays, is to consider himself as in the presence of that Being who is entitled to the greatest marks of gratitude and respect which it is in the power of man to offer. They think that although prayer will propitiate the Divine grace at all places, yet it is more consistent with that veneration in which man ought ever to

* Psalm xxii. 3.

† Isa. xlvii. 4; vi. 3.

‡ Ezek. iii. 12.

§ Deut. vi. 4.

hold the Deity, that a numerous assembly should meet and pray in a spot appropriated for that purpose. In support of this opinion they cite the words of holy writ, "In the multitude of people is the king's honour" (Prov. xiv. 28).

In their synagogues, which they call כְּנֶסִיָּה, *knessiah*, "assembly," and keep as clean as possible, they, on the Sabbath, read portions of the Pentateuch, which, like the Rabbinites, they divide in fifty-two סְדֵרוֹת, or weekly parts. They also read a פֶּסֶקֶט, or portion of the prophets bearing some reference to the division of the Pentateuch which has been read. They do not, however, deem it needful that the *Torah* used in the synagogue should be written on a roll of parchment, as is done by the Rabbinites, but are of opinion that a printed book may likewise be used for the purpose of public worship. To the reading of the Pentateuch they call first a Cohen, or descendant of the priestly family of Aaron, then a Levite. Precedence having thus been yielded to the sacerdotal family and tribe, ordinary Israelites are next called up, and the פֶּסֶקֶט is generally read aloud by a youth.

As they reject the tradition, they do not use either תְּפִלִּין, phylacteries, or צִיצִית, fringes. There is, however, a veil with צִיצִית attached thereto hung up in their synagogues, towards which they turn their eyes during prayers, according to the words of the command, "that ye may look upon it" (Numb. xv. 39).

They keep the Sabbath with the utmost strictness. Be the weather ever so cold they do not kindle any fire, nor do they permit the pro-

fessor of a different faith to do so for them. Their reason for so doing is found in the words of the law, "Ye shall kindle no fire throughout your habitations on the Sabbath-day" (Exod. xxxv. 2). The Caraites who dwell in the northern climate of Poland have, however, been obliged to temper the rigid letter of the law, so that among them a fire is kindled on the Sabbath-eve, which is kept burning during the holy day.

The feast of the passover they keep during seven days. They eat unleavened bread, but do not observe the same carefulness in preparing the flour and the water, or in baking the bread, as the Rabbinnical Jews do. These, however, limit the duty of eating leavened bread to the first day of the festival only, and do not consider it imperative to eat Mazah during the remainder of the festival; whereas the Caraites, according to the words of holy writ, consider it a duty to eat unleavened bread during the whole of the festival, as it is written, "Seven days shall ye eat unleavened bread." They are equally strict with the Rabbinites in abstaining from every thing that is leavened during the whole of the passover.

They do not eat blood, but consider it needless to let their meat undergo that thorough rinsing with salt and water which is customary among the Rabbinites. They kill the beasts destined for food with a knife, as do the orthodox Jews, but abstain from examining the entrails of the animal, though they strictly observe the command, "Ye shall not eat of any thing that dieth of itself" (Deut. xiv. 21).

(To be continued.)

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"

י"ן לבן COMMENTS BY NAPHITALI HIRTS WESSELY.

(Continued from page 324.)

He* used to say: "Those who are born must die; the dead are made to live, and the living to be judged; to know, to make known, and to confess that He, the Almighty God, is the Former, the Creator, the examiner, judge, witness, and complainant; and He is the judge for all times to come. Blessed is He! in whose presence there is no unrighteousness, no forgetfulness, no respect of persons, no acceptance of bribes, for every thing is his. Know also that every thing is done according to account. Let not thine imagination feed thee with the hope, that the grave is a place of refuge for thee: for without thy consent thou wert formed, without thy consent thou wert born, without thy consent thou livest, without thy consent thou must die, and without thy consent thou wilt hereafter render a responsible account before the Sovereign of the King of kings, the Holy One. Blessed be He" (iv. 29).

COMMENTARY. "*The Former and Creator.*" The second great truth which, according to the lesson of our teacher, it is imperative on us to know within ourselves, to make known to others, and publicly to confess and avow whenever the occasion offers, is the fact that *El*—the Omnipotent God, whose existence our teacher has already impressed on our minds—is the Former and Creator of whatsoever exists in and throughout the universe, which he called forth out of nothing. He formed and bestowed existence on the celestial hosts, on angels, the servants who minister to his will, and on the immortal spirits, souls, which inhabit the human body. He created earth, sea, skies, and all that they contain, the glorious luminaries which govern day and night, and all that unto them appertaineth; nor does the universe throughout the fulness of its wide extent contain any one being or

thing which has not been created or called into actual existence by the will of the Omnipotent.

Our teacher uses two words, *היוצר*, the Former, and *הבורא*, the Creator, to express the powers which were active at the creation. Great difference of opinion prevails among commentators respecting the true meaning of these two words, and the distinctions between "*to form*" and "*to create*." Maimonides is of opinion that the word to create designates the fact of calling forth something out of nothing. Aben-Ezra however objects to this, and cites the creation of the *תנינים*, "the great monsters of the deep," and of man himself, to prove that to create does not always signify to produce something out of nothing. For the *תנינים* were made out of water, and man was made out of dust; so that in both cases it was clearly the production of something out of something; but nevertheless holy writ in both in-

* R Eleazar Hakappar.

stances uses the word "created." Many other conflicting opinions have been advanced, too numerous to be here given. We shall therefore only confine ourselves to what is absolutely necessary, in order to understand the true meaning of our teacher. Accordingly, we say that the verb to "create" in every case denotes the spontaneous producing, without any evident and necessary cause, of a something which did not till then exist. This production may be two-fold; either of a something which till then did not at all exist, which is the absolute creation of something out of nothing; or by adding to matter, which already exists, that which did not till then exist, and which, though apparently the production of something out of something, is in reality the creation of something out of nothing. For the matter which did exist is inert; nor is it in the nature of matter that without any evident or necessary cause it should form additions to itself, or that little should become much, except through the influence of a superior external power. This then explains to us why holy writ says "God created the תַּנִּינִים," and "God created the man;" as though it may be said that the one was formed out of water, and the other out of dust, yet this formation was not the necessary effect of any cause natural to water or dust; for water is not a תַּנִּין, nor is dust a man. When, therefore, the one element (water) produced the monsters of the deep, while the second (earth) brought forth man, it was done at the bidding of Omnipotence, which might have called forth the same beings out of nothing, if such had been the divine will. This then was, according to our definition of the word, a perfect creation, or the spontaneous production, without any evident and necessary cause, of a something which did not till

then exist; or, in other words, the production of something out of nothing. Such was the first creation of heaven and earth; and holy writ tell us, "In the beginning God created the heaven and the earth" (Gen i. 1), to teach us that when there were no heavens and no earth, they, by the will of the Omnipotent, were called forth out of nothing. As thus the verb בָּרָא, "to create," always implies an act beyond the ordinary powers of nature, and such as none other but Omnipotence can perform, we do not find that this verb in the conjugation קל is ever applied but to the Deity, to denote that "creation," the calling forth a something out of nothing is vested in him alone, blessed be He. The word יָצַר, to form, does not, like "create," mean the production of a something which did not till then exist, but the bestowing of its inward and outward form on that something when once it is called into existence. This inward and outward forming is likewise the work of the Omnipotent, and could not have been produced by any other cause. Thus we read in the sacred Scriptures, "He formeth the spirit of man within him" (Zech. xii. 1); "And now, saith the Lord that formed me from the womb to be his servant" (Isa. xlix. 5); to express that the spirit of man, like his inward and outward conformation, and like whatever else exists throughout the universe, has been formed by the same hand by which it was created, by that of Omnipotence itself. And as thus the word יָצַר denotes form, which is to matter what spirit is to body, it is generally used to express the calling into existence the superior intelligences, as בָּרָא, to create is applied to matter and the inferior creation. This distinction we find the prophet makes use of when he says, in the name of the Deity, "I form the light and I create darkness"

(Isa. xlv. 7). 'By the word "light" the prophet means the superior celestial and spiritual world which is formed; by the word "darkness" he means the inferior terrestrial and material world which is created. Therefore it is that our teacher likewise has used both words, and declares the Omnipotent to be not only the former of the spiritual world, but also the creator of the inferior material world. For as many nations of the olden time worshipped the celestial luminaries, the elements, and other powers of nature, it became the duty of every man, and especially of every Israelite, to know within himself, to make known to others, and not to shrink from the dangers which might result from the public confession of the truth, that whatsoever exists is indebted to the Omnipotent for its being: that He is the supreme Lord of the Universe, whom the most glorious as the most lowly of his creatures are alike bound to obey, as he is their maker, according to his own declaration, "Every one that is called by my name, I have created him for my glory. I have formed him, I have made him" (Isa. xliii. 7).

"The examiner, judge, witness," &c.

It is, however, not enough that we should know and make known to others, that there is an Omnipotent God, who created the Universe; and all that it contains, but we must also know within ourselves, and impress on the minds of others, the great and important fact, that this Omnipotent Creator does take cognizance of men's actions, and rewards them according to their deeds. For as 'He, blessed be He! is the creator and former of all that exists; He, like a righteous and wise agent, does not, after he has called them into being, abandon his creatures to chance and accident, but conducts them with justice in the

path of equity. For such is his greatness, that he sustains the highest of his creatures as well as the lowest, and does not slight or despise any one of them. Therefore, He, taking cognizance of men's deeds, examines and judges those deeds in a manner very different from what can be done by their fellow mortals. For though a man may be fully intent to watch other men's deeds, and closely to investigate their conduct, he is still liable to be mistaken as to their motives and purpose, for he cannot penetrate into their secret thoughts, or the inmost meditations of their hearts. But the Omniscient creator, whose providence scrutinizes men, and their actions, is not to be misled, and cannot be mistaken. For from his all-seeing eye nothing is hidden, the most secret reflections of the mind, and yearnings of the heart lie open before him. As the dying monarch, David, exhorted his son when he told him, "And thou Solomon, my son, know thou the God of thy father and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imagination of the thoughts" (1 Chron. xxviii. 9). For the perfect knowledge of the Deity is such, that no disguise which man can assume can avert the searching glance which is directed to his heart and mind, and which unravels the web of mystery and delusion by which man seeks to mislead others, and sometimes even to deceive himself. This web is so closely woven, that it is not for human eye to pierce through the cover under which the true purpose is hidden. For in whatever deed a man performs, there may be manifold motives, both good and evil, which actuate him: for instance, a man bestows an alms on a beggar; his motive may be to alleviate the distress of the poor, and

so far good : but it may also be that his almsgiving may be seen by some person to whom he wishes to convey a good opinion of his charitable disposition ; or his gift may flow from ostentation and pride, that others may see and admire his liberality : or it may proceed from a worse motive ; he may want an instrument to aid him in the execution of some criminal design which he is meditating, and seeks to attach that beggar to himself, hoping to secure an influence over his better feelings from the gratitude which the distressed entertains towards his benefactor, so that he speculates on being able in time to convert this hapless beggar into an instrument for his own sinful undertakings. Such, and many more, are the motives which may influence a man even in so simple an act as bestowing a trifling alms on a beggar. But these motives are hidden from the human eye ; nay, sometimes they are so remote that even he who acts cannot account to himself for his own motives, so that he fancies his purpose is pure, although its first origin is some evil imagination which, however, lies so still, watching its opportunity, that he himself is not aware of the influence it exercises over his actions. Therefore David, in the passage we quoted above, says " he understandeth the imagination of the thoughts," not only does the Deity understand the thoughts, whether good or evil in themselves, but also the imagination whence these thoughts spring, and which sometimes lurks undiscovered in the bosom of him who acts. And according to this omniscience of the Deity, man's actions are estimated, for if he have given alms to a beggar, with the intention to convert that beggar into an instrument for promoting his own

criminal designs, he is punished according to his evil intention.

This perfect acquaintance of the Deity with the human mind, and its most secret reflection and imagination, is mentioned by the Psalmist when he says, " The Lord looketh from heaven, he beholdeth all the sons of men : from the place of his habitation he looketh upon all the inhabitants of earth. He fashioneth their hearts alike ; he considereth all their works" (Ps. xxxiii. 13—15). Not only does he take cognizance of, or sees our actions, but having fashioned our hearts, he also knows our imaginations, and therefore " he considereth our works," or traces them back to the very fountain-head of thought whence they spring. It is to impress this truth on our minds, that our teacher tells us that the Omniscient God is the examiner and judge ; that thereby we may be able to refute the infidel, who says " The Lord hath abandoned the earth : the Lord shall not see, neither shall the God of Jacob regard it" (Ps. xciv. 7). But against these the inspired Psalmist vents his indignation when he exclaims, " Understand, ye brutish among the people, and ye fools, when will ye be wise ? He that planteth the ear, shall he not hear ? He that formed the eye, shall he not see ?" (Ib. 8, 9.) By which we see that the infidel who denies the cognizance which Divine Providence takes of man is called " fool," and ranked with the brutes. Whereas he who knows and believes that " Those who are born must die, that the dead are made to live, and the living to be judged ;" who knows and believes in these truths will at once admit that the Deity does examine the deeds of man.

(To be continued.)

II. THE SANHEDRIN.

A TRANSLATION.

(Continued from page 329.)

THE Hebrew senate, according to our elucidation of the 9th verse of the 17th chap. of Deuteronomy, is there designated by the collective name of the judge; and hence we may infer that on many an occasion where the chief judge or ruler of Israel is mentioned alone, there is a latent allusion to the whole senate, and vice versa, if in more than one passage we read of acts passed and carried into execution by the elders of the people, the president of the Sanhedrin or the judge is understood, although not expressed, as a necessary member of the deliberative council. To support our assertion with scriptural facts, we shall cite the mission of Moses, who was commanded by the Lord in the desert, to go into Egypt, to assemble the elders of Israel, and to proclaim unto them his behests. And the Lord said: "Then thou and the elders of Israel, ye shall go unto Pharaoh, and you will tell him——" Moses obeyed the voice of the Lord, did as he was commanded, and still we read, that Moses and Aaron, who officiated as spokesmen, repaired unto the Egyptian king without any notice being taken of the elders, whose concurrence in the embassy to Pharaoh, although not expressed, must still be implied, in obedience with the Divine command.

When Zorobabel returned from Babylon with a colony of Hebrews to retake possession of the holy city, a deputation from the neighbouring population requested, in the name of their brethren, to take a share in the re-building of the temple. They applied for that purpose, according to the text, to prince Zorobabel and the principal elders of the nation. And the leaders of

the Hebrews, and Joshua, and the rest of the elders of the people answered in the name of the whole congregation, by virtue of the right vested from time immemorial in the patriarchal body of the elders. If, in the 2nd verse of the 5th chap. of Ezra, the leaders Zorobabel and his lieutenant Joshua, son of Jozadak, are mentioned, while the elders, their colleagues, are passed over in silence; we find on the other hand, in the 6th chapter, no allusion to the chief, while it is said, that the elders of the Jews prospered in their pious undertaking of reconstructing the edifice of worship to the eternal Lord of Israel. Further, the royal edict found in the archives of Media, in consonance with the constitution of the people, for whose benefit it was issued, was directed to the prince of the Jews and the elders, to whom was delivered the royal grant for the execution of their national work. All this will tend to prove, that where the judge is named by himself in Scripture in connexion with any public act, the assent of the senators, members of the general council, had been previously obtained, and was indispensably necessary for the legality of the enactment, although no such fact be in every case distinctly visible in the wording of the holy text. When we read that such a judge ruled over Israel, it is incontestible that he was supported by the authority and co operation of the seventy elders constituted by law. In that sense did Moses, Samuel, and Ezra, govern the nation; and in the same spirit did the Venetians, at a much more modern period, address their senate, composed of several hundred members, by the

title of most serene prince, a name particularly referring to the doge of that republic individually.

As a particular law, belonging to the peculiar character of Mosaic legislation, we must look upon the statute, that every man who was for ever deprived of the hope of any issue, by whom the fate of his house would be tied to the welfare of the state, was refused admittance to the council of the nation. The Hebrews considered that man unfit for dispensing justice, who did not, nor could ever be expected to participate in the feelings of a father and a husband. Another exception struck the offspring of incestuous or adulterous intercourse; the election of Jephthah, chief judge of Israel, forbids to extend the exclusion to the bastard in general; that mighty leader of the Hebrews was the son of a courtesan. It was the solicitude for the maintenance of public morals, in a clime where the violence of passions ever warred with moral restraints, which dictated the severity against the child of incestuous birth, even to the tenth generation.

The Ammonite and Moabite, close neighbours, and consequently inveterate foes to the Jewish state, were for ever incapacitated from entering into the assembly of the Lord. The Idumean and the Egyptian became qualified if they could claim Hebrew parentage back to the third preceding generation; in which respect the law of Israel resembled that of the Athenians, amongst whom it was a principle, that none could aspire to a public function who could not show proof of being at least, the grand-son of an Athenian citizen.

Whether the president of the council, sometimes called Nassi, (prince), and sometimes Shophet (judge,) was one of the seventy elders, or whether the Sanhedrin

consists of seventy senators, besides their president, has been multifariously asserted and disputed. From the text itself it would appear that 71 members were designated by the divine Word to Moses, as the requisite number for constituting the national Sanhedrin. The elders were to bear with him, by his side, the charge of government, which certainly leaves us ample room to suppose that the seventy did not comprise Moses, the chief, the prototype of the latter presidents, as one of the number. Besides that consideration, the view we have taken in a previous number of this Journal, of the administration of justice of the Hebrews, has explained the advantage of there being an uneven number of judges, where the majority of opinions decides.

The Talmudic doctors record, that the Sanhedrin chose the wisest from amongst the elders, and named him their president, or head of the council. This is the dignitary, whom the learned call Nassi, which means prince; the same occupied in the national assembly of judges the place of Moses, our teacher. At his right, the father of the house of judgment (Abbeth-din) took his seat; he owed his dignity to his great age and experience in judicial affairs. The vice-president, surnamed the first sage, occupied the seat at the left of the Nassi. The remaining senators formed a semi-circle on their benches around the principal judge, in order that the president and Abbeth-din could keep them constantly in view (*Maim. Sanh.*). The Scribes had particular places assigned to them; and messengers attended to execute the bidding of the court.

The mode in which the opinions of the judges were taken, certainly deserves the attention of the thinking. At times it was the president who collected the votes, at others,

that charge devolved upon the youngest member of the court, when there was any apprehension of the influence which the president might exercise upon the junior senators. But it was a standing rule, always to commence with the youngest judge, and to proceed by rote to the most experienced, lest the opinion of a more influential member might induce the less experienced to forego their own judgment, and to abide by the decision of their more respected colleagues. The majority of voices decided in most questions; while on subjects of weighty moment, unanimity was absolutely necessary. Thus we find that the proposals made by Moses to the elders are agreed to "as with one voice."

The candidates obtained their admission to the senatorial dignity by means of a formality of which the imposition of hands formed a part. The president laid both his hands on the newly elected councillor's head, as Moses had done to Joshua, and the member of the Sanhedrin was then invited to take his seat among his colleagues. Although the name of *elders* belonged to the individuals composing the senate, from the authority and experience which are generally the attendants on grey hairs only, still the way to that high honour lay open for the man of youthful years, if his qualities and bearing bespoke the man who could by his counsels increase the welfare of his people. There is an allusion to this in the Apocryphal book, the Wisdom of Solomon. "By wisdom I shall meet with honor in the assemblies and esteem of the elders, although my years are but few: when I shall keep silent they will await in patience my discourse; when I shall prepare my speech, they will suddenly lay their fingers on their lips, lest they interrupt me, and they will attentively hear me to the last" (ch. viii. 10.)

Usage made the dignity of a

councillor in the Sanhedrim to last during the life time of the member invested with it; but the express command of the law is by no means in favour of such a privilege. The precedent of Moses can not be cited in support of that system; for that great Leader of the Hebrews relinquished the helm of affairs while his powers were yet in vital vigor, and thus gave a valuable lesson to posterity in general, but particularly to the man who is called to preside over the destinies of his peers. He taught by example, that he held, that the most favoured faculties become exhausted, and that there is as much wisdom in not surviving one's epoch of beneficial energy, as there is justice in deposing in other hands the advantages of a function to which some value had been added by the exertions of the veteran functionary.

The grand council of the nation sat permanently, and pursued its deliberations within hearing of the people who were interested in its decisions. In this respect the spirit of Hebrew administration diverged as much as possible from the mysterious modes of the Egyptians in every branch of their polity. While the Hebrews swerved through the desert, the front entrance to the tabernacle was the place of the senatorian congress. On their fixing the seat of government at Jerusalem, one of the porticos of the Solomonian temple contained the tribunal of the elders; hence the house of the Lord was called by the more particular name of the *house of truth*, referring to the place which encompassed the tables and books of the law, and *house of judgment*, in reference to the seat of justice, where the letter of the law received life by the execution of juridical verdicts. (*Mishna on the Temple*.)

The legislative functions exercised by Moses during his life-time

devolved on the members of the Sanhedrin. While the administration was in the hands of Moses, the elders shared with him the fatigues and responsibility of governing; after his demise they became the legal inheritors of his dignity, in the same manner as the sacerdotal tribe enjoyed the bequest of Aaron. "Christian authors," says Basnage, "have asserted that the grand Sanhedrin established by the first prophet was abolished at his death; the chronicle of the Samaritans contradicts this opinion, which is moreover refuted by the Jews, and cannot be said to enjoy the concurrence of probability; for if that great legislator needed the support of the elders during the time of his most energetic activity, their co-operation would undoubtedly be called for much more urgently by his successor in the administration of the republic" (*Hist. des Juifs*. l. ii. ch. 11).

In the senate was vested the full right of developing, according to the exigency of the moment, the principles of the fundamental law, not only as far as the civil and political codes were concerned, but even the ritual part of the law was entrusted to their care and judgment; those rites, as well as the law itself, to which they served as a rampart, tending towards the temporal and national good of the Israelites. The Sanhedrin then spoke in the name of the God of Israel, or in other terms pronounced in the interest of public welfare, and what the state required. This principle was wisely acted upon by the assembly of Israelite deputies assembled at Paris in 1807, who thus explained it in their declarations: "We, doctors of law, and deputies of Israel, united at Paris, to the number of seventy-one, constitute a grand Sanhedrin, in order to issue ordinances conformable to the principles of our

holy laws, and calculated to serve as rule and example to all Israelites. Thus, by virtue of the right conferred on us by our laws and our customs according to which the power of passing enactments rests essentially with the senate, we proceed. We enjoin to all, in the name of our God, faithfully to observe our declarations, statutes, and ordinances, and we peremptorily declare, that whosoever shall wilfully or by neglect disregards our commands shall stand charged with sin against God. In pursuance of which the grand Sanhedrin legally convened this day, by virtue of the power appertaining to the same, having duly examined, declares and commands in every subject referring to legislation, and entreats in every matter concerning morals, &c. &c. (*Decl. Anno*, 1807.)

But as the senate was merely the council of the nation, representing the head or the intellectual part of the political body, its decisions required the suffrage of the whole assembly of Israel in cases of utmost importance, ere they assumed the sacred character of laws. "Children of Israel," exclaimed the elders, "ye are all here, enter into deliberation, and decree what ye ought to do" (Judges xx. 7.) "If it seems good unto you," said king David to the assembly of Israel, "if it come from the Eternal our God, speak." (1 Chr. xiii. 7.)

When the Hebrews were clamorous for a king, they were far from attempting to rescind that sacred principle of popular right. Their chief, says Guenée, in his Letters, was held to govern the nation in strict accordance with the law, his authority was neither despotic nor arbitrary; the senate, formed of the most distinguished members of all the tribes, stood by him as council; in important affairs he took their advice, and in questions of paramount moment, by which the in-

terest of the entire nation was affected, the congregation, i. e. the assembly of the people was convoked; the resolution was moved, the nation decided, and the chief executed.

T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim : "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 332.)

CHAPTER XXXIX.

It next behoves us to endeavour to meet a question which has been much agitated in ancient as well as modern times; namely, why have spiritual promises not been as distinctly mentioned in holy writ as the temporal promises? Some one has said, that it is difficult for human reason to comprehend the nature and possibility of a spiritual reward; and as the law was given not to the wise only, but to the whole people of Israel, the greater part of whom were unable to understand so abstruse a doctrine, had the promises made to them been of a spiritual nature they would not have placed any faith therein, and their attachment and obedience to the law, would consequently have been weakened; whereas holding out to them temporal promises, the nature of which they understood, and the accomplishment of which they witnessed, impressed them with so thorough an attachment to the law and faith in its dicta, that they would be ready to yield implicit belief to spiritual rewards, under whatsoever guise or metaphor the law might indicate the same. This reasoning, however, is not at all satisfactory; for how could the accomplishment of temporal promises induce a belief in a something which, as these reasoners say, is nowhere mentioned in the law? Moreover, the existence of an absolute intelligence which is altogether free of matter, and has no corporeal shape or conformation whatever, is as much beyond the

comprehension of the senses, and to the full as difficult to understand as the doctrine of spiritual rewards. Nevertheless the law does not abstain from declaring, "For ye saw no manner of similitude on the day that the Lord spake unto you at Horeb out of the midst of the fire" (Deut. iv. 15). And again, "Thou shalt not make thee any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water beneath the earth" (Ib. v. 8), with many other similar exhortations and precepts, all tending to eradicate from the minds of the people the idea that the Deity is material or corporeal. And although in one place it is written, "Also they saw God" (Exod. xxiv. 11), which, if literally understood, would be productive of great error, full reliance was placed on the wise men among the people, properly to explain that expression, so that those who were obstinately ignorant adhered to the literal reading of the text, while those who were wise received instruction, and understood the text according to its true meaning. If, then, on a subject which may so obviously be misconstrued, the law relied on the wisdom and faculties of individuals, leaving every one to understand as much or as little as he was able, why was not the same course pursued in the law with respect to spiritual promises, which are not more difficult to comprehend than the existence of absolute intelligence without any affinity to matter and form, and not more

liable to be misconstrued than the expression we quoted above?

Some one else has said, the reason why spiritual rewards are nowhere mentioned in the law, is, because all the promises that are mentioned in the law, and granted for the performance of its commands, are of a supernatural and miraculous nature, as for instance, the promise, "Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years" (Levit. xxv. 21), which is altogether miraculous, as it is not at all in the ordinary course of nature that it should, every sixth year of the sabbath-rest, produce a harvest equal to three years' crops. Such another miraculous and supernatural reward we find in the words, "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years" (Deut. viii. 4;) for it is well known that garments which are kept in a warbrode during forty years will decay, much more those that are exposed to constant wear and tear: but this was a miraculous reward, and therefore it is mentioned in the law. But the immortality of the soul, and its continued existence after separating from the body, are events which result from the nature of the soul; and as thus the spiritual recompense of the soul is not supernatural or miraculous, the law does not deem it needful to particularize, or dwell upon a circumstance so perfectly natural to the soul. But this reasoning is likewise weak and unsatisfactory, for immortality is not more natural to the soul than volition, the freedom of will, is to man, and still the law declares, "I have set before you life and death, blessing and cursing, therefore choose life" (Deut. xxx. 19.) And as the immortality of the soul is not a doctrine generally known, why did not the law acquaint us therewith, as it did with man's freedom of choice, or the creation of the world

out of nothing; and many other points of faith in which the law instructs us. Moreover, there are many who assert that the rewards of a future state are extended to the body as well as to the soul; but as it is not at all in the nature of the body to endure for ever, such a state is miraculous and supernatural, and ought therefore to be mentioned in the law. Thus the question still remains open, as neither of the two opinions, which we have adduced, is at all satisfactory. And the difficulty becomes enhanced when we inquire why temporal promises are mentioned, although these cannot constitute the real and everlasting reward, although spiritual promises which alone can constitute the real and everlasting reward are nowhere mentioned?

CHAPTER XL.

If we carefully examine the different places in holy writ, in which temporal promises are given, we find it is utterly impossible that in any one of these texts spiritual promises should have been given, as all these promises are given to the entire nation, and not to individuals. For all the promises and threats contained at the end of Leviticus, are addressed to the whole nation of Israel, in the plural number: and though the promises and menaces in Deuteronomy are in the singular number, yet it is evident, from their nature, that they too are addressed to the whole nation. Thus the words of the menace, "The Lord shall bring thee and thy king; which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known." "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other" (Deut. xxviii. 36, 64). These menaces, with many others, prove that though the singular is used, yet it is not any individual who is spoken to, but the

whole nation is addressed as if it were one man. And the temporal promises which are contained in the seventh chapter of Deuteronomy, are likewise addressed to the whole nation as one man, but not to any individual. The promises which are thus held out to an entire nation, must be temporal, and cannot possibly be spiritual: for even if the majority of individuals composing the nation, be righteous, and as such, entitled to the blessings of the life to come, it cannot be supposed that the wicked individuals, who form an integral part of the nation, should escape the punishment they have justly incurred: for it is not to be reconciled, that the perfectly wicked should, because he happens to live among righteous men, receive the same eternal reward which is bestowed on them, and thus the great distinction of good and bad be done away with before the divine tribunal. Therefore, as the wicked and the righteous cannot be assimilated in the bliss of a future state, it follows that all promises which are addressed to an entire nation, composed as it is of every gradation of good and bad, must be of a temporal nature. That is to say, if the majority of inhabitants in a land are righteous, that land will be saved from the visitations of sword, famine, pestilence, and all those other evils which afflict a nation generally. For the good or evil fortune which is decreed against any state and its inhabitants, is so decreed, according as the majority of righteous or wicked prevails among people. If righteous men form the majority, the decree is for happiness and good; if, on the contrary, wicked men form the majority, the decree is for suffering and unhappiness, as our Rabbies declare, "the world is judged according to the majority, of good or bad, which prevails among men. Sometimes a land is saved,

although the majority of men be wicked, because the few righteous men who form the minority possess merit sufficient to shield their sinning countrymen" (*Talmud tr. Kidushin fo. 40.*) This fully proves that whenever promises of reward or of punishment are held out to an entire people, they must be of a temporal nature. Accordingly the promises held out in the law, being addressed to the whole assembled nation of Israel, must be, and are, of a temporal nature, as they could not, for the reasons we have already explained, be of a spiritual kind. But promises addressed to individuals are very rarely found in the law, as for instance, by the command, if a bird's nest is found, to release the dam, and to take the young ones. Obedience to this command, which obviously is addressed to the individual, is encouraged by the promise "that it may be well with thee, and that thou mayest prolong thy days" (*Deut. xxii. 7.*), which our Rabbies explain by saying, "that it may be well with thee in that world where every thing is really well, and that thy days may be prolonged in that world where the real prolongation of days takes place" (*Talmud tr. Kedushin, fo. 39, and Tr. Chulin, fo. 142.*) Another instance of the few promises which are addressed to individuals we find in Leviticus, where it is said, "after the doings of the land of Egypt wherein ye dwelt; shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments and keep mine ordinances to walk therein: I am the Lord your God. Ye shall therefore keep my statutes and my judgments, which if a man do, he shall live by them, I am the Lord" (*Levit. xviii. 3—5.*) This, although an exhortation to the whole assembled people, is unquestionably likewise addressed to every indi-

vidual in the assembly, in order to caution each man, individually, against the guilt of idolatry, and therefore the concluding words, "ye shall keep my statutes and my judgments, which if a man do he shall live by them," is expressive of the reward of a future state which awaits the man who obeys the law of his God. Holy writ exhorts the Israelite to observe the commandments and precepts of the law, although that observance be more painful than any thing enjoined by the ordinances of the Egyptians or Canaanites. For although these nations prospered under the laws they had decreed for their own guidance, still their laws could not bestow on the individual that perfection of purpose for which he was created, namely, eternal felicity in a future life. In this sense holy writ contrasts the law of God with the laws of Egyptians and Canaanites, when it says, "Keep my statutes," &c., "which, if a man do, he shall live by them," the law of God has that decided pre-eminence and advantage over the laws of other nations, that he who obeys the divine commands will live thereby; that is to say, will inherit eternal life. For it is quite obvious that the sacred writer does not mean temporal life, as we nowhere find that the Israelite lived longer than the adherents of other laws; but, on the contrary, all men must alike pay the common debt of our nature, and die, be they ever so pious and virtuous. If, therefore, the sacred writer had meant to say, that temporal existence, to an extent beyond the ordinary life of man, is the reward of the Israelite for observing the law of his God, he would have made an assertion contrary to fact, and which might at once have been contradicted; his meaning could therefore be no other than to say, that eternal life, the bliss of a future state, is the reward which the law of God secures to

the observing Israelite. Accordingly Onkelos translates the words, "he shall live by them," with, "he shall live by them eternal life." This is a convincing proof, that on the few occasions when the law does hold out promises to an individual, those promises are of a spiritual nature.

Another proof we find in holy writ, when it says, "Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead; for thou art an holy people unto the Lord thy God, and the Lord has chosen thee to be a peculiar people unto himself above all the nations that are upon the earth" (Deut. xiv. 1, 2). The reasons which holy writ here assigns why the Israelite should not adopt the outward marks of intense and violent sorrow are such as would induce us to adopt the opposite conclusion; for the greater the worth and dignity of the person deceased, the greater is the degree of mourning produced by his death; and therefore the death of a royal prince, the heir to the crown, is more generally lamented than that of a private individual. Accordingly the greater the distinction and honour which holy writ confers on every Israelite, the greater and more intense ought to be the grief felt for his loss. But in the present instance the reasoning of holy writ appears to be like that of a man who seeks to console his neighbour by saying to him, "Do not grieve for the loss of your ring, for the jewel which was set in it was of inestimable value." Such a consolation would be altogether inconsistent; and as the divine laws cannot by any possibility be taxed with inconsistency, it behoves us to examine the true meaning of the passage which we have quoted, which we shall then find to be as follows:—As ye are an holy people unto the Lord your

God, whom he has chosen to be a peculiar people unto himself above all the nations that are upon the earth, it does not become you greatly to afflict yourselves, or to display any outward signs of violent grief at the death of one of your friends or kindred; for were ye to do so it would appear that you think the dead perish altogether and for ever, and that no hope remains unto man after the vital spark has left his body; and therefore ye bewail his loss like that of an earthen vessel which once broken can never again be joined, as it is utterly useless. But such is not the case. Ye must rather consider him as a vessel of gold or of silver, which, although broken, still remains valuable, and may be repaired. Ye must know that the immortal soul, when it leaves the body, is taken to the treasure-chamber of the most high, and, therefore, ye must look upon the friend who dieth, as if he had taken a journey to a far distant land, whom ye may not see again for a length of time, but whom, eventually, you are sure to meet again in

affluence and happiness. Holy writ therefore declares, "Thou art an holy people unto the Lord thy God," to tell us, that as the Lord is holy, as his ministering angels are holy, and the human soul is likewise holy (inasmuch as thou art an holy people) there can be no doubt, but that every object seeks to attach itself to that to which it has a resemblance, and bears an affinity. Therefore the soul, on its leaving the body, will doubtless attach itself to those separate intelligences which pure and holy like itself minister before the Lord. Thus, it is improper to abandon yourself to immoderate grief, or to cut yourselves, or make any baldness between your eyes, as do the heathen, who knows of no hope beyond the grave, and thinks that the friend he has interred, is lost to him for ever. Whereas ye, people chosen of the Lord, know better. This is the true meaning of the text we have quoted, and affords a direct proof of the immortality of the soul drawn from holy writ.

(To be continued.)

IV. THE SECT OF THE CARAITES.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 125, et seq.)

(Concluded from page 336.)

THE Caraites attach particular importance to the nineteenth and twentieth chapters of Leviticus, which prohibit idolatry and incest, and contain various moral precepts respecting man's conduct in social and domestic life. These chapters they often expound in their synagogues, and several of their learned men have written dissertations on these precepts, in which they enforce the necessity of a pure life, upright conduct, and modest carriage in word and deed.

It is a principal duty of every *Chacham* (as they call their Rabbies or teachers) to deliver a public lecture on every sabbath and feast-day. These lectures are on moral and religious subjects, either in connexion with the division of the law which has been read, or the history of the festival. At these lectures the juvenile part of the congregation are particularly held to be present, and afterwards made to repeat to their parents what they have heard. And there can be no

doubt but the moral and honourable conduct for which the Caraites are so greatly distinguished, is, in a great measure, owing to the early impressions produced on the youthful mind by the public moral lessons of their teachers.

When an infant is born, whether male or female, the parents immediately give it a name, which is either Hebrew, Arabic, Turkish, or Tartar. A boy is circumcised on the eighth day, but that part of the ceremony called *פריעה*, which is observed by the Rabbinites, is not performed by the Caraites. On the thirty-third day after the birth of a boy, and the sixty-sixth after the birth of a girl, the father invites his relatives and friends, and also the *Chacham*, to a festive meal, at which the parents proclaim the name of the new-born infant. The *Chacham* then pronounces a blessing on the child, laying his hand on its head, and the meal is closed with a prayer on behalf of the infant and its parents. As soon as the guests have withdrawn, the wife undresses and places herself in a vessel half full of water; the husband then takes three pails-full of water, which, in winter time, is warmed, and pours them over her head, pronouncing three times the word *Tahor*, "thou art clean." This ceremony likewise takes place at the monthly purification; nor does any conjugal intercourse take place between man and wife, until these ablutions have been performed.

Their marriages are conducted in manner following. At the betrothal, the bridegroom pledges himself, in the presence of the *Chacham* and of two witnesses, to live with his intended wife then present, in concord, harmony, and inviolable fidelity. When the wedding day arrives the *Chacham* performs the ceremony under a canopy *חופה*. First, he requires the parties about to be married to deliver their confession of faith;

he then reads to them the whole of the second chapter of Genesis, and part of the twenty-fourth chapter from verse fifty-eight until the end. The bride and bridegroom then mutually pledge themselves to love, and be faithful to each other, in token of which pledge the *Chacham* requires both to give him their hands. The bridegroom then recites the following set form with a loud and audible voice. "According to the covenant of Mount Sinai, and the law given on Mount Horeb, I betroth myself unto N. the daughter of N. whom I select to be my wedded wife in purity and holiness, through dowry, *מזון*, written marriage settlement, *כתובה*, and cohabitation, by virtue of the sacred law of Moses and Israel." After reciting this form, the bridegroom fixes a ring on the finger of the bride, the deeds of settlement are read and signed by the new married couple and legal witnesses, and the ceremony then concludes with a benediction pronounced by the *Chacham* during which he rests his hands on the heads of the bride and bridegroom.

If a Caraites has been three days ill, or, before the expiration of that period, if he is considered in danger, the *Chacham* is summoned to offer the consolations of religion to the invalid. He then reads a short prayer to the sick man, and with those who are present offers a prayer in his behalf. At the funeral the *Chacham* reads some psalms and chapters of Job, which treat of the shortness, uncertainty, and vanity of human life. Thence he takes occasion to speak of the immortality of the soul, and its reward in a future state; and to exhort his hearers so to conduct themselves that the hour of death may find them resigned and ready to appear before the great Judge of the universe. After the funeral a repast is partaken of, in imitation of the ancient funeral meal.

Caraitic congregations are still to be found in the East, particularly at Aleppo, Constantinople, in the Levant, Egypt, and Crim-Tartary. In that part of Poland which is incorporated with the Austrian Empire, Caraitic communities are to be found at Luczk, Haliz, Trock, Krosny-Ostra, and several other places. Jeckel, in his Polish statistics (Vienna, 1803), computes the number of Caraites, residing in Austria-Poland, at 4500 souls. But the largest congregations of this sect are to be found in the Crimea, particularly at *Baktshe-seraï*, where they have a splendid synagogue, which Alexander, the late emperor of Russia, visited in the year 1817. The Caraites in Poland are not very often dealers in manufactured goods. Most frequently they are carriers, corn and cattle dealers, handicrafts men, and many of them are agriculturists. They do not dress like the Rabbinical Jews, but in the fashion proper to Poland. Their language is not like that of the Polish Rabbinites, a corrupt German-jewish jargon, but a mixture of the Tartar and Turkish languages.

Of *Baktshe-seraï*, the principal seat of the Caraites, in the Crimea, a modern traveller gives the following description :

"The number of inhabitants at *Baktshe-seraï* amounts to about 6000, including 1100 Jews, of whom nearly 400 are registered as merchants and traders. The rest are agriculturists, graziers, or handicrafts-men.

"At some little distance from the town lies *Dshuffut-cale*, a Jewish colony. *Dshuffut* is a nick-name given to the Jews, and *Cale*, signifies castle or fortress. These Jews are of the Caraitish sect, and inhabit an old castle, which, in former times, had been erected by the Genoese, on a high rock commanding the town.

"The cemetery of the Caraites

excites a most serious feeling of devotion in whosoever sees it. It consists of a pleasant grove in a mountain pass, and is completely overshadowed by high trees, which have taken root on the rock itself. A winding path leads to this romantic spot. Many tombstones and monuments of white marble form a striking contrast to the green foliage. Veiled women are at all times to be met with who pay the sacred tribute of a prayer to the memory of their departed friends and relatives. Like the Turkish and Tartar women, the Caraitic females never leave their own homes without performing this pious duty to the deceased.

"The Caraites of the Crimea entertain so high a degree of veneration for this miniature valley of Jehoshaphat, that the old chans, whenever they wished to extort extra tributes or gifts from their Jewish subjects, had but to threaten that in case of refusal they would cause the trees of the cemetery to be cut down.

"The road from this beautiful and secluded spot to the castle is short, but so very steep, that it is impossible to ascend on horseback. The town on the rock contains about 200 families, residing in about as many houses. The principal part of each tenement is inhabited by the wife and children. There is; however, one room set apart for the special use of the master of the house, in which he sleeps, smokes, and receives strangers.

"In these houses are found many copies of the sacred Scriptures with commentaries in Hebrew manuscript. The Caraites consider it as a pious exercise that every man should, at least once in his lifetime, copy the Bible. In modern times; however, the Pentateuch is seldom copied, as the printed copies destined for the instruction of youth are exceedingly numerous. Most of their manuscript copies of the

Old Testament begin with the book of Joshua.

"The sect of the Caraites is much respected in the Crimea. Their honesty is proverbial, and the word of a Caraites is considered as the most sacred pledge."

In the year 1690, King Charles XI. of Sweden, sent the professor of Hebrew at Upsala, Gustavus Peringer de Lilienblad, into Poland, in order to find out the Caraites, and to obtain from them full information respecting their tenets, customs, and observances, and also to purchase as many of their books and manuscripts as, regardless of expense, he could possibly secure.

Jacob Trigland, professor at Leyden, wrote an epistle to the Caraites of Poland in the year 1698, in which he calls upon them to answer the following questions :

1. Whether the sect of the Caraites had existed in the times of the second temple, and was identified with the sect of the Sadducees, who denied the immortality of the soul and the resurrection, which doctrines the Caraites had, in after ages, adopted, in order not to be considered and treated as atheists; or whether they then already formed a sect distinct from that of the Sadducees; or lastly, whether, according to the opinion of the Rabbinites, their sect was founded by R. Anan, who, because he could not obtain the rank of *Resh-gelutha*, prince of the captivity, separated from the Rabbinites, rejected the traditions, and became the founder of the Caraites sect?

2. In many Caraites works mention is made of a letter, which the Caraites, R. Menachem, wrote to the proselyte Ekilius, or Aquilas, about the time of R. Saadiah Gaon. Was this Aquilas the person who translated the Bible into Aramaic,

or the contemporary of Hadrian, who translated the Bible into Greek, or was it a different person of the same name?

3. Whether the sacred scriptures in use among the Caraites are precisely similar in their contents with those used by the Rabbinites, or whether there is any variation in them, and where?

Lastly. What opinion do the Caraites entertain respecting the vowel-points? Whether they consider them to have been used in the days of Moses, or to have been introduced by Ezra, or to have been invented by the Masoretes of Tiberias?

This epistle was answered by a learned Caraites, R. Mardochai ben Nissan, of Krosny-Ostra, in a book which he called *דוד מרדכי*, *Dod Mardochai*. He divided this work into twelve parts, which contain every thing worth knowing respecting the origin of the Caraites, their tenets, and differences with the Rabbinites. This book, which first was printed at Constantinople, was subsequently republished in Hamburg and Leipzig, 1714, in 4to., under the name *Notitia Karæorum*.

Count T. Czaki, in his newest work on Poland, says, "History offers no trace of the time when the Caraites emigrated into Poland. The first charters granted to them were by Sigismund I. to those of Luzk, and by Stephen Bathory, to those of Halez. Withold, grand duke of Lithuania, carried 383 Caraites families captives from the Crimea to Trocki, where Casimir Jagellon granted them a charter in 1441. "It is proved by public acts," says the Count, "that during the last four centuries, not one Caraites has been convicted of any crime, or sentenced to punishment."

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I. THE MISHNA.

מסכת אבות *Mesecheth Aboth*: "THE ETHICS OF THE FATHERS,"
י"ן לבן COMMENTS BY NAPIITALI HIRTS WESSELY.

(Continued from page 340.)

He* used to say: "Those who are born must die; the dead are made to live, and the living to be judged; to know, to make known, and to confess that He, the Almighty God, is the Former, the Creator, the examiner, judge, witness, and complainant; and He is the judge for all times to come. Blessed is He! in whose presence there is no unrighteousness, no forgetfulness, no respect of persons, no acceptance of bribes, for every thing is his. Know also that every thing is done according to account. Let not thine imagination feed thee with the hope, that the grave is a place of refuge for thee: for without thy consent thou wert formed, without thy consent thou wert born, without thy consent thou livest, without thy consent thou must die, and without thy consent thou wilt hereafter render a responsible account before the Sovereign of the King of kings, the Holy One. Blessed be He" (iv. 29).

COMMENTARY. "Let not thine imagination feed thee with the hope, that the grave is a place of refuge for thee," &c. Having acquainted us with those great truths which it behoves every man to know, to make known to others, and publicly to confess, our teacher concludes his lesson by exhorting us not to give way to the insidious counsels of our evil imaginations, which would fain tempt us to give full scope to our passions and desires, by holding out to us the hopes of perfect impunity hereafter. Our teacher takes care to meet the objection which our own evil inclinations urge against his wise and pious instruction, and tells us, "I have placed before you the fundamental principles of all religion, and the great truths which are entitled to our implicit faith. I have shewn you that 'those who are born must die, that the dead are made to live, and the living to be judged.' I have, moreover, taught

you, that it is the Almighty and Omniscient God, the Former and Creator of the universe, who is not only your examiner and judge, but that He also is the judge for all times to come. Before his dread tribunal there is no unrighteousness, and no forgetfulness. His cognizance extends alike to every thought and every action. These truths have I laid before you, and told you that they are such as every man ought to entertain with the fullest conviction, and not only to make known to his fellow-mortals, but also publicly to confess, though immediate death be the penalty of such confession. But each man carries within himself an implacable enemy, the more to be dreaded as he assumes the guise of friendship and goodwill towards his victim, whose pleasure and happiness he proclaims to be his only motives, even while luring him on to destruction. This enemy is man's evil imagination, which urges him on to seek present

* R. Eleazar Hakappar.

enjoyment at all risks, and to hold as nought, future responsibility, and the judgment to come. Ever the advocate of indulgence, and the pleader for those passions which itself excites, our evil imagination wages unceasing war against conscience, the voice of religion within us. To stifle that voice is its utmost effort; 'there is no after state, the soul perishes with the body,' is its favourite argument. But do not be led away by the vain and badly-founded assurance of impunity, which has no better pledge than the hopes and wishes which your ever sinful imagination suggests. Think not that when you cease to live you cease to exist, that the grave is unto you a place of refuge, where all your cares and all your fears are for ever interred with your inanimate clay. Do not listen to the insidious counsel which bids thee enjoy thyself in this world, and lay the flattering unction to thy soul, that thou hast no account to render of thy actions. Say not within thine own heart 'the wicked prosper: the tyrant, the oppressor, lord it over their fellow-men, the sensualist enjoys every happiness this earth can afford. Indifferent to the means, they seek but the end, their own gratification. I will even be like one of them. They are happy as long as they live; they are wise; no fears of the future disturb their enjoyment of the present. The tomb holds out no idle terrors to them, then why should it to me? Their every action proves that they fear no responsibility hereafter, and that they consider the grave as the last great asylum which receives all, but restores none; the final home where annihilation awaits the human frame, and that intelligence by which it has been animated, but which dies along with the body.' Beware how ye give ear to the tempter. Remember the great truths which I have strove to im-

press on your minds. Recollect, that although those who are born must die, yet the dead are made to live, and the living to be judged. Do you doubt these facts? Has the fatal infatuation already gained so far on you, that you call in question the fundamental basis of all religion, the immortality of the soul, and the judgment of a future state? If so, let us examine on what your senseless opinion is founded. Examine yourselves, even before you drew your first breath, and you will find that throughout all the different phases of your existence you were utterly powerless, and that your own will and desire was in no instance consulted, nor is it until your death. Were ye consulted when first ye were formed and created? No, 'without thy consent, and even against thy inclination, thou wert formed.' When first the foetus assumes the human form, and the soul is made to dwell within it, thy consent was neither asked nor obtained. It was decreed by Providence that thou shouldest exist, and accordingly thou art in being, although thou didst not contribute or assent thereto. The ancients, in their metaphorical style, say, that 'when a human being is about to be called into existence, the angel of the living summons the appointed soul from the celestial regions, and tells it, 'My daughter, come with me, thou art appointed to inhabit the material body of such an one.' The soul answers, 'Why should I quit my present dwelling, which is all purity and holiness, to take up my abode in unclean and sinful clay? I will not go.' The angel however compels the soul to enter into its earthly tenement, where it must stay until the connexion with the body, called life, is dissolved.' This metaphor is in consonance with reason; for it is not likely that a celestial and spiritual intelligence should volun-

tarily shut itself up in a material body, which becomes its dungeon, and from which, notwithstanding its best endeavours, it cannot escape without being in some degree defiled by sin." (Therefore our teacher uses the word נִצָּר, "formed," which word, as has already been explained*, is applied to the calling into existence the superior intelligences, such as the immortal soul).

"Nor is this all, but when the time arrives that thou art to be ushered into the world, is thy consent asked or obtained? No, 'without thy consent and against thy inclination thou wert born.' It is a well known fact that every infant, when first ushered into life and light, weeps bitterly. Many natural causes have been assigned to explain why such should be the fact. The sudden transition from heat to comparative cold, the pressure of the birth, and other similar reasons, have been adduced; but whichever of these reasons be adopted as the true cause of the grief and pain expressed by the new-born infant, the fact remains incontestible that it does weep, and that the first sound it utters on entering life is one of wailing and lamentation. Therefore the ancients, in their metaphorical manner, say, 'The infant when about to be ushered into the world resists and weeps, because it has a full view of all the sins and errors that it will commit; but as soon as it is born it loses all recollection of its previous state; its nature undergoes a complete change, and it enters on infancy and ignorance.' Thus it is evident that it is not with our consent that we enter on life's busy stage, and that if the celestial spirit which animates the mortal frame had any choice, it would much rather not become the inmate of a world of folly, sin, and suffering."

"But not only thy entrance into

* Vide Heb. Rev. Vol. III. p. 338.

life is independent of thy own control, but thy continued existence throughout thy earthly pilgrimage is equally beyond the reach of thy influence. 'Without thy consent thou livest.' Whatever thy sufferings in this life, however heavily sickness, oppression, and penury may weigh upon thee, however thou mayest hope, and wish, and pray for death, as thy last best friend and relief, it is not thy will or determination which can put a stop to thy weary course. Still thou must continue at thy post, until it pleases Providence to pronounce the decree, 'Thy time is come.' But if thus thy entrance and stay in life are regulated by a power over which thou canst exercise neither influence or control, know that thy departure is equally independent of thy inclination. 'Without thy consent thou must die.' All the treasures that power and avarice could amass are useless, they cannot defer the hour of thy decease, they cannot bribe inexorable death to grant thee one second's respite beyond the fated minute. In the midst of health and strength, when most deeply embarked in thy busy schemes and well-calculated projects, thou mayest be called away. Vain are all thy efforts to resist, and thou art hurried out of life with as little regard to thine own will or desire, as was had when first thou wert ushered into existence.

"If thus thou carefully examinest thy birth, thy life, and thy death, thou wilt find that thou hast been but a passive instrument of a superior power, which has placed thee in a situation thou didst not choose, continues thee therein, whether thou art willing to remain or not, and eventually summons thee away when thou art least ready to depart. It is true, that during the time thou art permitted to stay thou hast the exercise of thine own free will, and

canst do or leave undone ; but that very freedom causes thy responsibility, and in the midst of the fullest exercise of thy volition thou wilt find a controlling power which says, 'Thus far shalt thou go and no further.'

"These reflections, seriously entertained, must convince thee, that there is a providence which governs thee and all men. And as it is unreasonable to suppose that its government should be without plan or purpose, on what ground can thy evil imagination hold out to thee the hopes of impunity, and the assurance that the grave is a place of refuge in which thou wilt no more be disturbed? Is it not far more likely that the superior

power, which has influenced and controled thy being, and which acts not without plan, should call thee to account for the use thou hast made of the free will that has been confided to thee? Yes, know thou this truth, that as thou wert born, hast lived, and must die, without thy consent or inclination having been consulted, so wilt thou likewise hereafter be called to give a responsible account of thy actions, however unwilling thou mayest be to appear before the tribunal of thy judge. Therefore be wise in time. Listen not to the idle suggestions of thy vitiated imagination, but act so that when the hour of judgment does approach, thou mayest not be altogether unprepared."

(To be continued.)

II. THE SANHEDRIN.

A TRANSLATION.

(Continued from page 329.)

ALTHOUGH to the grand council belonged the right of proposing laws, still we find the assembly of the whole people in the enjoyment of the same privilege on more than one occasion recorded in Holy Writ. Thus Moses, as the head of the elders, and whose acts were registered as the most valuable precedents in the minds of the Hebrews, Moses proposed, according to Deut. i. 9., the institution of officers and magistrates and the people unanimously passed his resolution into a law. But, on the other hand, it was the people who moved, that emissaries should be sent to reconnoitre the destined land of conquest, and this time it was the head of the Hebrew senate who acceded to the proposal made by the people (*Ibid.* 22.) The same conclusion follows from the manner in which monarchy was established among the Israelites in the days of Samuel. On this occasion, it was again the people who

claimed the right of proposing a law of such paramount importance as the transition from the republican to the monarchical form of government, to its senate, of which Samuel was the president.

The elders were empowered to declare war, and to enter on treaties of peace with the nations neighbouring to, but not inhabiting, the Holy Land ; since with the latter, from reasons amply explained in the Pentateuch, war was unavoidable and peace impossible on any other terms than complete subjection. The proclamation of peace was, under all circumstances, in the power of the Sanhedrin, without there being any necessity for previous consultation with the people, but it belonged to the assembly of the whole nation to determine on an expedition of war (*Mishna, Sanhed.*) Among the other prerogatives of that eminent court, belonged the right of inaugurating the Pontifex

Maximus; the levying of every impost. The body of senators were the guardians of the national treasury, the chambers of which were within the precincts of the national temple; to the care of the senators was entrusted the repairing, amplifying, and embellishing of cities and castles. The census of the whole people was taken by the elders at the determinate epochs in prescribed form; in which duty they were however assisted by the chiefs of the public force and supervised by the high-priest. As interpreters of the law, the senators decided, in concurrence with the sacerdotal magistracy, every great question of public right, pronounced in litigations between tribe and tribe, and were the highest court of appeal in the commonwealth. As the supreme tribunal of criminal justice, that court took cognizance of every act tending to influence the general weal; under its jurisdiction came what the law considered to be treason, and before its benches, prophets, priests, military chieftains, and senators could be arraigned to justify themselves from the re-termination of an equal-handed law.

The privileges enjoyed by the Roman senate were as extensive as those in the possession of the Hebrew Sanhedrin. At Rome it was the senate that prepared the laws for general recognition; the senate disposed of the monies of the state; constituted itself high arbiter of the affairs relative to the allies of Rome; exercised the highest judiciary functions; voted for war and peace; and directed, in this respect, the proceedings of the consuls, as the Sanhedrin at Jerusalem guided the Hebrew kings. But the aristocratic distinction between patricians and plebeians, that source of so much and lamentable bloodshed, did not exist among the Israelites, whose legislation was moreover op-

posed to the accumulation of vast property in the same hands, by which was set a barrier against the dangerous alliance of territorial wealth, and preponderating senatorial dignity in the same individual. The member of the Sanhedrin received no salary, which might have served as a powerful allurements to men of impure minds to grasp after the emoluments of the office, without evincing any zeal for its arduous duties. The age and conditions requisite to render a citizen eligible for the Sandherin, were a guarantee for his integrity; impartial working of the laws in the Hebrew commonwealth excited in every individual senator the fear, lest an imprudent law fall heavily on his own family, and on himself,—there being one law for all, every legislator was compelled to consult the interest of all in his determinations. The total absence of particular distinctions, of the gaudy trifles which rank so high in the modern world, offered the man in power no dazzling temptation to do wrong. Without the tribunal of the Sandhedrin, he was a simple citizen; his title of elder or father, designated a personal quality rather than an appendage to his dignity. At his death, he bequeathed to his sons naught of the honours his merits had won him among his brethren, save the gratifying boon of an honourable reputation, and his worthy example for their imitation.

Extensive as was the power possessed by the Sandherin, it was checked: by the interest, its members could not help feeling for the maintainance of the existing laws; by the authority of prophetic orators, who, without the least reserve, scourged the wrongful deeds of every dignitary in the Hebrew state; by the secondary or civic senates, who kept a jealous eye on the protection of public and individual liberty; and, lastly, by the decisive intervention

of the assembly of Israel, in every question of primary magnitude. Numerous modifications might moreover be introduced, without infringing on the fundamental law, by which the overwhelming power of the senate could be restrained, it being the basis and irrevocable principle of the law that the Hebrews should be ruled by a truly and thoroughly national senate. When the Hebrews had taken possession of the land of Canaan, and every tribe had fixed its abode within the districts allotted to its name, it became a matter of difficulty for every inhabitant to leave the occupation of his peaceful industry, and to repair to the capital at every occasion when the voice of the people required to be heard; hence they adopted the representative system; they deputed the elders of the tribe to plead or vote in behalf of the whole house. But the right of every Hebrew to appear and opine at the congress of the nation, remained, *de jure*, inviolate, and was, *de facto*, practised in every case when the inhabitants of the provinces were roused from their peaceful indifference, by some subject of great national weight. For in the words of a great author, although it is true, that a nation may authorize "delegates to administer the state; still, the people, properly so called, has this in common with the Deity, that it can only be fully represented by itself." The assemblies of the Hebrews under Moses, says Guenée, resembled much the assemblies of the Athenians, Lacedemonians, or Romans . . . but in after days they were represented by delegates, in the manner of the parliaments of Great Britain.

He that reads Tacitus' admirable work on the Manners and Customs of the Germans, exclaims the celebrated Montesquieu, will easily perceive, that *there* lay the source whence the English nation drew

the idea of their political government. That beautiful system grew in the woods. (*Espr. des Lois*, liv. xi., ch. vi.) Our great author is here alluding, as his reference indicates, to that passage of Tacitus where it is said: Their chiefs consult on all minor cases; *all* deliberate on matters of weight; but so, that even matters which can be decided only by the people at large, are nevertheless discussed by the chiefs also. Now, the Hebrews were governed by their military chieftains and their elders, Zakenim, and they recognized, as has already been mentioned, the authority of three crowns or particular powers in the state: The sacerdotal (conservative) crown; the crown of the law (legislative) and the regal crown (the executive.) The laws of Moses, therefore, offered a much more appropriate prototype to the framers of the English constitution, than the works of Tacitus, which probably never exercised a great influence on the minds of British legislators, whereas the Bible presided at the glorious revolution of the British people, and led to more than one point of contact between the ancient people of Israel, and the first amongst the nations of modern days that comprehended the full force of the term—"law."

If the national council had displayed the necessary talent and energy to effect the sacred purpose of maintaining the perfect unity of the tribes, that administrative corps would have been effectively instrumental in consolidating the Republic, external circumstances and the march of times permitting. But almost immediately after the demise of Joshua and his colleagues, every family of the house of Jacob longed for repose after its manifold fatigues, and each directing its forces against the nation of which it had most to dread, the council of the congregation was lost sight

of, and public interest merged in the hopes and fears of the single tribes.

During the days of Hebrew monarchy the Sanhedrin passed through many vicissitudes but the body never ceased to exist. The changes introduced into the primitive mode of government by subserviency to the monarchical principle, greatly affected the purity of that branch of power; the intellectual council, projected and instituted by Moses, was supplanted by an aristocratical divan, who did not blush to strike deep blows at the national laws, and who frequently lent their influence—bestowed on them for the good of the people—to the promulgation of iniquitous ordinances; then they aroused the unsparing indignation of the prophets who fulminated their fiery orations against the tyrannical prince and the pandering senate. Jehoshaphat re-organized the Sanhedrin after it had fallen into decay during the preceding reigns, but he restrained the power of the senatorial body, reducing it in a manner, to a mere court of jurisdiction, and divesting it almost wholly of its political character. As the wickedness of the times increased, the council of the elders became more and more corrupt; Ezekiel in one of his visions, mentions the abominations committed by the rulers of the land with all the force of his inspired language: “Go in and behold the wicked abomination that they do here. So I went in and saw. . . . and there stood *seventy men* of the ancients of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan. . . . Then the Lord said unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the Lord seeth us not.” . . . (Ezek. viii.) In his memorable letter to the Jews at Babylon, Jeremiah observes the strict order

of precedency according to the political ranks of those whom he addresses: to the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people, &c. (Jeremiah xix.)

During the time of the captivity, the Jews stood equally under a council, the members of which were styled chiefs of the captivity. After the return to the holy land, the senate was formed anew, and it regulated the undertakings entered into by the princes. According to the Talmudic accounts, the number of senators was, at that epoch, raised to 120 members, although the state had dwindled into the two tribes of Judah and Benjamin only. Zorobabel, Ezra, and Nehemiah were among those who ranked as presidents. Even the idolatrous nations whom Salmanassar, of Assyria, had colonized on the soil of Samaria, after he had thence expelled, all the subjects of the kingdom of Israel, had adopted the primary principle of Mosaic legislation to which they piqued themselves to be strict adherents, by electing a council, to whom was entrusted the care of their commonwealth. When, on the return of the Hebrews to the land of their fathers, the Samaritans proposed to join with them in the re-building of the Hierosolymite temple, on condition of having a share in its possession, the Jews refused the offer, partly from mistrust in the sincerity of the proffered spontaneous friendship, and chiefly because the *Cuthim* (Samaritans), although they had nominally adopted the law of Moses, still virtually clung to the manifold idolatries which had come in their company from the distant regions of higher Asia; whereupon the Samaritans, to be revenged upon the Jews for this supposed insult, sent a missive to the seat of government at Babel, conceived in the following

terms: "Rehum, the chancellor, and Shimshai, the scribe, and the rest of the council of the nations which the great and noble Asnappar (Salmanassar) brought over and settled in the cities of Samaria to Artaxerxes, the king" . . . (Ezra iv).

At the time of the Maccabees, the grand council of the Sanhedrin flourished in all its vigour. Such is, in reality, the nature of Jewish institutions, that they were insensibly led back to republican forms. If the authority of the ancients had not rested on the law of Moses, and on precedents of greatest value, surely the brave Maccabees, and their zealous companions, those valorous champions for their ancestral laws, would not have created a new corps, would not have endowed it with such extensive prerogatives, and could not have adopted in their manifestos that formula which describes at once the manner in which the power was distributed through the ruling branches of the Jewish state: "The prince of the Hebrews, the national council, the priests, and the rest of the people to . . . peace!" (1 Macc. xii. 6.)

Dom Calmet, who places the epoch of the creation of the Sanhedrin in the days of the Asmonean heroes, for reasons already explained, says, that under the auspices of that dynasty, the national council of Judea prospered highly, and at last assumed an authoritative tone and demeanour, which bid fair to become dangerous even to high-seated royalty. It was this excrencency of power which caused its ruin; for the kings henceforward let no opportunity pass to humble the members of the Sanhedrin, as much as their princely predecessors had done to raise them to honour and esteem. And although that institution remained in existence, notwithstanding the exertions of the

Romans to suppress it, it was deprived of its most valuable attributes. The first Herod was foremost in his attacks upon the council of the Hebrew nation. But this is not the only act in which Herod evinced his subserviency to Roman politics, nor is it the sole and most powerful instance in which that tyrant trod under foot, not only the venerable laws of the land over which he considered himself called to rule, but the natural feelings of the human heart.

The Roman governor of Syria, Gabinius, had tried all his influence to annul the authority of the Sanhedrin, by establishing four similar tribunals of equal power with that in the Jewish capital: they held their seats at Gadara, Hamath, Jericho, and Sephoris (Sephorah or Zipporah). Only when the preponderance of the Romans arrived at its climax, the functions of the senate ceased to be of importance. The right of directing the religious worship of the nation, which essentially was part of the prerogatives of the elders, was now considered the only province of their jurisdiction, especially after the dreadful fall of Jerusalem. Then it was that the zeal of the Rabbies, whose care it had first been to prevent, by propping the unity of the nation, the long-predicted dispersion of the Hebrew people, and who, after that catastrophe had taken place, compiled, under the name of the "oral law," all the interpretations of the original Mosaic statutes, and availed themselves of all possible means to save the religious institutions of the nation from that tempest which had overwhelmed its political existence—absorbed itself on objects of comparative unimportance. The spirit of casuistry, the bane of the last ages of the Jewish state, now fully succeeded the ardour which had, in better days, enlivened the worthy members of the Jewish senate, had

made them sound moralists, apt legislators, and conscientious jurists. That sacred book, which offers the richest harvest for the researches of the right minded, became an arena for the terrific combats of heated imaginations; and as if it were marked down in the destiny of the Israelite people, to pass from extreme to extreme, that nation, after having counted among its children men, whose height the boldest eye would not venture to meet, saw at times its cause entrusted to the most delirious and little minded beings that perhaps ever trod the ground.

This sad tilting with the weapons of subtlety was not, however, totally without a result; it kept up the wonted activity of the lively Jewish race, created among the Jews a steadfastness of opinion which was a time-serving substitute for the more desirable fortitude under the law; it tended to keep the vital breath in an existence which had not yet run through all its phases, and which would inevitably have been choked prematurely in the slime of abject slavery that lay on every nation of those days.

As Israel was governed by the grand Sanhedrin and the congrega-

tion of the whole people, in the same manner were the particular affairs of each tribe managed by the minor councils, and its general votes taken in the assembly of the tribe; in short, their mode of government bears in every position the features of a federal union, wherein no resolution can be carried save on the unanimous assent of every interested party, or of a delegate from the same, and where each subdivision of the commonwealth was administered on the same model, but on a minor scale, than the general government. "Each tribe," says Heeren, "obeyed its princes and elders, thus retaining the character of nomadic life; but all the tribes concentrated in the adoration of the Eternal, which gave their government the character of a federal union." The council-men of each town were proposed by the citizens of the respective districts, and confirmed in their dignity by the superior senate. The highest judge was, by nature of his office, entitled to the presidency at the civic council at which he assisted. Thus Samuel visited and presided at the councils of Bethel, Gilgal, and Mizpah.

T. T.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 349.)

CHAPTER XLI. *continued.*

THE proofs which we have hitherto adduced from the Pentateuch receive the fullest confirmation by the last dying-speech and exhortation which Moses addressed to the Israelites. He there says, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a

vain thing for you, because it is your life, and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it" (Deut. xxxii. 46, 47). Here, where Moses finally closes the instruction and exhortation which he has imparted to his people, he points out to them the twofold reward which awaits their obedience to the law of God, namely, the eternal and the temporal recompense. Of the

first he says, "it is your life," and of the second he says, "through this thing ye shall prolong your days," &c.; and in order to call their attention to the wide distinction there is between these two kinds of reward he exclaims, "For it is not a vain thing for you." Do not think that the eternal reward which is offered to you is a something which you can dispense with provided your earthly career be prosperous, for it is your life; it concerns your immortal soul, which, as it is the cause of life within you, the vivifying principle which animates your mortal frame, survives the dissolution of that frame of which its being is independent; therefore as the existence of the soul is everlasting, it is your true life, and whatsoever promotes its everlasting felicity is not a vain thing, but of the utmost importance to you.

The proofs that the soul is immortal, and is rewarded and punished in a future state, are not confined to the Pentateuch, but are to be found in every part of the sacred Scriptures. Thus David exclaims, in his inspired song, "Who is the man that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease, and his seed shall inherit the earth" (Ps. xxv. 12, 13). His meaning is, the man who feareth the Lord, and obeys his law, will there find the way which he must choose in order to arrive at that perfection of purpose for which man is intended; namely, "that his soul shall dwell at ease," and that his seed, instructed and guided by his example, "shall inherit the earth," or prosper. If the soul perished with the body, David could not have spoken of its dwelling at ease, nor yet drawn that distinction between eternal and temporal rewards which the above text incontestibly holds out to us. It

tells us, in language as plain as can be spoken, the existence and reward of the good man does not end with his earthly career. His soul, which survives the body, dwells at ease in the contemplation of the Creator, and his seed or descendants prosper because they follow his example.

Solomon contrasts the fate of the wicked and of the righteous in a future state. Of the former he says, "When a wicked man dieth his hopes perish" (Prov. xi. 7); thereby to denote the punishment which awaits his soul in the life to come. But of the good man he says, "The righteous hath hope in his death" (Ib. xiv. 32), which plainly tells us, that even though the body be dissolved into dust, the soul of the righteous man enjoys the eternal bliss of a future state, that most glorious hope which soothes the hour of death. The prophets afford numerous proofs of the immortality of the soul. Thus Isaiah, speaking of the penitent, saith, in the name of the Lord, "I have seen his ways and will heal him. I will lead him also, and restore comforts unto him, and to his mourners" (Isaiah lvii. 18). The expression, *לְאֲבֵלָיו*, "to his mourners," plainly indicates that the prophet is speaking of a man who died in penitence. Of him he says, that as the Deity vouchsafed to "see his ways," to behold his penitence, He also deigns to "heal him," or cleanse him of his sins. Further, He deigns to lead the penitent until his appointed time, and then He "restores comforts unto him and to his mourners." If the soul perishes with the body, there can be no comfort for the penitent, nor any consolation for those who mourn for him, for he is lost to them for ever. But the comfort which is afforded to the penitent is the certainty that his soul is immortal, and his sins are forgiven. And those who mourn for him are

consoled by the reflection that he is not for ever lost unto them, but that their undying spirits will again join his, in another and a better world. And as they could, and did, find consolation in that knowledge, it proves that the belief in the immortality of the soul, and the rewards and punishments of a future state, was entertained by the ancient Israelites, in conformity to the instructions of the Pentateuch.

Again, we find that the angel of the Lord promises to Joshua, the son of Josedeck the high-priest, his duration in a future world as a consequence of his performing the divine commandments. The words are: "Thus saith the Lord of hosts, if thou wilt walk in my ways, and if thou wilt keep my charge, and thou wilt also judge my house, and guard my courts, then will I give to thee **מהלכים**, progressions amongst these that stand here" (Zech. iii. 7). The concluding sentence, the Targum, or translation of Jonathan ben Uzziel, renders, "among these Seraphim." Here the immortal duration of the soul is plainly promised, and that its obedience to the will of God is to be rewarded by a progressive existence among those who stand before the Lord, the celestial spirits who minister to his will.

Many other similar proofs might be adduced from the sacred scriptures, but the passages which we have quoted are fully sufficient to bear us out in the assertion, that the doctrine of spiritual rewards and punishments is to be found in holy writ. And also to prove that we are correct when we say, that the temporal rewards promised in the Pentateuch are addressed to the whole nation, whereas spiritual rewards are promised to individuals only. This is what we wished to state respecting the spiritual and temporal promises held out by the law.

CHAPTER XLII.

The belief in the coming of the Messiah is incumbent on every professor of the law of Moses, as we have explained in the twenty-third chapter of our first division.* In the law of Moses, we are commanded to believe those prophets who are inspired by the Lord, as it is written, "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." (Deut. xviii. 18, 19.) And as the prophets did predict the coming of the Messiah, it is evident that whosoever refuses to believe in their prediction, rebels against the divine law. Nevertheless, this belief is not such a fundamental article of faith, that he who denies it is to be considered as a renegade who rejects the law of God. To explain our meaning, we say: the belief in rewards and punishments is a fundamental principle of the divine laws; and whosoever denies the principle, rejects the law of God. But he who believes that the reward is spiritual only, and confined to a future state, or that it is bestowed on the body at the resurrection of the dead, although he denies that any reward is granted in this life, cannot be considered as a renegade rejecting the law of God, inasmuch as he admits the principle of rewards, although he entertains peculiar opinions respecting the application of that principle. Thus we even find that some of our Rabbies of blessed memory said, "There is no reward granted in this life; the only recompense is bestowed in a future state." (*Talmud, tr. Kedushin, fo. 39, and tr. Chulin, fo. 143*). But though these

* Heb. Rev. Vol. I. p. 57.

Rabbies departed from the opinions usually received respecting rewards, they did not therefore reject the fundamental principles of the divine law. In like manner he who departs from the opinions generally received respecting the coming of the Messiah, cannot be considered as rejecting any of the fundamental principles of the law of God. But as we have already stated, it is a belief which every professor of the law of Moses is bound to entertain, and which is founded on the true predictions of the prophets.

The prophecies which treat of the Messiah's coming are very numerous: it is, however, not our purpose to quote every individual prophecy, particularly as the most approved commentators disagree in their opinions on this subject, for though they all agree as to his coming, they are greatly at variance respecting the prophecies which apply to that event. For some of the Talmudic doctors are of opinion that all the predictions respecting the coming of the Messiah have already been fulfilled; and several of them (the Talmudic sages) maintain that all these prophecies were accomplished in the days of Hezekiah king of Judah. Thus R. Hillel said, "the Israelites have no Messiah to come, for they have already enjoyed him in the days of Hezekiah king of Judah." (*Talmud tr. Sanhedrin, fo. 98.*) And R. Ashi, who objects to this opinion, supports the refutation by quoting from Zechariah ix. 9, "Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem: behold thy king cometh unto thee." But as he does not quote any of the prophecies of Isaiah in refutation of the opinion advanced by R. Hillel, it appears evident that even R. Ashi himself did not think that the prophecies of Isaiah offer a satisfactory reply to the objections of R. Hillel; and many of the

rabbies agree in the opinion that the prophecies of Isaiah were intended for Hezekiah king of Judah but that they were not fulfilled in him. (*Talmud tr. Sanhedrin fo. 101.*) The prophecy, "and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (*Ezekiel xxxvii. 22*), has been held to have been accomplished in the days of the second temple: accordingly it is said in *perek cheleck*, "the ten tribes are not hereafter to return." (*Talmud tr. Sanhedrin fo. 101.*) This was the opinion of R. Akeebah: had he considered the prophecy of Ezekiel as bearing a reference to after times it is not possible that he should have advanced an assertion contrary to the precise words of the prophet. But R. Akeebah held that the prophecy of Ezekiel had been fulfilled in the time of the second temple, and that the words "and one king shall be king to them all," bear reference either to Zerubbabel or to Nehemiah, or to some one of the Hasmonean kings.

Several commentators are of opinion that all the prophecies of Isaiah were accomplished in the times of the second temple, when it was rebuilt by Cyrus, king of Persia, who commanded that "the expenses should be given out of the kings house" (*Ezra vi. 4*), and that the words of Isaiah, "Kings shall be thy nursing fathers," &c. bear reference to Cyrus and his successors on the throne of Persia, who not only permitted the Jews to return to their own country, and there rebuild their temple and city, but also befriended and protected them on every occasion.

It is also held by many commentators, that the prophecy, "For brass I will bring gold, and for iron I will

bring silver" (Is. lx. 17), was literally accomplished in the days of the second temple. For when the Jews first returned, they were so poor that they were obliged to make the holy utensils out of wood inlaid with gold and silver: but in after ages they became so wealthy that every utensil used for the sacred service in the temple was made of solid gold and silver. And as the edifice which Herod erected, on the site of the second temple, was said to be more splendid and magnificent than the temple of Solomon in the fulness of its glory, the prophecy, "And I will make thy windows of agates, and thy gates of carbuncles," &c. (Is. liv. 12), is by some held to have been accomplished in the Herodian structure. Others maintain that the prophecy, "And they shall bring all your brethren for an offering unto the Lord out of all nations, &c." (Is. lxvi. 20), was fulfilled in the edict of Cyrus, which commands, "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts," &c. (Ezra i. 3, 4.) The prophecies of Daniel have in like manner been expounded to bear a reference to the events of the second temple. Thus R. Hyam Gallieppo in his

epistle called *אגרת הגאולה*, "the Letter of Redemption," says, that these prophecies extend no further than the second temple. The prediction, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time, and times, and the dividing of time" (Dan. vii. 25), relates to Antiochus Epiphanes, while the prophecy, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever" (Ib. verse 17), applies to the Hasmonean kings. The expression there used of *עלמא* "for ever," means the period of fifty years, called *יובל* "jubile," according to the institutions of the law of Moses (Levit. xxv. 8, 9). and that the expression, *עלם עלמא* rendered "for ever and ever," means an indefinite period of time, longer in duration than the jubile, but by no means designating time without end. And lastly, that the designation "ancient of days" (Dan. vii. 9.), applies to Matathias the priest, the chief of the Hasmoneans, who, at an advanced age, was the first to withstand the cruel decrees of Antiochus, and became the leader of Israel. An office in which he was succeed by three of his sons, Judas, Jonathan, and Simeon, who, successively governed their country, expelled the heathen, and died in defence of their religion.

(To be continued.)

IV. THE SECT OF THE SAMARITANS.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 23, et seq.)

AFTER Shalmaneser, king of Assyria, had conquered Hoshea, the last king of Israel, and taken Samaria, the capital of the kingdom by storm, he carried the principal inhabitants of the land, to Halah

and Haber, east of the river Tigris. He then transplanted colonists from Babylon, Cuthah, Ava, and other Assyrian cities, whom he settled in Samaria, and other towns of Israel. These foreigners in time, intermarried with the few Israelites who had been permitted to remain in their native land: the mixed race produced by these intermarriages, were called Samaritans: and as the greater part of the colonists were from Cuthah, a province in the neighbourhood of Sidon, the new population of Samaria, were also called Cuthim, כוּתִּים. When first they settled in Samaria, they were idolaters. But as the devastated, desolate, and thinly inhabited land of Israel, soon became infested by wild beasts, and the colonists suffered much from lions and other ferocious animals, they represented to the king of Assyria, "The nations which thou hast removed, and placed in the cities of Samaria know not the manner of the God of the land: therefore he hath sent lions among them, and behold they slay them because they know not the manner of the God of the land" (2 Kings xvii. 26). According to the notions of polytheism in those days, every land had its local deity, who was to be worshipped and propitiated according to its own peculiar rites. As these notions were entertained by the Assyrian king as well as by his subjects, he commanded, "Carry thither one of the priests whom ye brought from thence: and let them go and dwell there and let him teach them the manner of the God of the land" (Ib. verse 27). An Israelitish priest was accordingly sent to the colonists, and took up his abode at Beth-el, which had been the seat of the calf-worship introduced by Jeroboam, the son of Nebath (1 Kings xii. 28). From the instructions of this priest arose a religious system, which combined the wor-

ship of the one true God according to the law of Moses, with the idolatrous worship of the golden calves, which had been in vogue among the Israelites previous to their captivity, and the poly-theistical rites which the colonists had brought with them from the various countries whence they had been transplanted.

When Cyrus, king of Persia, permitted part of the Jews, who had been carried into Babylonish captivity, to return to Jerusalem and to rebuild their temple, the Samaritans or Cuthim considered themselves entitled to be joint possessors of the sacred edifice, and offered to contribute to, and take part in, the rebuilding thereof. But the Jews, who during their seventy years exile and captivity had entirely renounced idolatry, feared lest the Samaritans, who still adhered to many idolatrous observances, might seduce them, and cause them to relapse into heathenish rites. They therefore declined allowing the Samaritans to join them. These last, irritated by the refusal, employed every means to frustrate the building of the temple at Jerusalem. They did not succeed in obtaining their end, but still threw considerable obstacles in the way of the Jews, whose undertaking they impeded partly by denouncing them as traitors and rebels to the Persian government, partly by cunning, and even by force. These bickerings caused an antipathy between the Jews and Samaritans, which, kept alive and nourished by repeated contentions and offences, at last settled into irreconcilable enmity and hatred, which interrupted all friendly communication and intercourse between them.

When, at the commands of Nehemiah, the Jews separated from their pagan wives, he also declared the Samaritans to be pagans, and not only suspended a certain priest,

named Manasseh, a grandson of Eliashib the high-priest, from his office, but even expelled him from the temple, because he was married to a daughter of the Samaritan chieftain Sanballat, and would not separate from his wife.

Resentment for the insult thus offered to his family and people, and the wish that his son-in-law should not be the victim of his conubial attachment, induced Sanballat to petition Darius Nothus, king of Persia, for leave to build a temple on Mount Gerizim, near Shechem. Permission was granted by the Persian monarch, the temple was built, and Manasseh the priest, who had been expelled from Jerusalem, was, by his father-in-law Sanballat, installed as high-priest. Criminals and malcontents from Judea sought and found a ready asylum among the Samaritans. Their religious system was gradually purified by these refugees, who carried their abhorrence of idolatry along with them; so that by degrees the worship and ritual of the Samaritans became nearly assimilated to that of the Jews. But notwithstanding this internal approximation, the enmity between the two nations continued unabated, as the erection of the rival temple at Gerizim, and the protection afforded to Jewish malcontents were continued sources of irritation and hatred. Indications of this feeling of enmity we find as early as the days of Sirach, who says, "Two nations I hate, and the third does not deserve the name of nation. The inhabitants of Mount Seir, the Philistines, and the foolish mob at Shechem" (l. 27, 28.)

When Alexander the great, of Macedonia, besieged Tyre, he summoned Jaddua, high-priest at Jerusalem, and ruler of the Jews under Persian supremacy, to furnish him with provisions for his army; and also required that all taxes and

tribute-money, which the Jews paid to the king of Persia, with whom he was at war, should be paid to him (Alexander) without delay. Jaddua refused to comply with those requisitions, because having taken the oath of allegiance to Darius, king of Persia, his conscience did not permit him to violate his oath, which he considered binding upon him as long as Darius should remain alive. This refusal greatly incensed Alexander, and his anger was still more excited by the time-serving Sanballat, who, as soon as he heard of Alexander's summons to Jaddua, did not wait until a similar requisition should be addressed to himself, but voluntarily joined the victor with 8000 men, and great quantities of provision; by which means he gained the favour of Alexander.

After the conquest of Tyre, Alexander marched his army to Jerusalem, fully determined to punish Jaddua and the Jewish people for their disobedience. No sooner was it known that the victorious army of Alexander was marching against Jerusalem, than numerous reinforcements of Samaritans and Syrians, Phœnicians and Chaldeans, swelled his ranks. Jaddua, the high priest, and the Jews were in the utmost consternation and dismay. Public sacrifices were offered for the national welfare: public prayers arose to implore the protection of the deity. The Talmud (*tr. Jomah, fo. 7,* and *Megillath Taanith, fo. 9*) relates that a nocturnal vision revealed to Jaddua how to appease the incensed Macedonian. Accordingly he caused the city to be ornamented with garlands and flowers, whilst himself and the other priests, dressed in their sacred vestments, and the people clothed in robes of white, prepared to meet the dreaded conqueror. The solemn procession marched forth to Sapha, an eminence from whence the whole city and

temple could be seen. No sooner had Alexander beheld the high priest in his hyacinthine robes, wearing his mitre, with the golden frontal, than he fell prostrate and adored the holy name (of four letters) which was inscribed thereon. His attendants were astonished: the enemies of the Jews, who impatiently expected the signal of slaughter and pillage were struck with amazement. At length Parmenio, one of Alexanders principal leaders, addressed him and said: "How comes it that thou, before whom every one prostrates himself shouldst kneel unto this Jewish priest?" Alexander replied, "I worship not this man but his God." He further related how, previous to his entering on his expedition to Persia, he had, in a nocturnal vision, at Dion in Macedonia seen the Jewish high-priest dressed as he was then before him; that the man who appeared to him in that vision had encouraged him and promised him the conquest of all Asia: and he concluded by saying, "now that I see him before me, my vision recurs to my mind, and, as I am thus convinced of the divine protection, I no longer doubt but I shall fully succeed in my undertakings." He then entered the city as a friend, and visited the temple where he offered sacrifices and rich oblations. He also granted the Jews several privileges and immunities, particularly freedom from taxes and contributions during every seventh or sab-

batical year when the Jews, according to the law of Moses, did not till their ground.

The Samaritans, disappointed in the expectation of destroying their Jewish rivals, sought at least to become partakers of the privileges which had been granted by Alexander. They therefore dispatched a solemn embassy to him, inviting him to visit their temple on Mount Gerizim, which he promised to do on his return from Egypt. They then petitioned to be exempted from paying any taxes and tribute on the seventh or sabbatical year. But as their deputies returned an equivocal answer to his question, whether they also were Jews, he adjourned his decision until his return from Egypt, when he promised to pay every attention to their request. During his stay in Egypt, however, some Samaritans, enraged at not having obtained the same privileges and immunities as the Jews, set fire to the residence of Andromachus—the Macedonian governor, appointed by Alexander—who perished in the flames. The guilty parties were surrendered to Alexander immediately on his return from Egypt, and by him punished with great rigour.

This, however, did not satisfy him, for he expelled the Samaritans from the city of Samaria, where he established a Greek colony; while the Samaritans were forced to retire to Shechem, in the environs of which city they had erected their temple on Mount Gerizim.

(To be continued.)

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I. ON THE IMPORTANCE OF JEWISH HISTORY.

From the "*Wissenschaftliche Zeitschrift für Jüdische Theologie*," Scientific Periodical for Jewish Theology. (Vol. I. Part I.)

WHEN, says the tradition, our fathers raised a murmuring voice in the days of the first captivity, and exclaimed, "Where is the saving power of God, where his miraculous help!" the sages answered them and said, "This, O people, is the great manifestation of the Divine might amongst us, that we cling fast to our law; this is the most astounding miracle ever wrought in any nation, that we resist the tide of afflictions which threaten to overwhelm the weak remains of our nationality; that the attacks directed against our faith are repelled and broken, even as the fury of the surf is vain against one steadfast rock, and therefore our fathers inserted in our prayers the words 'one great, mighty, and formidable God.'" Who that ever unfolded the page of Jewish history with the serious wish to search and to know, has not been impressed with the truth of this sentence? The history of Judaism is a tale of woe: in pain it was conceived, brought forth amidst sufferings, it was combated in its growth, and struck while yet it flourished in vigour; it nevertheless preserved its decrepid existence: despite its weakness it has stood many a powerful contest, and its trials run on;—no seer can descry their last stage, no prophet

tells us of their end. Yet this constitutes its distinguishing strength. The glories of Greece and Rome vanished when the political existence of Rome and Greece were overthrown: the sinews of the Jewish state were hewn asunder, and Judaism still exists, still lives. Christianity and Mahometanism waxed strong in the sunshine of favourable political events; Judaism stands bereft of every external support, nay, is assailed on many a point, and seconded on none: Judaism has lived in a state of feud against superior might from the day of its entering into being unto yesterday, and it has remained firm, and is still unshaken: it has spread its roots deep into the hearts of the people who profess it, and faith and heart have become one and inseparable. It cannot be denied, Judaism and the Jews are enigmatical in the history of the world, and the questions mooted by their adventurous existence cannot be met by analogy with other creeds and other people. Never enjoying the glittering fame which renders the names of other nations illustrious, the Jews nevertheless exercised an influence on the moral state of the world, which all civilized nations are bound to recognise. They point back to the days of old,

when all the rest of the world lay hidden in mythical darkness, and they alone walk with a firm step on the field of their patriarchal history. It has been attempted to reduce the clear data of their pristine records to a level with the symbolical fables of the pagan world, but the ray of truth which illumines them will not mingle with the thick darkness in which the first ages of profane history are shrouded. The simple recitals of patriarchal life, representing a true picture of the world's youngest days, as recorded in the Scriptures of the Hebrews, are too detailed, too bare of poetical ornaments, to be admitted into the circle of mythical allegories; they claim the dignified character of historical facts, and protest against every symbolical assimilation. Their prophets and poets, in whom breathes the purest love of God, by whom are pronounced the ennobling dicta of divine wisdom, have been brought to a parallel with the augurs and diviners of the profane world, but the comparison is exceedingly unhappy. The character of the Hebrew prophet stands unequalled among the men, who by their precepts have ever attempted to instruct and improve their brethren; the high religious afflatus which carries them heavenwards, the purity and dignity of their personal worth are a feature peculiar to them, and to them only, which renders an equalization with the pagan seer impossible. Then the descendants of those primitive Hebrews, notwithstanding their headlong fall from the moral height occupied by their ancestors, although often degraded and often degrading themselves, are not without their just claim on admiration. The unyielding perseverance in the path of their paternal religion, a religion internally so encumbered in the process of time, externally so embittered by persecutions of old or recent stand-

ing; the high piety and unexceptionable disinterestedness of the teachers, whose authority the expatriated revered, force upon the inquirer the conviction that the Jews ever maintained an interesting position in the great family circle of mankind. Their history offers a tableau to which no comparison can be found in the gallery nations, and which can only be explained by itself; and the very difficulty that attends its being perfectly understood adds a stimulus to the unprejudiced mind, whose wish it is to explore the mazes of the history of so peculiar a people.

The interest which has been excited among the learned of late, and which has for its object the elucidation of the events that have made the Hebrews what they now are, is the natural consequence of the useful results anticipated from such a research, and is a gratifying proof of the progressive spirit of inquiry which characterizes our age. The most illustrious names among modern literati have acquired undying fame by the diligence and profundity with which they have treated the rise, progress, downfall and continued existence, we may say survival, of the people of Jacob; and still the subject is far from being exhausted, and still there is more than one vein in the rich mine of Israelite story which yet lies covered, and requires the skilful and enterprising hand of the historian ere its treasures can be brought to light. Two epochs divide the history of the Jews; and although strongly connected in their essential points they admit of separate modes of treatment, and even require the assumption of different points of view whence the investigation ought to be directed.

The first period is the biblical and apocryphal, down to the victorious struggle of the Maccabean dynasty. This part of history is

strictly linked with the law and the religious creed of the people whose life it embodies, and its interest is greatly heightened by its offering the spectacle of a people, which, during a millenium and more, was not only the organ, but the visible instrument, of the Divine will, standing, as its history records, under the immediate guidance of the Divine Being; of a people whose welfare or woe was entirely dependant on its being obedient or rebellious to the law of God. Another feature which pervades the whole of that division of Jewish history, is, the remarkable contrast between the purely historical documents and the didactic writings we possess of those times. While the former show us the nation incessantly swerving from the road of true religion, and embracing the manifold errors of senseless idolatry, the latter contain the purest notions of spiritual monotheism and the utmost sublimity of virtuous sentiment. If it be only granted that the prophets ought not to be considered as totally passive instruments of inspiration, but that a certain capacity must, on the strictest principle of orthodoxy, be presupposed in the mind of the prophet whom Providence chose to declare the ways of virtue to the people, then it is manifest that even in those days of fatal estrangement from the Lord, there must have been a fund of true piety and high enthusiasm for the good in the bosom of the Hebrew people, which was beneficially furthered by the vast and patriotic minds of the Hebrew prophets. This apparent chasm between the history of Hebrew polity and Hebrew literature suggests many a question which offers matter of deep cogitation to the historian. The importance of that subject of inquiry is augmented by the consideration that scarcely had the Hebrews wept over their manifold transgressions during seventy

years on the Euphrates, when, on returning from the Babylonian focus of idolatry and superstition to the Holy Land, they buckled on the adamantine armour of faith, and plunged into unequal combat with enemies accustomed to conquer, whom they humbled by unexampled hardihood in war, and unbending perseverance in the hour of affliction. The small tribe of Judah, and the still less tribe of Benjamin, now asserted their independence on the battle field against combined phalanxes, whereas in remoter days the more numerous Hebrew nation had frequently become the easy prey of much less considerable and infinitely less warlike enemies; for now they unfurled their banners with the irresistible enthusiasm of religious zeal, they felt in their bosoms the unconquerable love for altar and home.

How is it to be believed that such was the effect of a religion to which they had sworn fealty, but yesterday? Is not this rather the deep-rooted affection for a faith endeared to them by the sacrifices brought to the same by their forefathers, a faith in which their ancestors had steadily walked, and which they would not relinquish but with their blood? And still this is not attested by the history of the times preceding their expatriation to Babylon. This peculiar consideration requires a proper elucidation of the facts which have produced such astounding consequences; here the historian and critic find a wide field for interesting speculation; here are the mists which can be dispelled only by the genial ray of well directed discernment and the investigation of profound research. And this is the point whence the renowned historians of modern date,—to whom the dry list of royal names, and the insignificant lives of rulers are but unsatisfactory subjects of historic

lore, for whom, not the combats and victories by which a people either played the part of the oppressor or the oppressed, but the internal, religious, moral and intellectual development of the national character constitute the aim worthy of the conqueror's task,—have started in their peregrinations through the regions of Hebrew history.

The second period opens a view widely different from the former. Hitherto the Jewish state was incorporated with the creed, and even the short interval of the captivity was but a time of patient expectation, during which political and religious existence turned a longing look towards Jerusalem and the temple, on which their combined fate depended. But henceforward a violent separation was effected by the mighty intervention of powerful circumstances: the political life of the nation and the synagogue* walked an unequal pace relatively to one another, as far back as during the existence of the second temple; the former gained in vigour, or decayed, according to the worth or demerit of the individual at the helm of state, while the latter increased in consistency, and, in the course of time, became entirely independent of the political position of the nation. Different and mutually hostile religious sects arose, and acquired ascendancy in fluctuating proportion, while the political interest always remained the same; political and religious life received two distinct tendencies in the body of the Jewish people; and this state of things lasted till the destruction of the second temple, nay, greatly contributed to prepare the people for its subsequent fate. From that period to our days, the independance of the Jewish faith from all external and political events became a fundamental condition to

* In the same sense as church amongst christians.

which the religious system of the Hebrews owes its actual existence, while the nationality of the Jews has long been extinct. With perfect right, the Talmud, in one of its treatises, answers the question: Why, if the first temple was destroyed on account of the irreligious conduct of the Jews, the second temple, in defence of which they evinced such strong attachment to the law of God, met with a similar fate? by replying, that it was not indifferentism which caused the downfall of the second temple, nor idolatry, nor any other treason against the religion of God, but deadly political discord. And, indeed, the want of religious zeal is not the sin which can be urged against the Jews of the second temple; but political faults of fearful magnitude, which are not less sinful in the spirit of the Mosiac law, brought about the dissolution of the Jewish state—and thus it was that long ere the inhabitants could believe that the magnificence of their temple should be obliterated from the face of the earth, religious community and Jewish people were two distinct ideas, although designating the same individuals: and while the latter was dispersed to the four winds, and at most remained but a shadow of what it had been, and, we hope, the material for what it again will be, when the purposes of Providence shall be worked out, the former—the religious community—continued strong and unimpaired, and has since braved the combined efforts of time and man.

If it still remains a task for the historian to shew the spreading and generalizing of religious principles through the mass of the Hebrew people during the period anterior to the destruction of the first temple, the second division of Jewish history appears with a complete and generally followed system of religion, which soon became the palla-

dium of the strongly persecuted people, forming an invisible tie to connect all its widely dispersed members; a religion, the pliant forms of which could no longer be shaped at will, or which was known, in its purity, only to the privileged minds of a few elect members, but one of a strong and peculiar formation, which scorned every attempt at coalition with heterogeneous doctrines. If the former period was blessed with prophetic writings, in which religion was taught not as a speculative science, but in which its dictates were uttered in the glow of high poetic inspiration, the second period knows of speculative dissection of religious doctrines, by which, with systematic care, every proposition was based on an axiom, and every law inferred, from a fundamental principle. To explain the remarkable phases of judaism, therefore, renders necessary a close examination of this second period; for as far back as during the existence of the second temple, the peculiar features of the present system were formed, and no satisfactory solution can be obtained to the numerous questions naturally arising from the complicated shape of judaism at the present date, but by an historical illustration of the events and changes the Israelite nation has undergone.

The compilation of the Talmud, the origin of which is lost in impenetrable darkness; the relation between the common people and the learned Pharisees of that epoch; the gradual development of so many and so manifold religious views, which, indeed were never meant for essentially fundamental principles of religion, but nevertheless were recognised as being a necessary part and parcel of the law—these are the subjects which loudly claim the attention of the inquirer into the labyrinthic history of the moral march of judaism. This division

of history is moreover rendered important by the vast influence exercised on mankind in general, and on the Jews in particular, by the rise of christianity, which, if on the one hand, it did strive to purge judaism from some abuses introduced into it by the corrupting power of troublous times, had, on the other hand, the tendency of reducing the purely practical system of judaism to a speculative theorem; and by the evident attention the author of Mahometanism had to Jewish tenets in the formation of his doctrines. If to this be added the fury with which the Jews began to be assailed by the barbarous zealots of those bewildered ages, which alone would suffice to enlist in their favour the sympathies of every noble mind; the vast and highly useful literary works produced by Jews in spite of the storm which howled around them; a never-quenched desire of erudition which no persecution was able to suppress; it certainly must be owned, that there is a difficulty in deciding which of the two divisions of Jewish history, the biblical, or post-biblical, be the most interesting.

Having thus cast a cursory glance on the vast space of time, in which the Jews and their religion appear in well-defined shapes in the world, we come to the conclusion, that the history of the Jewish nation, according to the two periods into which it naturally splits, requires distinct modes of treatment, with a view to the politically national importance of people and religion during the first, and the solely religious life of the synagogue during the second period. The political history of the Jews in the times which followed the closing of the canon, while they still lived as a people, offers only the saddening picture of a weak dynasty, rendered illustrious by the personal worth of some of its members—the Macca-

bees—on whose decayed line was grafted an anti-national race, the Herods, quite against the wishes of the people; on which follow the impotent struggles of the few against the all powerful Roman empire, a struggle which, indeed, bears witness of more energetic force than the weaker part was expected to possess; and which might have led to widely different results, had not all its achievements been rendered nugatory by the fatal dissensions preying on the core of the nation's heart, and rather fostered than checked by the despicable princes who ruled the land. From the destruction of the temple downwards, the whole of the events which influenced judaism are a string of miseries, loathsome to every human feeling, but rarely interrupted by some moments of repose, and the total termination of which is even at this moment the subject of little more than fond hope, the perfect realization of which belongs to some period we may not be destined to see. Such scenes are not the field of history, which the mind is pleased to haunt, it is the nauseous arena of a deadly battle, still covered with reeking victims: here the scorching sirocco of fanaticism breathes death, and none but jackalls below, and ravens on high, feel unenviable pleasure at the

sight. In the relation of the facts composing that part of history, moral development has no part: it is a theory of blood, awfully embodied by a morose artist's hand in immovable figures, expressing life, but imparting the feeling of death. The historian who has at heart the moral perfectibility of his age, will, while he points at the facts claiming a rank among the events of the time, turn his face, and the eye of the reader, from the uncheering details of cruel slaughter-scenes. What the past times have seen ought certainly to be known, particularly if it can afford us an idea of the spirit of the times in question; more particularly if that spirit, as we fully know to be the case, by being made accessible to the existing generation through the study of history, exercises a purifying influence on the living, by the awful and warning example of the errors which heap execrations on the dead. Exposing the horrors practised against our Jewish ancestors by the christians of the barbarous ages may have the advantage of carrying shame and a better feeling into the heart of the living persecutor and fanatic, who would, perhaps, not shrink from perpetrating the deeds of barbarity, but dreads unpleasant comparisons.

T. T.

(To be continued.)

II. THE SANHEDRIN.

A TRANSLATION.

(Concluded from page 361.)

THE number of men requisite for constituting a civic council is nowhere fixed in the sacred books; the tradition informs us, that it varied from 23 to 71, according to the importance of the questions to be solved. These minor assemblies stood between the high Sanhedrin

of Jerusalem, and the people of the various districts and tribes, as highly useful intermediaries; through them passed the instructions, decisions, and ordinances, which came from the elders at the seat of government, to the cognizance of every inhabitant of the land; they attended or re-

presented the people of the provinces at the general meetings of the nation fixed by law at certain epochs of each year. The verdicts of the grand Sanhedrin, whose seat was the temple of Jerusalem, and whose office it was to maintain a salutary equilibrium among all parties in the state, were binding on the civic councils in their full tenor; of which we find a corroborating instance in the case of the elders of Manasseh objecting to the alienation of property belonging to the tribe, by the marriage of one of its daughters into another tribe. Moses and the elders once more entered on the case, and it was decided according to the views of the elders of Manasseh, and henceforward was acted upon as a law in Israel (Numb. xxxvi).

It is quite plain from the data furnished by the holy text, that the elders of the city administered the affairs of the town they inhabited with the same authority as the elders of the tribes governed the tribes, and the elders of Israel presided over the management of the whole commonwealth. According to the Mishnic doctors, a town containing 120 (or 130) families was entitled to be ruled by its own council. When Gideon had to complain of the town of Succoth, he stopped a young man in the road, and inquired of him after the names of the princes and elders of that city: their number was 77 (Judg. viii). The interpretation of the law belonged to the minor councils whenever a case affecting the interest of their particular district came under their consultation; but they were held to send to Jerusalem for decisions on subjects of high importance.

Besides their administrative functions, the duty of watching and censoring public morals devolved on the elders of the cities. Seated without all pomp, at the gates of their town, or in the shade of trees, they listened to the complaining voice of the injured neighbour, the wronged husband, the oppressed servant; were attentive to the distress of the houseless stranger and forsaken orphan; and strove to reconcile all, to relieve every misfortune, to reclaim every straggler from the fatal path of vice. If the complaints uttered before the council proved a fit subject for juridical examination, several elders took upon themselves the office of defending the injured party against the powerful oppressor. If the injury admitted of no legal redress, they breathed consolation into the heart of the sufferer. On the days of solemn festivity, they by their presence, at the public congregations, inspired the youth of Israel with ardor for that law, the tenets of which were there promulgated; by respectfully listening to the exhortations of public orators, they evinced and communicated to the whole people a due regard for the high subjects treated before them, thus imparting to the rising generations of Israel that calm and modest demeanor which best becomes a free people.

Thus did the Israelites live under liberal and equitable institutions during long periods, while enemies more powerful than they, swarmed round the well-secured land without being able to overrun it. This is the simple policy which left such lasting impressions, proof against the shock and tyranny of ages, on the minds of the Hebrews.

T. T.

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim : "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 365.)

CHAPTER XLII. continued.

ACCORDING to the opinion of R. Hyam Galieppo, in his aforesaid epistle, the vision of the four beasts, in Daniel, which all commentators have applied to the Assyrian, Persian, Greek, and Roman monarchies, must not be so interpreted, but that the first beast denotes the Babylonian, the second the Mede, the third the Persian, and the fourth the Greek monarchy, all of which four preceded, or were contemporary with the second temple. That the expression used of the second beast, "it had three tusks in the mouth of it between its teeth" (Dan. vii. 5), applies to the kingdom of the Medes. For Darius, the Median, who conquered Babylon, did not rule over Persia, but was only sovereign of Media, Babylon, and Assyria, which last mentioned kingdom had been conquered by Nebuchadnezzar, the Babylonian, who destroyed Ninive, and incorporated Assyria with his own dominions; as part of which it passed under the sceptre of Darius, after he had conquered and slain Belshazzar, the son of Nebuchadnezzar. Thus the "three tusks" mentioned by the prophet denote the three empires which composed the monarchy of Darius; namely, Media, Babylon, and Assyria. He was succeeded by his son-in-law, Cyrus, king of Persia, whose sway was greatly extended, so that he could say of himself in his proclamation for re-building the temple at Jerusalem, "Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of earth" (Ezra i. 2). With him the vision of the third beast commenced, of which it is said, that it "had upon the back of it four wings of a fowl: the beast had also four heads,

and dominion was given to it" (Dan. vii. 6). In allusion to the first four monarchs who ruled over the united empires of Persia and Media, and of whom the prophet in another place says, "Behold there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all" (Ibid. xi. 2). After these first four kings* the power of the Persian monarchy gradually declined until the rise of the fourth beast, or the Greek monarchy. That this exposition is confirmed by the words of the text, "Then I would know the truth of the fourth beast which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured brake in pieces and stamped the residue with his feet" (Ibid. vii. 19), which evidently alludes to the irresistible might of Alexander, the Macedonian, of whom the prophet himself, on another occasion, says, "that there was no power in the ram (Persia) to stand before him, but that he cast him down to the ground and stamped upon him." And moreover, "that the great horn is the first king of the Greeks (Alexander) (Ibid. viii. 5. 21). And all the rest of the prophecy applies to the kingdoms which sprung up after the death of Alexander, and the division of his empire, and continues to the times of Antiochus Epiphanes, who persecuted the Jews, and of the Hasmoneans, who re-conquered the independence of their people.

These commentators are of opinion, that the belief in the coming of the Messiah rests on tradition only, and that neither in the Pentateuch nor in the prophets, is there

* Cyrus, Cambyzes, Smerdis the Magian, and Darius Hystaspes.

any prediction which absolutely and directly applies to the Messiah, but that every prediction finds its accomplishment in some events, preceding the destruction of the second temple, according to the principle which they lay down. Thus the prophecy of Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be" (Gen. xlix. 10), they explain that the greatness and pre-eminence which Judah enjoyed among the tribes, in being appointed to take the lead after the death of Joshua—as it is written, "Now, after the death of Joshua it came to pass that the children of Israel asked of the Lord, saying, Who shall go up for us against the Canaanites first to fight against them? And the Lord said Judah shall go up: behold I have delivered the land into his hand" (Judges i. 1, 2),—that this pre-eminence and leadership shall continue until the destruction of Shiloh (where the tabernacle was erected.) That the words of Jacob, **עַד כִּיבֹא שִׁלּוֹה**, must be rendered until the decline or going down of Shiloh, in the same manner as the words **וּבֹא הַשֶּׁמֶשׁ וְטָהַר** (Lev. xxii. 7), must be rendered, "And when the sun is set, or gone down, he shall be clean," so that the word **בֹּא**, in either case, denotes the decline, going down of a thing. After the destruction of Shiloh, Saul was elected king, so that the truncheon of command passed away from the tribe of Judah to that of Benjamin; and around Saul, as the central authority, all the tribes of Israel assembled. The prophecy of Zechariah, "Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem, behold thy king cometh unto thee, he is just, and having salvation; lowly and riding upon an ass, and upon the colt, the foal of an ass" (Zech. ix. 9),

applies to Zerubbabel, of whom another prophet says, "In that day saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet, for I have chosen thee, saith the Lord of Hosts" (Haggai ii. 23). Many other prophecies of Zechariah likewise bear reference, either to Zerubbabel, or to Nehemiah. The prediction of Malachi, "He shall sit as a refiner and purifier, and purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and of Jerusalem be pleasant unto the Lord as in the days of old, and as in former years" (Mal. iii. 3, 4), applies to Ezra, who purified the tribe of Levi and the sacerdotal race, and separated them and all Israel from their Pagan wives, and re-established the worship and daily services in the temple of Jerusalem, as enacted by the law of Moses.

Thus these commentators maintain that all those predictions of the prophets, which are usually applied to the coming of the Messiah, have already been fulfilled in the days of the second temple, so that the belief in the coming of the Messiah rests on tradition only; for Onkelos, the proselyte, who first translated the Pentateuch into Aramaic, was a pupil of Shemmaiah and Abtalion, in the days of the second temple. In his version he applies the prophecy of Jacob, "the sceptre shall not depart from Judah," &c., to the King Messiah, because such was the tradition which was transmitted to him by his teachers. This tradition has been continued even unto our days, and is the sole foundation for the belief in the coming of the Messiah. Nor can the authority of tradition be set aside; for if it were possible to reject that authority, the fundamental prin-

ciples of our faith might likewise be set aside and altogether denied.

Having stated the opinions of these commentators, we are free to confess that their arguments do not to us appear either satisfactory or convincing; for if the sacred Scriptures did not contain any prediction which absolutely and directly applies to the Messiah, and serves as a basis to the belief in his advent, we do not think that tradition only would have sufficient authority to enforce that belief. As it can be objected, that although he had not yet come in the days of Onkelos, he may have come at a subsequent period: according to the dictum of our Rabbies, "if Israel is virtuous the Messiah comes 'with the clouds of heaven,' as predicted by Daniel (vii. 13;) but if Israel is not virtuous then he comes 'lowly and riding upon an ass,' as predicted by Zechariah ix. 9." (*Talmud tr. Sanhedrin, fo. 98.*) An antagonist may therefore assert, that he actually did come, but that, owing to the sins of the nation, the blessings which were to accompany his advent were withheld from the Israelites, who, from his mean estate, concluded that he was not the promised Messiah, and therefore refused to acknowledge him. But the belief in the coming of the Messiah is not based on the authority of tradition only, but, on the contrary, is founded on numerous predictions of holy writ, which have not yet been fulfilled either wholly or in part. Thus we read in the Pentateuch, "There shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" (Numb. xxiv. 17). This prediction our Rabbies explain by saying, "He shall smite the corners of Moab, applies to David the king, and destroy (subdue) all the chil-

dren of Sheth is said of the Messiah." This interpretation must needs be true; for we do not find that either David or any other king in Israel obtained universal dominion, and subdued all the inhabitants of earth, as is implied by the expression, "all the sons of Sheth." Again, the prophet says, "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee" (Isa. liv. 9). But as we are even now in exile and captivity, punishments brought upon us by the divine wrath, it is evident that this prophecy which promises the everlasting cessation of his anger has not yet been fulfilled. On another occasion the prophet says, "For as the new heavens and the new earth which I make shall remain before me, saith the Lord, so shall your seed and your name remain" (Isa. lxvi. 22). This prophecy promises the unceasing existence of our nation, and the eventual restoration to its pristine glory; for there are some of the nations of remotest antiquity, as the Philistines, the Ammonites, the Amalekites, and others, who although their descendants may exist until this day, yet they have lost their name and distinct national existence, so that no nation bearing the appellation of Ammonites, Philistines, or Amalekites, is now to be found. Some nations of remote antiquity have been altogether exterminated, so that none of their descendants remain; yet their name is not become extinct, for other tribes who settled in the land they once inhabited, have assumed and perpetuated the appellation of the exterminated aborigines. Such is the case with Mizraim (Egypt), which was completely devastated and uninhabited, as was foretold by the prophet Ezekiel; yet when

other tribes and colonies settled there, the ancient name of the land was continued, and the new inhabitants called themselves Mizraim (Egyptians), although they bore no affinity to the race which first had been distinguished by that appellation. But there is no nation of remote antiquity, the name and descendants of which are still in existence, except the Israelites, to whom the promise was given that their seed and their name shall remain. The existence of this nation is made to depend on that of the heavens and the earth which the Lord called forth out of nothing, in order that it may not be said, "According to the ordinary course of things, whatever has been produced must perish. As all nations have been produced, they all in course of time must perish. The Israelites form no exception to this general rule, inasmuch as having been produced (or had a beginning) they also must perish (or have an end)." To meet this argument the prophet says, "Like the heavens and the earth, which according to the divine law we believe in, have been produced out of nothing (had a beginning), but continue to exist,—as David says, 'He has also established them for ever, he hath made a decree which shall not be set aside' (Ps. cxlviii. 6),—so likewise the name and seed of Israel, although produced and having a beginning, shall not cease to be and have an end."

Another prophet has the following remarkable prediction, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night; which divideth the sea when the waves thereof roar, the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before

me for ever, saith the Lord. Thus saith the Lord, If the heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 35, 38). This prophecy not only contains the promise that the Israelites shall at all times exist as a nation, but also that they shall be restored to happiness, liberty, and independence, in the land promised to, and possessed by, their fathers. For if this were not so, if their continued existence as a nation is to be coupled with unceasing exile, captivity, and degradation, the prophecy of Jeremiah, far from being a blessing, would be the bitterest curse; and instead of holding out to them consolation and hope, as it evidently is intended to do, would offer them the most dire denunciation of utter despair and hopeless misery.

The building of the temple predicted in the prophecy of Ezekiel, although in part accomplished in the days of the second temple, does in most particulars yet remain unfulfilled. One of these particulars is the distribution of the land, so that each tribe shall possess its own separate share, which was not done in the days of the second temple, at which period all the tribes were intermixed and resided together indiscriminately, so that each tribe did not possess its own portion respectively; nor was any portion then set apart for the prince, as was foretold by Ezekiel xlv. 7, a prediction which therefore yet remains to be fulfilled. Such is also the case with the prophecy respecting Gog and Magog, no event approximating to which has ever yet taken place. For the wars carried on by Antiochus Epiphanes and his successors against the Jews, and the victories achieved by the Hasmonean princes, as related by Josephus the historian, do not in any one particular corre-

spond with the prophecy of Ezekiel. And the narrative contained in the chronicles of Spain, how the Goths, descendants of Gog, came to Spain, which country they conquered, having previously subdued Italy and Rome itself, cannot bear any reference to the prophecy about Gog and Magog; for the ravages of the Goths and their invasion never reached Palestine, nor did the Israelites at that time inhabit their own land, circumstances particularly dwelt on in the prophecy, which evidently is not yet fulfilled. In the Lamentations of Jeremiah, the prophet says, "The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity. He will visit thine iniquity, O daughter of Edom, he will discover thy sins" (Lam. iv. 22). The first part of this prophecy has certainly not been fulfilled yet; for if we apply it to the restoration after the Babylonish captivity, that restoration was followed by the grievous and lasting captivity by Titus, whereas the promise is, "he will no more carry thee away into captivity," so that this part of the prophecy evidently bears reference to the termination of the present long and dreary exile. This is even still more plainly indicated by the concluding part of the prophecy, "He will visit thine iniquity, O daughter of Edom." For though the Chittim (Romans) were of Greek descent,—and probably they are indicated by the fourth beast in the vision of Daniel, as they subdued the Greek empire, and were more powerful than any other monarchy,—they are called "daughter of Edom," because they were first instructed in their religious creed by an Edomitish priest. And all men are called after the name of the nation to which they attach themselves. Thus

proselytes who embrace the faith of Israel, are called Israelites or Jews. Those nations who have received the creed of the Ishmaelites are called by that name, because the Ishmaelites were their first teachers. And as the Romans received their religious instruction from an Edomite, holy writ calls them "daughter of Edom." The plain meaning of the prophecy, therefore, is, that when our present captivity, into which we have been forced by the Romans, shall be at an end, the Lord will not again condemn us to expatriation, but will establish us in undisturbed peace and happiness in our own land. Then divine justice will visit the iniquities of Rome, called the daughter of Edom. And in order that this designation may not be applied to the ancient nation of the Edomites who dwelt on Mount Seir, but who have long ago ceased to exist as a nation, the prophet in a preceding verse addresses Rome as "the daughter of Edom that dwellest in the land of Uz." To the Romans the vision of the fourth beast in Daniel evidently applies, many particulars of which have not even yet been fulfilled, and cannot in reason be explained after the manner of those commentators whom we quoted.

These instances of prophecies which have not yet been accomplished, fully prove that the belief in the coming of the Messiah is founded on holy writ, and not on tradition only, and also that many of the prophecies are yet to be accomplished. This our assertion receives the fullest confirmation from the last prediction which seals the writings of the prophets, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" &c. (Mal. iv. 5, 6), a prediction which has never yet been accomplished.

(To be continued.)

IV. APPENDIX TO "THE SECT OF THE CARAITES."

To the Editor of the Hebrew Review.

SIR,—Observing in your last numbers an account of the Caraites from Peter Beer's "*Geschichte aller Sekten der Juden*," in which his partiality for that sect, and his scarcely disguised hostility to the Talmud, has led him to represent Caraitism and the moral character of its professors in a much better light than is conformable with truth, and with the duty of an impartial historian, I have taken the liberty to send you the enclosed accounts of that sect given by a gentleman who, a few years ago, travelled in their district, and who took great pains to obtain the best information from *themselves*, and on *the spot*, as to their present religious opinions, observances, and moral character. This information he transmitted in a letter to Dr. Jost, the celebrated historian of the Israelites, who printed it in an appendix to his history, as it rectifies so many errors, and supplies so many omissions in P. Beer's account, which Jost had followed as the best source he then had. It may perhaps have the same effect in your pages; and although the traveller in question, upon the whole, draws an unfavourable picture of the Caraites, yet his *impartiality* cannot be questioned, inasmuch as it appears by his letter that he by no means has that veneration and zeal for the Talmud which might be supposed to have biased his judgment. It is to be regretted that his visit was confined to small congregations in Austrian-Poland. An impartial and full account of the opinions and moral habits of the Asiatic Caraites, by a person so well qualified as Mr. Mises appears to have been, is still a desideratum. Of their literature too, little or nothing is known in Europe, as but few of their books are printed; and although there is every reason to suppose that their *own* literature (*i. e.* of original works) is very limited, yet it would be very desirable to see whether their exegetical works, or those on Hebrew Philology (to which it is said their literature is confined), will bear comparison with the Rabbinical efforts in these branches, and whether they might not contribute to add to our present stock of information on these interesting subjects.

There is no doubt that many manuscripts by Caraitic authors are preserved in large public libraries, such as those at the British Museum, in the Universities at Oxford and Cambridge, and abroad. Particularly in Leyden, where many are *known* to exist, but of which no account has hitherto been given. I hope that this may attract the notice of some of your readers and correspondents, and that your pages may be made the means of supplying this hiatus in Hebrew literature.

I am, with respect,

Your constant reader,

D. A. de S.

A Letter from Mr. L. Mises, from Lemberg, to Dr. Jost, at Berlin, dated March, 1828.

DURING my travels through the settlements of the Caraites, in Galicia, it became manifest to me, that Mr. Peter Beer, in his history of that sect, has (though with the best intentions), in consequence of his excessive dislike of the Talmud, been led to exhibit much that is objectionable among the Caraites in a favourable light; to attach undue importance to trivial matters; and even to state many facts concerning them which are untrue. He has, indeed, throughout his history, so painted all anti-Talmudists, that they should contrast with the Rabbinites, as light with darkness.

For the sake of brevity, I shall only mention the chief characteristics of the Caraites in so far as, in my opinion, they are useful for the elucidation of the history of that sect. I shall also point out those particulars in which Mr. Beer has erred, or which he has altogether omitted.

There are only two colonies of Caraites in Austrian-Galicia. I have visited both: one colony is in Halicz, a small town in the Stanislawer circle; the other is in another small town, named Kokisew (formerly called Krosny-Ostra), in the circle of Zolkiew. The first mentioned have settled there from the Crimea, at a period which cannot now be ascertained; and the latter were removed from Lithuania, by John Sobiesky. At the present moment, the congregation at Kokisew consists of only five families, who are occupied in agriculture. They have a "Chacham," who is also (מלמד) teacher and (שוחט) slaughterer. Both colonies amount to about 140 souls; and, besides them, there is not a single Carait throughout the Austrian dominions. Torok and Luzk are in Russian-Poland, and not in Austria, as erro-

neously stated by P. Beer, and copied from him by Mr. Jekel.

The civil position of the said communities is but indifferent, as they do not exercise any handicraft work. The Caraites of Halicz maintain themselves at present, partly by a small traffic in the productions of the soil, and partly by farming the public houses near the town. They also deal largely in horses; some of them are public carriers, but none of them are engaged in husbandry. Many poor families have emigrated to Luzk, and particularly to the Crimea. This has been the cause why their numbers have not increased in this country: owing to this, however, they have been favoured by the government, and have been placed on a footing of equality with christians. But I believe that the chief cause of that favour, is, because the Caraites respect the Bible only, an acknowledged authority among christians, styled by them "The Book of Books;" and because they reject the Talmud, which christians discredit.

The Caraites are not only hated by the Rabbinical Jews as apostates, but they are also despised by them, on account of the similarity of their manners and habits with those of the peasants of the country. The Caraites naturally feel hurt, and resent this; so that the hatred is mutual. The usual language of that sect, among themselves, is a corrupt dialect of the Tartaric. The language of the country is only used by them when they wish to converse with Rabbinical Jews, or with Christians. It is, therefore, an error to suppose, that the favour of government has been extended to them on account of their using the vernacular tongue.

They are far from being so cleanly in their habits as Mr. Beer asserts. Most of their dwellings are filthy in the extreme, in which re-

spect they resemble the dwellings of the native peasantry. The same is the case with regard to their dress, holidays excepted, when they wear better clothes. It can only be ascribed of a few persons among them, who have travelled, that they evince some inclination towards cleanliness. Their dress, in other respects, resembles that of the inhabitants of the small towns in Poland. That of the women, however, with the exception of some deviation in cut, and also in the form of the head-gear, approximates more closely to the dress of the polish Jewess.

All the males suffer their beard to grow; not one of them dares to clip it (with scissors), much less to shave it with a razor. The spirit of the age has not at all operated on them. They are very superstitious, and have no European culture. It is said, however, that there is a physician of that sect residing in Torok, but generally speaking it is certain that in point of civilization they are vastly inferior to the Rabbinical Jews; for even in Russia, where nearly all the Jews are attached to the sect of "Chassidim," *Pietists*, there are many families in which the children receive an European education, and the arts and sciences are cultivated; but the education of youth among the Caraites is either entirely neglected or imparted without method; and those regulations of their "Chachamim," which are opposed to the spirit of the age, and to the sound maxims of good education, are not transgressed by them on these accounts, but are neglected only through their indifference and apathy. It is true that the cause of much of this neglect is to be attributed to their great poverty, which prevents their sending their children to study in public schools; but this excuse cannot be alleged for all their communities, and particularly for those residing

in the Crimea, where they are in very good circumstances, but where, nevertheless, they do entirely neglect the education of their youth. It appears that they fear their children might, in an academy, be seduced to eat meat of the Christians, and therefore they do not send them. They are strictly forbidden to partake of any such meat, although no particular mode of killing cattle is any where prescribed in Scripture. The reason they give for the observance of the particular mode of killing practised by them, is, that, according to their belief, that mode has been observed by the patriarchs, and continued ever since. They are therefore prohibited to eat of any meat killed by Rabbinical Jews and by Christians, and it is only in case of necessity that they are allowed to eat bread made by the last-mentioned. All these restrictions have apparently been imposed on them with the view of preventing their secession, and their passing over to Judaism or to Christianity. The latter creed, however, is particularly obnoxious to them, as will appear from the subjoined quotations.*

Although they have but little intercourse with Christians, yet four of their young men and a girl have, some years ago, gone over to Christianity; the last mentioned was seduced by a peasant, who then married her; the men were farmers of public houses in the vicinity of Halicz, who had great intercourse with the peasantry, and who had become very poor, owing to the decay of their trade, so that it was difficult for them to live according to the Caraitic institutions, particularly in respect to meat, for which they were always obliged to send to Halicz. Thus being poor and ignorant, knowing little of the tenets, and still less of the spirit of their religion, they were led to purchase

* They do not appear in the printed letter.

meat of the peasants who frequented their houses; and as this mode of life drew on them the persecution of their community, they left, and embraced Christianity. On the other hand, it is said that they have of late years received an accession to their number by five families of

Rabbinites having adopted their tenets. They exact nothing further from proselytes than the solemn promise that they will live according to the ritual of the Caraites, and that they will not intermarry with Rabbinical Jews.

(*To be continued.*)

IV. THE SECT OF THE SAMARITANS.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 23, et seq.)

(*Continued from page 368.*)

AFTER the death of Alexander, many Samaritans emigrated to Egypt, where great numbers of Jews had also become located. When Antiochus Epiphanes persecuted the Jews, on account of their religion, the Samaritans, who under Alexander had claimed the same immunities as were enjoyed by the Jews, because they adhered to the same law and religious observances, proved to the satisfaction of the king that they were not of Jewish but of Sidonian descent; that they were strangers in Judea, and had no affinity with the Jews. They voluntarily offered to embrace the Syro-Grecian religion, and to dedicate their temple on Mount Gerizim to Jupiter. Their offer was accepted, and Athenius, a Grecian priest, consecrated their temple to Jupiter Xenios, the protector of strangers, because they were strangers in the land. When the Maccabees triumphed, the Samaritans again professed Judaism. But the old disputes between them and the Jews still continued, each party maintaining its own temple at Jerusalem and on Mount Gerizim respectively, to be the proper place of divine worship. The Samari-

tans maintained, that as Moses had ordered the priests, who were to bless the people, to be placed on Mount Gerizim (Deut. xvii. 19), he had, by that act, sufficiently declared the divine intention, which appointed that place to be the perpetual seat of worship. Therefore the Samaritans, in scorn, designated Jerusalem, which the Jews called *מקדש*, *Mikdosh*, "the sanctuary," as *מכתש*, *Machetsh*, the mortar."

Under the reign of Ptolomeus Philometor, king of Egypt, at that time their ruler, both Jews and Samaritans resolved to determine their dispute by submitting the same to his decision as arbitrator. Each party named representatives, who were to plead its cause in his presence. Adronikus deputed by the Jews, and Labbeus and Theodysius, on the part of the Samaritans, appeared before the king, and having entered into an agreement, that the deputies, against whose party the king decided, should be put to death, the cause was solemnly investigated by the king and nobles of Egypt. The decision was in favour of the Jews, and the Samaritan deputies paid the fearful penalty which they so rashly had stipulated.

(*To be continued.*)

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I. WAS A POSITIVE RELIGION REVEALED TO THE FIRST MAN?

OF all subjects that interest the human mind, none, as is generally confessed, can be more important than religion. The individual man is its pupil: as long as he remains ignorant of its lessons, he is but little above the brute. His wants compel him to live in a state of society with beings of his own species; but the formation of that society is gradual; the institutions by which it is governed, and which, in their first origin, rest on the rude basis of force, are, by degrees, improved and placed on a more equitable foundation by the lessons which the universal teacher, religion, imprints on the mind of man. The bond of union, which at first confined to one family only, is, in progress of time, made to embrace entire nations, and which, eventually, will extend all over the habitable globe, is religion. Whatever is most admirable in human conduct, or most dignifying to human nature, is the offspring of religion. Virtue, in its highest sublimity, is but the perfect practice of those duties which the lessons of religion bid us perform: as vice, whether exposed in the nakedness of its most hideous deformity, or concealing itself beneath the cloak of hypocrisy, and the specious pleas of imprudence, youthful folly, or venial offence, is denounced and condemned by the precepts of religion, which caution man against every deviation from the path of duty.

Thus, whatever of moral good falls to our lot is the gift of religion. And as man is an intellectual being, in whom the moral influence preponderates over the physical power, we find that even his temporal well-being, liberty, and real happiness are indebted for their stability to religion; and that the more nearly the faith which he professes approximates to abstract and positive truth, the more salutary and beneficial are the results thereby produced. Accordingly, the attention of the most gifted individuals has irresistibly been drawn to the examination of the tenets which they are taught: and as the great mass of the civilized world profess religious systems, which derive their authority from certain records, claiming to be the narrative of communications that took place between the Creator and his intellectual creatures, for the purpose of revealing or making known to them His will, the authenticity of these records has been narrowly scrutinized, and the question, whether a positive religion has, in the first instance, been revealed to man, and what that positive religion was, has been much agitated, and is still a subject of dispute; not only between the professors of revealed religion among themselves, but also between them all as a body on the one hand, and the deist, or professor of natural religion, on the other.

Many reasons have been adduced

to prove the necessity of revelation, and to establish the authenticity of the records which are generally received as containing the revealed will of God. Much specious reasoning and abundance of wit, have likewise been employed to invalidate these two facts. It cannot be our intention to recapitulate all that has been advanced on either side of the question; but there is one argument in favour of revelation so conclusive, that though it has already been urged*, we cannot forbear repeating it, as, according to our opinion, it completely sets the question at rest, and admits of no reply. Man, without knowledge of God, or, in other words, destitute of religion, is scarcely equal to the brute. His senses are so liable to be deceived, his reason so greatly in danger of being overwhelmed and misled by his passions, that his superior intellect but exposes him more perniciously to abuse his faculties than the brute is capable of doing. It is only when he obtains a knowledge of religion, that is to say, of his origin, his duties, and his future destiny, that he becomes qualified to assume his appropriate rank in the scale of creation. But that necessary and indispensable knowledge is not innate within him, as is instinct in every other animal, but must be acquired: and until that acquisition is made, he, as already stated, is but few degrees removed from the brute. Is it likely that the Deity should have doomed man—the masterpiece of creation, the only being made in His image—to a hopeless state of imperfection? Is it likely, that bestowing on the beasts an unerring guide, instinct, He should have dealt more kindly with the brute than He has done with man?

How can it be assumed, that God, the all-bountiful and Almighty Being, who directs every thing to

* Vide Heb. Rev. Vol. I. p. 8.

one general goal, universal happiness, how can it be assumed, without taxing Him with inconsistency, that when he created our species, He abandoned us to the dim light of reason—which, left to itself and unaided, is so liable, at every step, to err, and to mistake effect for cause—and that still He destined us, too, for happiness? How is it possible that man should enjoy any happiness at all corresponding with his intellectual nature, or even become fitted for social life, if left in ignorance of his duties; or, in other words, without religious instruction? Can it be reconciled with divine wisdom, to place at the head of terrestrial creation a being unfitted for its station? Or with divine goodness, that an intelligent being should be less favoured, and abandoned to a state of greater imperfection, than the beasts of the field? No! such assumptions cannot be reconciled with any idea that man can possibly form of the attributes of his Creator. It is far more in accordance with the perfections of the supreme Being to assume, that he did not leave his intellectual creatures a prey to ignorance and uncertainty; but that, on the contrary, He revealed his existence and will to man, acquainting him with the great good that would result to mankind from their obedience to the dictates of religion; while, at the same time, he vouchsafed to make known to them the bounteous donor to whom they were indebted for this inestimable gift.

But where do we find this revelation, this instruction, at once becoming the Creator who communicated, and man who received, it? Which annals of any one nation ascend to the period of creation, and afford us certain information how, in which manner, and at what time, the Deity made known his will to the first man? All those who profess to instruct us on these import-

ant points, give us nothing but dry and improbable nomenclatures of gods and heroes who succeed each other; but in no case do these pretended teachers point out to us the origin or beginning of their legend, in order to enable us to fix its truth on a satisfactory basis. They all are lost in a chaos of fables and allegories, which themselves do not understand; in a labyrinth from which no clew can extricate them or us: and all of them are liable to the reproach addressed to Job of old, "Where wast thou when I laid the foundations of the earth? Declare if thou have understanding" (Job. xxxviii. 4).

The Israelites alone in their history,—which all the civilized portion of mankind, Jews, Christians, and Mahometans receive as dictated by the Deity, and therefore of unquestionable truth,—afford us a detailed and circumstantial account of the creation and organization of the world, the condition of the first men, their notions of God and of religion, and likewise of the succeeding generations for some considerable period of time. To this primeval account the continuous thread of history is attached and carried down to modern times. The simplicity of the diction; the consecutive and uninterrupted connexion of the narrative; the upright and guileless manner which pervades the whole narration; the picture of primordial manners and customs which the historiographer, Moses, places before us; the minute geographical details in which he enters; the probity with which he concedes the superiority, in many respects, of other nations over his own; the candour with which he speaks of the faults committed by his people and by himself; all these circumstances form so many proofs positive that this historian has drawn his materials from a super-

human source, even from the fountain of eternal truth.

That many things in this history do not to us appear evident or very clear, and that in some, though but few instances, the historian *SEEMS* to contradict himself, is less owing to the materials, or even to the narrator, than to the remote distance of time in which the events related did occur; and to the fact that the language in which the narrative is composed has for thousands of years ceased to be vernacular, or used in common parlance; so that many of its expressions, set phrases, and idiomatic peculiarities are become obscure, and can no longer be understood by us. This obscurity is greatly augmented by the varying views and prejudices of commentators, who undertook to expound and interpret the Mosaic records, but most of whom wished by all means, either to graft their own preconceived opinions on that most ancient history, or to convert its venerable authority into a stay and support of their own new-fangled notions. Verily the manner in which so many commentators have proceeded in their method of expounding the Pentateuch calls forth the reproach of Solomon, "God hath made man upright, but they have sought out many inventions" (Eccl. vii. 29), inasmuch as God gave the law according to its plain and literal meaning, which is obvious to the common sense of every man; but they (the commentators) have indulged in many far-fetched quibbles and artificial refinements.

Moses, the divine historian, in the very opening of his narrative, places before us those religious doctrines, which in the first ages of the new-created world, were received as true. He most distinctly points out to us the creed of the first men, and shews us how its fundamental principles are, with indelible charac-

ters, traced on the picture of the world, and interwoven with its existence.

Whosoever takes up the Mosaic records with a mind unbiassed by prejudice, and with eyes not deliberately closed against the truth, will find, on attentively perusing the first ten chapters of Genesis, that the creed of the first men consisted of the following fundamental articles :

1. God alone has created the universe : he necessarily existed before creation, and cannot be subject to its duration ; therefore he is **IMMATERIAL** and **EVERLASTING**.

2. Every thing throughout the universe forms one great harmony, the component parts of which, in strict accordance and combination, are directed towards the same object, namely, perfection, happiness, and uniformity ; consequently the Creator is essentially **ONE** and **ALLWISE**.

3. This great Creator has produced the universe out of nothing : his absolute will bestows existence on all beings : he interrupts the course of nature, works miracles whenever he deems proper, and is **ALMIGHTY**.

4. Every thing is from him and through him ; he therefore is **OMNIPRESENT**, or rather every thing is present before him.

5. His all embracing providence, which preserves the universe, extends its cognizance to the human species generally, and to every man individually ; he therefore is **ALLBOUNTIFUL**.

6. He has made man in his own image and likeness, that is to say, spiritual, free, and immortal. He consequently loves virtue, and hates vice, and is therefore **HOLY**.

7. Very often the condition of man corresponds with his conduct, which is a proof of the divine justice ; but as cases frequently occur in which this correspondence is not

directly manifest, it is a certain and convincing proof that a time will come, even though it be deferred till after the death of the body, when the condition of man will depend on his conduct, and be placed in perfect correspondence therewith.

8. Man is a frail being ; he is liable to be misled by his inward desires and the force of external influence. He therefore sins, that is to say, offends the holiness of God ; but he is pardoned when he becomes conscious of and repents his errors, and amends his future conduct ; consequently the Creator is **ALL-MERCIFUL**.

9. Although man's most secret thoughts are known to God even before they arise in the human mind, He requires, not for his own sake, but for the well-being and happiness of his creatures, that internally as well as externally, perfect devotion to him, and obedience to his will, should be entertained by man ; to whom for that purpose he has given certain positive and negative commandments, some of which are immutable and lasting, while others are intended for a certain end and limited duration.

Thus, from the history of Moses, it becomes evident that the first man was not only acquainted with natural religion, that is to say, had learned to know the Creator, his attributes and will, from his works ; but that the Deity—by means of his wonderful and supernatural power, which can only be conceived by those unto whom a similar grace has been vouchsafed—made known unto him a revealed and positive religion, which enjoined man for his own good to obey the will of his Creator, to perform certain duties which that will made incumbent upon him, and to abstain from certain acts which, according to that will, he was prohibited from doing. The fun-

damental principles of that positive religion form essential and component parts of the more full and comprehensive system of divine legislation which, in after ages, was revealed to the Israelites; for as these principles were based in eternal truth, no subsequent communication of the Divine will could, or did, ren-

der them obsolete. And however mankind in process of time corrupted the purity of these great principles, some trace of their celestial origin is still to be found in every religious system which, at various times, and in different places, has claimed the credence and devotion of man.

II. THE CHARACTER OF THE DEITY AS GIVEN IN THE MOSAIC LAW.

THE first thing that naturally claims to be considered in any religion, is the character it gives to that Being whom its votaries are taught to consider as the object of their homage, worship, and service. The reason for this is very plain, because the religion must ever be of a piece with the sentiments which that character is calculated to inspire.

To judge of the propriety of the view in which the Mosaic institutions represent the Deity, it will be necessary to direct our attention not only to the period of their actual commencement, but even further back to the times of their first origin.

That first origin may be dated from the call of Abraham, to whom was given the promise "that in him should all the families of earth be blessed." This divine promise was continued to his descendants Isaac and Jacob. Their posterity were the Israelites, the inheritors of that promise and of the divine covenant with Abraham. And accordingly we find from sacred history, that a most signal providence was exercised over them, in the manner of their descent into Egypt, of their residence there, and of their triumphant deliverance from that house of bondage. But it was in the plain around Mount Sinai that the Deity first appeared in the character of their Supreme Magistrate, and formed them into a civil and religious so-

ciety, of which He himself vouchsafed to take the principal direction.

In the earliest ages of the world God was pleased to maintain an intercourse with mankind under some visible appearance*; but when idolatry had gained a footing in the world, and the notions and worship of the true God had become greatly corrupted, the institutions of the Mosaic law became necessary; the Israelites were singled out to serve as a beacon, by the light of which the gross errors in the different systems of faith which then prevailed might be corrected; and the religion of the true God was confided to them, in order that, in due time, they might become the instruments for spreading the knowledge, thereof throughout the world.

Accordingly, who that can read but must admire the propriety as well as grandeur with which the foundations of that institution (the law of Moses) were laid by the descent, the visible descent, of the Deity upon Mount Sinai? The scenery and apparatus for this equally illustrious and tremendous event were every way worthy of, and proportioned to, the grand occasion; and so full of awful majesty, that nothing could be better calculated to inspire the minds of the attending Israelites with the most profound reverence and veneration, or by these means to engage

* Gen. xv. 17; xxviii. 12.

a most respectful homage and obedience to the dread Sovereign of the universe. Every thing in the scene itself, and the circumstances which attended it, were such as could not fail to beget the most sublime and exalted sentiments of the Deity in the minds of all who were present at this solemn transaction, and to transmit the like sentiments to their posterity, and to all who in after ages might hear of this most important event.

One circumstance among the multitudinous occurrences of that great day does, however, claim our particular attention. While every thing throughout the whole of this awful scene was so conducted as to excite the highest idea of the greatness, majesty, and holiness of the Deity, every thing was carefully avoided that could give the least encouragement to idolatry, that heinous sin to which Israel was so prone, and for which they subsequently suffered so much. Lest in after ages the idolator might urge in his defence that some bodily or material sign of the Divine Presence had been visible at Sinai, Moses takes care to remind the Israelites, "Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire" (Deut. iv. 15), a circumstance this which ought to have steeled the Israelites against every temptation to worship idols, and should likewise teach them no more to expect visible appearances of the Deity. Accordingly from this time downwards, such appearances no more occur in holy writ, although a visible sign of the Divine Presence was vouchsafed unto, and became the glorious distinction of, the temple and faith of Israel.

Thus if this great revelation on Mount Sinai is properly considered, every attending circumstance is found

worthy of that Supreme Being who deigned there to commune with his creatures; and the whole event is stamped with a solemnity every way proper to be observed at the ordination of a "kingdom of priests," "an holy people," who were to be honoured as the depositaries of the sacred law of God, and to become the happy instrument for spreading the knowledge and triumphs of religion through the world.

The Israelites having, by their long residence in Egypt, in a great measure forgot the proper notions of the Deity, which they had received from their ancestors, it was no wonder that becoming accustomed to hear the Egyptians speak of the descent of their gods in a visible shape, their own religious sentiments should thereby have been greatly corrupted. With the greatest beauty, therefore, does God,—who honoured them by proclaiming himself *their God*,—when he descended in a visible manner to give his law unto Israel, so regulate his appearing unto them that it must at once have removed every improper sentiment they had imbibed from the Egyptians, and raise their veneration and esteem of him to the highest degree they were capable of entertaining.

Before we come to consider the different characters under which the Deity was pleased to manifest himself to his people, it behoves us to notice a circumstance which is not generally attended to; namely, that he did not all at once, nor in the didactic way, manifest himself unto them, but by gradual discoveries, as they were able to bear them. This fact the better deserves our notice, because it will be found to afford a beautiful illustration of the propriety of the mode in which he chose to instruct the Israelites in the knowledge of his perfections, character, and will. To this we may add, that discoveries made of him-

self were always suited to the occasion upon which they were vouchsafed; while, at the same time, the occasions in themselves, considered with his manner of acting towards them, served still to make him better understood, and consequently to make their knowledge of him become greatly enlarged and improved. In support of this opinion it might be shewn that the various names by which the Deity was made known to his people were all of them expressive of some particular excellence in his character, and such as discovered the utmost propriety in their application.

Names were not originally mere simple and arbitrary sounds, imposed at random. As soon as language was formed, and the meaning of the words which composed it was fixed, names were generally expressive of the nature or quality of the things to which they were applied. Instances almost innumerable of this truth, occur in the earlier parts of sacred history.* Indeed it appears that at first the imposition of names seems to have been considered as the most compendious and instructive way of conveying what was remarkable in the nature, qualities, relations, or circumstances of the person or thing to which they referred. This opinion was adopted even by some of the ancient Greeks most eminent for knowledge and learning.

It is very true that we find, as early as Plato's time, a very injudicious application made of names, so that we should run great risk of mistaking the character of persons and things to which they were applied, were we to judge merely by them; but this is no proof that they were not in far earlier times considered as characteristic of something remarkable in the person to whom they were applied. Sacred

history does indeed furnish abundant proof to the contrary; nor is it to be wondered at that parents should, from their partiality for their offspring, and the hopes they might entertain of them, give them names of which they might afterwards prove unworthy. The judgment which, as parents had frequent occasion to observe, was formed of the character of persons from the names by which these were called, might account for the conduct of many of them in this respect.

The Talmud (*tr. Shevuoth*) enumerates nine different names by which God is spoken of in holy writ, all of which it is prohibited to erase; and were we to make an etymological analysis of each of these names, we should find them, as already stated, expressive of some particular perfection for which the Deity is distinguished.

The first name by which we find the Creator designated in holy writ is *Elohim*, which in English is rendered God. About the meaning of this English word, or the idea to be thereby conveyed, the learned are not yet agreed. Some consider it as expressive only of the supreme excellence or perfection of the divine nature; others as including also the idea of dominion, power, and authority, and, by consequence, the relation of *Lord* and *Sovereign*. Our present purpose, however, does not render it necessary that we should settle this point. It is not what the Creator is called by us, but what he was called in early times, and by the first men, that we are to inquire into.

If we admit the Hebrew to have been the primeval language, and the sacred records to relate events in continuous succession, we find that the word *Elohim*, God, is that by which the Supreme Being was first spoken of. The reason why becomes obvious when we examine the signification of that name, and

* Gen. ii. 23; iii. 20; iv. 1, 25; v. 29; xvii. 15; xxix. 31, 35, &c.; Exod. ii. 10.

the occasion on which it first is used.

In the history which Moses gives of the creation, he is led to consider God solely under the character of the Creator. Accordingly it deserves to be noticed that throughout this part of his history the historian speaks of God only by the name of *Elohim*, which it is probable comes from the root אֱלֹהִים, or אֵל, both signifying *strength* or *power*. And who may not observe an admirable propriety in the choice of such a name as expressive of that very attribute, the exertion of which was particularly required for the production of the universe.

Every reader who is in the least acquainted with the grammar of the Hebrew language, must observe that the termination of the word *Elohim*, ׁם, is the one used to express the plural number masc. It is almost needless to notice (for there are but few who do not know) that from this circumstance some persons have not hesitated to infer the doctrine of a plurality of persons in the Godhead. This is but one instance, among many thousands, of the unhappy effects produced in the interpretation of Scripture by a violent attachment to system, and a determination to accommodate every thing to pre conceived opinions. Why put a meaning, so evidently forced, upon the word, when it can and does, in perfect consistence with the subject upon which it is used, admit of one much more natural?

The sacred historian having, in his account of the creation, seen meet to speak of its great Author, under a name expressive of his power, could there be any impropriety, would there not have been great beauty in supposing that he (Moses) used this word in the plural number, to intimate that to the Creator belonged all *Strengths*; that is, that He was not only powerful, but Omnipotent? We will

not take upon ourselves to say that this was the original reason for the use of the word in this form; but it is certain that the idiom of the Hebrew language favours this account of the matter (which, accordingly, is adopted by the most learned and pious commentators of our nation). And if it does, there can be no occasion for having recourse to an explication that seems quite foreign to the subject to which it refers; and at best, offers but a feeble stay to the system which it attempts to prop.

When the world is formed, and creatures of various descriptions are placed therein, so that on this account the exertion of the divine care and government became necessary, the inspired historian varies the name by which he speaks of the Supreme Being, whom he not only calls God, but also by the name of four letters (Tetra-grammaton), which is usually rendered LORD, and often unites two titles into one, as Lord-God, and God-Almighty (*El Shaddai*), by which last name—admirably expressive of his greatness, and calculated at once to command the reverence, and encourage the trust and confidence of mankind—the Deity was known to the fathers long before his appearance to Moses. The difference in the appellations of the Supreme Being the historian seems to have introduced, as if he meant to give a character of the Deity, to point Him out to his intelligent creatures, not only as their Almighty Creator, but also as their Sovereign Lord: and at the same time to convey to them this comfortable instruction, that He who had made them was not indifferent to them; but that as they were bound to reverence and serve him from the relation which subsisted between them, so they might rest assured that he would protect and support them.

Had not the sacred historian

meant to convey such ideas as these, why should he not have continued the use of the name under which he first spoke of the Deity? Or why should he change it at the only time when first there could be any propriety in so doing? And instead of using the names separately, why did he compound them?

It must indeed be acknowledged that the names Lord-God and Lord seem afterwards, in the course of his history, to be used indiscriminately. And a very good reason may be assigned for this; namely, that the historian, having,

by the judicious application, in the first instance, of these names respectively, shewn us their propriety, there was no necessity for a scrupulous and critical attention to the distinction afterwards. The Cabalists, however, assign reasons why, on every particular occasion, one certain name, or combination of names, and no other, is used: but for these reasons we must refer the reader to some writer on, or professor of, this occult science with which we ourselves are but slightly acquainted.

(To be continued.)

III. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim: "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Continued from page 380.)

CHAPTER XLIV.

THE knowledge which has reached us by means of the prophets and their predictions, is true beyond all doubt, nor is it possible that it should be false. For whatever is imparted to man by means of another, or by writing, can become subject to error or falsehood only from one of three causes: 1. Either because he who imparts is not a man of truth, and therefore sets out with premeditated falsehood; 2, or he does not properly and fully understand what he imparts, and therefore falls into error; 3, or lastly, that the messenger to whom the communication has been confided, did not properly and fully understand what was said to him, or added to, and altered the communication, either verbally or in writing. But the words of the prophets, which we of the present day possess, cannot possibly have become corrupted by any falsehood arising from either of these three causes. For He who imparts is the Deity, who is perfect truth, because He is the great first Cause, from whom it

is impossible that any cause or its effects should, even in the minutest degree, be concealed. Therefore it is neither want of truth nor of perfect knowledge that can introduce aught of falsehood in any communication which he imparts. As regards the messenger, it is evident that the prophets must have been men of truth, as otherwise the divine emanation, or spirit of prophecy, would not have been confided to them. For the sacred scriptures pointedly declare, "Lying lips are abomination to the Lord; but they who deal truly are his delight" (Prov. xii. 22). And as every being seeks to associate with that which resembles itself, and to avoid that which is of an opposite nature, it is evident that the divine spirit of prophecy would never rest on any other than men of truth. And though it may be objected that a prophet can fall into error, as happened to Hananiah, the son of Azur*, the answer is, that such a case may occur with an untried prophet, whose predictions have not been confirmed

* Jeremiah xxviii. 1—4, &c.

by facts; but that a tried and approved prophet, to whom the divine inspiration has repeatedly been confided, cannot mistake the dictates of that inspiration. Therefore, as we said before, the fact that the Divine Spirit did rest upon the prophets, is a satisfactory assurance of their veracity, and proves that they were men of truth. As regards the records in which their prophecies have been preserved, there likewise can be no doubt of their authenticity, and their being genuine cannot be called in question. For it rests on the authority of tradition, that the prophets themselves were the authors of the writings which bear their name, and which ever since then have been preserved with the most scrupulous care and exactness. For he who first became possessed of the writings of the prophet, delivered them to his son as the predictions of an holy man inspired by God: they therefore were received with reverence, and transmitted with care. And as they have thus, unaltered, reached us of the present day, there can be no doubt of their authenticity and genuineness. For whatever rests upon, and is confirmed by, the authority of uninterrupted tradition, must be true, as no man will leave to his children an inheritance of falsehood: accordingly, had the first father who received the prophetic writings not been convinced that the prophet was a man of truth, on whom rested the spirit of the Deity, he would not have transmitted these writings to his son as records of the most sacred nature. And the son having received them as such, would be most careful that these divine predictions, which might be fulfilled in the days of his children, should reach them in their genuine form, their authority undiminished by any suspicion of spurious interpolation or alteration. This feeling would continue from father to son,

even until our days; add to which the utter impossibility that writings, so widely spread, and so universally read, should ever become altered in the most minute particular, without the alteration being at once detected. Therefore as the root whence these prophecies spring is Truth, there can be no question as to their veracity, supported as this is by the uninterrupted tradition from father to son.

Thus we find that these prophecies—as regards Him by whom they were imparted, those to whom they were first communicated, and those by whom they were transmitted to us—cannot, by any possibility, in any the smallest degree, be subjected to the suspicion of falsehood, or have their truth called in question. This is the sign of the covenant which the Lord made with us respecting the coming of the Redeemer, when He directed his prophet to proclaim, “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the Lord. As for me this is my covenant saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever” (Isa. lix. 20, 21). In proof of the truth of the prediction, that the Redeemer will come to Zion, and that the Lord enters into a covenant with the people of Israel, the following tokens are given:—1. The prediction is imparted by the great first Cause, who is pre and omniscient, who therefore cannot be subject to error, and from whom no falsehood can proceed. This is conveyed by the words, “My spirit that is upon thee.” 2. The messenger who delivers the prediction is one of approved trust-worthiness, whose predictions have ever been verified by

the event. For Isaiah predicted the invasion of Judea by Sennacherib, and it became true. He also predicted the fall of the invader, and it became true. Moreover, he predicted the taking of Jerusalem and the captivity of the people by the king of Babylon, and it became true; the fall and destruction of Babylon, and it became true; the rise and irresistible progress of Cyrus, and it became true; the restoration of the Jews and the re-building of the temple at the command of Cyrus, and it likewise became true. Thus the event, having in all these instances verified the prediction, we are justified in concluding, that as he predicts the coming of the Redeemer, it will likewise prove true. This is indicated by the expression, "My words which I have put in thy mouth." As thy knowledge of future events could only spring from the inspiration which I bestowed on thee, and as the verifying of thy prophecies proves that thou didst not, in any respect, alter or add to the communication I imparted to thee, thy character as a man of truth and a faithful messenger is fully established. Accordingly, all these predictions which I have put in thy mouth, and which have been fulfilled shall serve as so many witnesses of, and vouchers for, the truth of the covenant, which I make with the children of Israel, when I promise them that a Redeemer shall come to Zion. 3. The records in which this covenant and promise have been registered are genuine and authentic, preserved from every spurious alteration or interpolation by the scrupulous exactness with which they are transmitted from father to son; and by their sacred character, confessed and established by tradition. This is indicated by the words, "Shall not depart out of thy mouth, nor out of the mouth of thy seed," &c.; that is to say, in the same genuine and authentic form in which

my words were delivered by thy mouth they shall continue with thy descendants until their latest posterity. This is a full, satisfactory, and convincing token, that the predictions of the prophets respecting the coming of the Redeemer are still in force, and will be fulfilled.

CHAPTER XLV.

The word בְּרִית, "covenant," is expressive of any agreement, league of amity, or convention which is entered into between two (or more) contracting parties, who appoint any token as a lasting witness of their contract. Thus Laban says to Jacob, "Come thou, let us make a covenant, I and thou, and let it be for a witness between me and thee. And Jacob took a stone and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones and made an heap. And Laban said, This heap is a witness between me and thee this day" (Gen. xxxi. 43, 48). Again the rainbow is to serve as a token or witness of the covenant into which the Lord entered with Noah and his son that there should be no more flood to destroy the earth (Gen. ix. 11, 14).

The form of entering into a covenant, according to what is stated in holy writ, was as follows:—Some animals were cut asunder, and the contracting parties passed between the parted pieces. To this formality the prophet alludes when he says, "The covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof" (Jer. xxxiv. 18). In accordance with this custom we find that when the Deity is about to enter into a covenant with Abraham, he bids him "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon" (Gen. xv. 9). We further read that Abraham took

all these animals as he was bidden, "and divided them in the midst, and laid each piece one against another." And when he had done all this, the glory of the Lord appeared to him, passing through the divided parts, which formality completed the covenant, as we read, "And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram" (Ibid. 17, 18). The reason why this particular formality was adopted appears to have been emblematical of the perfect faith and reciprocity which the contracting parties owed to each other; for as these animals when alive, and before they were cut asunder, had respectively formed one body, every part of which had been painfully affected by the sufferings, or enjoyed the pleasures, which fell to the lot of any component part of the whole animal conformation, so should the two parties who covenanted to enter into a league of amity become perfectly united, until they, as it were, formed but one body, sharing each other's weal or woe, having no secrets for each other, but reciprocating the fullest confidence. A proof that this feeling ought to subsist between the two parties to such a covenant, and that the one ought not to conceal from the other any thing that can at all affect his happiness and welfare, is afforded by the circumstance that as soon as the Deity enters into the covenant, he makes known to Abraham what is to be the future fate of his descendants, in the words "Know of a surety that thy seed shall be a stranger in a land not theirs," &c. (Gen. xv. 13, 16). As if the Deity had said, "Now that I am entered into a covenant with thee, it becomes my duty not to conceal from thee what I know will

hereafter befall thy children, and also to assure thee that I will be their protector." In this sense it is that our Rabbies say, "all the subsequent fortunes of the Israelites were on that occasion revealed unto Abraham" (*Talmud tr. Megillah, fo. 31*), for such was the nature of the obligation arising from the covenant that the one party was not to conceal any thing he knew from the other. And as they were mutually bound to sympathise with, and to help each other, our Rabbies say the *Shechinah* (visible sign of the Divine Presence) feels for the sufferings of Israel, as the Psalmist says*, "I am with him in trouble" (Ibid. fo. 29); for it is an effect of sincere friendship to sympathise with, and feel for the afflictions of a friend. And as it was foreseen that the descendants of Abraham would not at all times be worthy of the especial superintendence of Providence, the wisdom of the Most High deemed it proper to enter into a lasting covenant with Abraham and his descendants, stipulating that they should ever be unto him a peculiar people, and he should ever be their God, so that the obligations might still be in force, although the one party should offend the other, or prove unworthy of his countenance and protection.

Accordingly we find that when the Deity again appeared to Abraham, after the institution of the covenant, the command is given that he and all his posterity after him, even to the latest generation, should be circumcised; and the reason assigned for this command is that it may serve as a token of the covenant between the Deity and the seed of Abraham, or, in the words of holy writ, "And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee in their generations. This is my covenant which ye shall keep

* Ps. xci. 15.

between me and you, and thy seed after thee, every male child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you' (Gen. xvii. 9—11). Thus we see that the rite of circumcision was instituted for the express purpose, to serve as a token or evidence of the connexion and union subsisting between the Deity and the seed of Abraham, who succeeded their progenitor as parties to the covenant which they uphold. And as this rite is lasting, and has at no time ceased in our nation, it becomes not only a full proof of the original compact between the Lord and Abraham, but also a satisfactory evidence that such compact and covenant is still in force and has not been dissolved. Therefore the men of the great assembly introduced the following words in the form of benediction and prayer used at the performance of the rite, "His (Abraham's) offspring has He stamped with the token of the sacred covenant." They further in that benediction explain the purpose and utility of this token, namely, that it is to shield the seed of Abraham from everlasting perdition; as they say, "Therefore the living God is our portion, our Rock, who has commanded that our beloved remains be sacred from perdition, because he has sealed his covenant in

our flesh." The word "saved from perdition" cannot apply to death, from which the circumcised is not exempt, but in which respect all men are alike; they must therefore, and doubtless do, apply to the judgment of a future state.

Thus we see that the covenant entered into with Abraham is still in force; and as long as the token thereof is preserved in our nation, however much we may be afflicted, persecuted, and exposed to suffer, we must not despair of being ultimately redeemed. For we at present resemble a man in a state of extreme illness, of whom every body avers that he cannot possibly survive; but as long as the least spark of life remains, his convalescence is not utterly impossible—must therefore not be despair of as altogether hopeless. Thus likewise, although the nations amongst whom we are dispersed all tell us that no hope remains for us, that we are cut off and cast away for ever, still as long as the token of the covenant is preserved amongst us, and proves to us that the original compact between the Deity and our progenitor is still in force, we may rest assured that our case is not yet utterly hopeless,—that there is yet life and strength in us, and that by virtue of the covenant still in force, our nation will be restored to its pristine state, and that pure connexion with the Deity, for which it was chosen.

(To be continued.)

IV. THE SECT OF THE SAMARITANS.

From the *Geschichte, Lehren und Meinungen aller religiösen Sekten der Juden*. "History, Doctrines, and Opinions of all religious Sects among the Jews," by P. Beer, Brün. 1822. (Vol. I. p. 23, et seq.)

(Continued from page 384.)

NOTWITHSTANDING this decision, the dispute between the two parties continued unabated; and far from becoming reconciled, the persecutions which they practised against

each other increased in rancour and violence. John Hyrcanus, the first independent ruler of the Jews since their return from the Babylonish captivity, successively besieged Sa-

maria and Shechem, and after a protracted and desperate defence, took and destroyed both cities, together with the temple on Mount Gerizim. Still the Samaritans persisted in performing their devotions on that mountain, and shortly afterwards succeeded in again raising their temple. The city of Samaria was subsequently rebuilt by King Herod, who called it Sebaste, in honour of his imperial friend Augustus Cæsar.

When, after the death of Herod, the Jews rebelled against the Romans, the Samaritans did not join the insurgents. They were rewarded by the remission of one-fourth part of their tribute, which Archelaus, the son and successor of Herod, was, at the bidding of Rome, forced to grant them. Some years afterwards the Samaritans, to evince the hatred of Jews and Judaism, undertook to desecrate the temple of Jerusalem. The gates of that edifice having been thrown open after midnight on the paschal festival, some Samaritans succeeded in gaining an entrance, and, unperceived by the priests on duty, to strew human bones in the different courts of the temple.

Shortly afterwards, when Ventidius Cumanus was governor of Judea, a Jewish pilgrim, on his road to Jerusalem, was murdered at the Samaritan village of Gynea. When this deed became known, the Jews of Galilee went to Cesarea, and accused the Samaritans before Cumanus; but as he had been bribed by the criminals, he refused to interfere. This injustice incensed the Jews, great numbers of whom assembled in order to revenge the assassination of their countryman. The Jews of Jerusalem sought in vain to calm the agitation, by representing to the Galileans that the Romans would not fail to look upon their assemblage as an act of rebellion, and to punish them accord-

ingly. Their representations were not heeded, and the mob attacked the Samaritans with great fury.

The leaders of the Samaritans repaired to Tyrus, where Humidius Quadratus, pro-consul of Syria, happened then to be, and accused the Jews of attacking, plundering, and burning their villages. The Jews, through their deputies, the high-priests, Jonathan and Ananias, retorted and accused the Samaritans of having murdered a Jew, and of having bribed Cumanus, so that he left the assassins unpunished; which double crime, on the part of the Samaritans, had occasioned the civil war. Quadratus deferred his decision until he should come to Judea, where he intended strictly to investigate the matter. When he arrived at Samaria, he soon discovered that the Samaritans were culpable, as the first instigators of the commotion; but having ascertained to what excess the Jews had carried their reprisals, he caused the chief leaders of the insurrection to be executed. The suit between the two nations was carried to Rome, and, eventually, decided in favour of the Jews, as the rulers of the Samaritans were sentenced to death, and the pro-consul Quadratus to exile for life.

Some time afterwards, an impostor arose, who persuaded the Samaritans that Moses had buried many costly utensils on Mount Gerizim. A multitude of people assembled. Pontius Pilate, then governor of Judea, fearful lest this assemblage might be the first step towards a general rebellion, caused the multitude to be attacked by his soldiers, who killed many on the spot, and took several prisoners. The Samaritans applied for redress to Vitellius, then proconsul in Syria, who sent Pilate to Rome, where he had to answer for his conduct.

In the great war between the Jews and the Romans, which ended

in the destruction of Jerusalem and the temple, the Samaritans likewise became involved. They fortified themselves on Mount Gerizim, where they were besieged by Cernaulus, a Roman general, under Vespasian. After a gallant defence, they were compelled to surrender from want of water. 11,600 Samaritans lost their lives on that occasion; the survivors, together with the women and children, were sold as slaves, and shared the fate of the vanquished Jews.

The emperor Antoninus Pius, who treated the Jews with great humanity, was less friendly disposed towards the Samaritans. For whilst he repealed the edict of Hadrian, which forbade the Jews to circumcise their children, he continued the interdict against the Samaritans, who still were prohibited from practising that rite.

In the reign of Severus, a learned Samaritan, named Symmachus, who was dissatisfied with his sect, because he could not obtain the dignity of chief to which he aspired, embraced Judaism; and out of spite to the party which he had left, he translated the Pentateuch and Hebrew Bible into Greek, not literally as Aquilas had done, but in accordance with the Rabbinical construction. This translation is much praised by the ancients, who call it *perspicua, manifesta, aperta, & admirabilis*. Under the reign of the emperor Anastasius, a serious riot broke out between the Samaritans and Christians, as the latter attempted to erect a church on Mount Gerizim. Samaritan women stormed the Mount, killed or dispersed the workmen, and demolished the structure which had been commenced.

In the reign of Justinian, a rebellion broke out among the Samaritans, who elected a king from amidst their own number, named Julian. He, however, was defeated

by Justinian's generals, and the Samaritans expelled from Mount Gerizim. To render their expulsion perpetual, the emperor caused the Mount to be surrounded by a double wall. As they were, moreover, persecuted with great cruelty, many of them apostatised and embraced christianity. But the great body of them emigrated to Persia, where they succeeded in exciting Chosroes, the king, to war against Justinian. About the same time a learned Samaritan lived at Athens, of whom Pothius observes, that he greatly excelled all heathen philosophers, and was much esteemed and celebrated on account of his profound and learned commentaries on Plato and Aristotles. It is, however, much to be regretted, that Pothius has not preserved to posterity the knowledge of this great man's name and life.

After a considerable lapse of time the Samaritans returned to Palestine, and again settled in the environs of Gerizim. Their principal seat at present is Shechem, which subsequently was called Flavia Neapolis, but which the Turks at present call Nables, or Naplusa.

The Samaritans have always been treated with great hostility by the Jews. R. Eliezar, one of the *Tanaim*, in his book *Pirke Rabbi Elieser*, § 38, has the following concerning them:—"Esra, Zerubbabel, and the high-priest Joshua, have pronounced excommunication over the *Cuthim* (Samaritans), whom they anathemised, through 300 old and as many young priests, who sounded cornets, each one holding a roll of the law in his hand, 300 Levites chaunting the anathema, accompanied by instrumental music. On that occasion they proclaimed that whosoever eats the bread of a Cuthi is as if he had partaken of forbidden food. If one of that sect wishes to embrace Judaism, he must not be received; and that the Cuthim

have no portion in the resurrection." The cause for this extreme hostility, assigned by the Talmud (*tr. Chulin, fo. 6*), is that in their temple on Mount Gerizim was found the image of a dove, which they worshipped. This fact is twice asserted in the Talmud; first in the days of R. Meir, who lived about fifty years after the destruction of Jerusalem, and subsequently in the days of R. Ammy, who lived eighty years later. Respecting this image of a dove, it is asserted to have been one of the idols which "Jacob hid under the oak which was by Shechem" (*Gen. xxxv. 4*), and which in after ages the Samaritans found.

As the Samaritans were principally of Assyrian origin, R. Azariah dei Rossi, in his book *Meor Enaim*, contends that the dove worshipped by the Samaritans was in commemoration of the great queen Semiramis, of whom the fable narrates that in her infancy she was fed by a dove; which was the cause of the Assyrian kings carrying the image of a dove on their standards. This assertion he proves by the prophet Jeremiah, who repeatedly* speaks of the Assyrian monarchy under the emblem of a dove.

It cannot be denied that the image of a dove was an object of adoration to the Samaritans, inasmuch as the representation of that bird is still found in their synagogues. The French Consul at St. John d'Acres, who, in the year 1807, sent an account of the Samaritans and their present condition to Bishop Gregoire, states, "Above the pulpit in which they read the law, there is the image of a bird, which they call *Achinah*, a name peculiar to their sect.† When they name the Most High they do not, like the

* *Jer. xxviii. 38; xli. 16; l. 16.*

† Probably *Shechinah*.

Jews, call him *Adonai*, but either *Achinah* or *Shema*." This last word is the Aramaic אֲשָׁמָ, "the name," which is often used by the Jews likewise to express the Supreme Being.

Monsieur Corances, French consul at Aleppo, writes to Bishop Gregoire about the same time, "In the Samaritan synagogue at Naplusa there is a stage, on which they read the book of law. This book is hidden behind a veil, which no one but the *Chacham*, principal teacher, may withdraw. At the sight of the book, on which the image of a dove is engraved, all the members of the congregation rise from their seats."

After their return to Palestine, the Samaritans have become mingled with other nations, so that when R. Benjamin, of Tudela, undertook his journey to the east‡, he found but few members of that sect. In the account of his travels, he says, that at Shechem he found about one hundred Samaritan families, who lived in great poverty and misery. Their congregations at the present day are by no means numerous, and continually decreasing. They live altogether apart from Jews, Mahometans, or Christians, intermarry only amongst themselves, and if, by accident, they touch a stranger, they purify themselves as soon as possible, by means of a bath. They consider their dead as unclean, and cause them to be interred either by Mahometans or Christians.

‡ R. Benjamin, of Tudela, a great traveller, who lived in the twelfth century, wrote a book called *מסעות בנימין*, "the wanderings of Benjamin," and containing a narrative of his adventures on his journeys to the east in search of the ten tribes. His veracity has, however, been greatly questioned, and it appears more than probable, that the author confined his travels to his closet. His work has been often translated.

(To be continued.)

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I. THE CHARACTER OF THE DEITY AS GIVEN IN THE MOSAIC LAW.

(Concluded from page 393.)

As the sacred historian proceeds in his narrative, he continues to develop the character of the Deity by the names and designations which he applies to Him. Thus after the deluge, when the descendants of Noah became dispersed, and their acquaintance with the religious truths known to their ancestor, in process of time became diminished and corrupted, those few among them who still cherished the lessons of the pious Noah, or the virtuous Shem, confirmed their sentiments chiefly by the volume of creation unfolded before them. Therefore it is that in the history of that remote period the Creator is frequently styled *the possessor of heaven and earth**, in both of which, as in legible characters, they might read many of his divine perfections.

After the covenant entered into with Abraham, the Deity is often spoken of under the character of "the God of Abraham," and "the God of Israel;" and this alteration in the manner of address is not without reason. Duly attended to, it will be found not only most beautiful, but also the result of the greatest propriety.

When in progress of time the world had become so corrupted in their notions of religion and its Author that men, in a great measure, neglected the one and forsook the other, God made choice of

Abraham as the person most proper to begin the, so necessary, reformation. What he commenced was to be carried on by his descendants. That the purpose for which their progenitor had been selected might remain present to their minds, and excite in them the ambition to perform the duties delegated unto them, the Deity graciously condescends to be called "the God of their Fathers," "the God of Abraham, of Isaac, and of Jacob,"—"the God of Israel."

It is observable through the whole sacred record that as the Deity is represented in a variety of characters, so always in that which is best suited to the particular occasion and circumstances in which he is brought to view.

Thus when Moses,—upon the first intimation of God's design to send him into Egypt to rescue his people from the oppression under which they groaned,—asked by what name He would choose to make himself known to them, the answer was, "Thou shalt say unto the children of Israel I AM hath sent me unto you" (Exod. iii. 14).

The ancients (as has already been observed), particularly in the east, seldom gave names without some evident design; but whatever appellation they bestowed was intended to be expressive of the temper, character, and circumstances of the person to whom it was given.

* Gen. xiv. 19.

Moses very reasonably conjectured that upon his arrival in Egypt Israel would inquire into the character of the God who sent him, and therefore might conclude that the Deity would make choice of one the best fitted to convey to them a sufficient knowledge of his attributes, and thereby to make the deepest impression upon them. Nor were the expectations of Moses disappointed; for with a condescension, and, at the same time, dignity worthy of himself, and such as bespoke a superiority over every other being, the Deity calls himself "I am that I am."

Israel, from the state of slavery and ignorance in which they were kept by the Egyptians, had probably but narrow and contracted views of the true God. Some half obsolete tradition, or faint reminiscence, that He had vouchsafed to reveal himself to their fathers in days of old, was doubtless preserved among them; but it is equally doubtless that they were greatly infected with the idolatry and superstition of the Egyptians. Had Moses only told them that the Lord God of their fathers had sent him to them, they might have imagined that He was no more than some local or inferior Deity, like one of those with which Egyptian theology abounded; they therefore would have derived but little comfort or confidence from his promise: but when he tells them I AM had sent him, he led them seriously to reflect upon the meaning of this character, and by these means gradually to develop it.

Even a slight acquaintance with nature and its works will convince a reflecting mind, that whatever is created and exists is continually undergoing various changes, some more apparent than others, but all of them causing essential mutations in every existing object; so that no one created person or thing can be

said to be exactly the same to-morrow as it is to-day, or was yesterday. And as these changes arise from a variety of causes, some internal and essential to the person or thing, others external, but exercising an influence thereon, it follows that as every created object is subject to manifold mutations, it is in a state of dependance on the superior influence by which those mutations are wrought. When, therefore, the Deity made himself known to the Israelites by the name "I am that I am," words which in Hebrew express at once the present and the future, he assigned to himself a quality to which no created being can lay claim, namely, immutability. The Israelite, reflecting on this emphatic name, would discover its true meaning; as if the Deity had said, "The same that I am now, I am likewise for all ages to come. I am consequently independent of all external influence, since nothing that exists has the power to cause any change in me. And as I alone of all that exists possess this immutability and independence, it follows that I am supreme; therefore my promise, through Moses my servant, ought to inspire you with the fullest confidence and comfort, as nothing can control or resist my power, or force me to forego my intention."

The knowledge of the divine attributes, immutability and omnipotence, which was conveyed to the Israelites in the words, "I am that I am," was still more confirmed and extended by the name of four letters (*Tetragrammaton*), by which, as the inspired historian informs us, the Deity at that time vouchsafed to designate himself. The propriety of time chosen for this revelation is obvious: the ideas of eternity, self-existence, independence, and immutability,—all of which this title conveys, were too abstract and profound to be entered upon until

the reasoning and reflecting powers of the nation had been properly exercised and trained by the preceding announcement of the Deity. Previous to the conception of ideas so greatly above the ordinary reach of human understanding, considerable improvement of the mind and its faculties was necessary; and though it cannot be said, that when this character of the Deity was first made known to the Israelites they could fully comprehend it, yet it so evidently conveyed the idea of an infinite superiority above the gods of the Egyptians, that it admirably served to remove any fear of these gods and their opposition to the removal of the Israelites, which that nation might otherwise have entertained.

Nay, to assert a superiority over the gods of Egypt, and thereby to encourage confidence in him who called himself "the God of Abraham, of Isaac, and of Jacob," does not seem all which, at that time, was intended by the appropriation of this most holy name to himself. It served to convey a far more important instruction. His superiority might have been allowed in perfect consistency with pagan theology, which admitted of different classes or orders of divine beings. Such an acknowledgment as this, had it been made by the Egyptians, in consequence of what they saw Moses do in the name of his God, would, in fact, have degraded Him into a mere local and tutelary deity, and, instead of overturning, have a tendency to confirm the erroneous faith of polytheism. But, in the enunciation of his mission to Israel, it merits notice, that Moses never descends so low as to institute a comparison betwixt his God and those of the Egyptians. The character in which He is named, "I am that I am," asserts his sole and absolute right to the dominion and sovereignty of the universe; and

thus by a title which at once denies the divinity of the reputed gods of the heathens, the very foundations of idolatry are undermined; this being one great design of the Deity in the selection of Israel, and the many extraordinary dispensations of Providence towards them.

Whenever the Deity speaks of himself by a new title, the reason for assuming it is generally apparent from the history to which its import most frequently affords an explanation. The proof of this observation we find in the next character of God, which, following the order of the sacred writings, is presented to our consideration. The Lord proclaims himself under the name of the LORD, the Lord God, merciful and gracious," &c. (Exod. xxxiv. 6, 7.)

A few days before this Israel had, in a most provoking manner, by making a golden calf* and worshipping it, disclaimed obedience to the God who had done so much for them. No wonder that so gross an infringement of his com-

* It may, to the unlearned, appear strange, that Israel should have fallen into such a gross species of idolatry; but when it is considered that the Egyptians, among whom they had so long lived, worshipped the god Apis, sometimes under the semblance of a living bull, and sometimes under the image of an ox, it will account for their conduct in this instance, and for the choice they made of this figure, in preference to any other. Nor are we to imagine that by this action Israel renounced all faith in the true God. It only showed their proneness to worship him under some visible shape, as the Egyptians were accustomed to do to their gods. But although this, the only apology which can be offered in their behalf, is true, yet the proofs they had of the divine presence among them—the solemn manner in which the law had, but a few days before, been delivered to them on Mount Sinai—the express terms in which the use of images was forbidden in the worship of God—all these circumstances combine to render their conduct, not only highly absurd, but equally criminal and deficient in regard to God.

mands, by a people distinguished as they had been, should kindle the displeasure of God against them. Moses intercedes for them; and as an evidence that he had found grace in his sight, God proclaims himself by the style and title of "the Lord, the Lord God," &c. No doubt—in circumstances of such aggravated guilt—the Israelites not only trembled when they thought on God, but feared that they had for ever forfeited his favour, and that He would no more be gracious unto them.

In such a situation, how opportunely does this declaration come from God himself, and with what affecting solemnity is it given! In this character every line may be considered as forming a distinct feature, while all unites in beauty, grace, dignity, and perfection.

The Deity proclaims himself the Lord God, *El* (the mighty), in order that, by reminding Israel of his Omnipotence, He might secure their veneration and respect, and show them it was not for want of power that He forbore to punish them.

The perfection of power which commands respect was also adapted to encourage confidence, especially when they were, at the same time, told that God is *merciful and gracious*. He calls himself merciful, to show that He is disposed not only to pity their weakness, but also to pardon their sins, and to relieve them from the miseries which are the common fruits of guilt. But lest they should imagine—from that pride which is inherent in human nature—that any merit in themselves was the spring of the mercy shown to them, they are told that in what He does, He acts from pure grace and favour, or benignity of nature.

They had often sinned against him: but He appeals to themselves, if they had not, in their experience, found him "long suffering" and

slow to wrath; nay, "abundant in goodness and truth," possessed of a goodness that triumphed over all their unworthiness, and equally exceeded their hopes, as it did their merits. A goodness, the exercise of which was secured to them, not only from the pleasure of according it, but also from a sacred and inviolable regard to his promises, made for the encouragement of their faith and confidence.

But as there was some danger that the display of so much goodness, though intended to remove the fears of the Israelites, might, by an unhappy perversion and abuse, to which human nature is too liable, beget presumption, the proclamation proceeds to state that the Deity "will by no means clear the guilty;" that is, those who continue such; so that justice, no less than power, mercy, and goodness, is prominent among the attributes of which this divine proclamation makes known to us. How grand, and, at the same time, how amiable is this character of the Deity! Is it not such an aggregate of perfection as must render him, to whom it belongs, the deserved object of the highest reverence, esteem, confidence, love, and hope, with those to whom He has thus manifested himself?

There are several other characters under which the Deity is presented to the view of Israel, all of which, were we to consider them separately, would be found to have the same propriety which has, in so striking a manner, marked those we have already noticed. But it is unnecessary to examine any more of these characters in order to establish the axiom, that every religion must ever be of a piece with the character which it gives to the Being whom its votaries are taught to consider as the object of their homage, worship, and service. That, therefore, as the character which

the Mosaic law assigns to the Deity is perfection in its highest sublimity, that law, and the religion of which it is the basis, must needs be of a piece therewith.

Plato informs us*, that the sage and virtuous Socrates wished for a discovery of the true names of the Deity, as the most probable way of arriving at a just knowledge of him. What this great man so ardently desired, it is evident—from the above induction of titles which form the character of the Deity—that the people of Israel were favoured with. And when we consider the purpose for which that people had been selected to serve as a guide, or warning-beacon to other nations, to whom even the errors of Israel were to afford a salutary lesson, we must at once concede the necessity and propriety of a boon being granted

to them, which was not bestowed on him. They were the chosen instruments of the Deity; and the discovery of his true names and character to them must have had a natural and direct tendency to beget in their minds the most respectful sentiments of the Deity; to form their tempers and lives for religion as individuals; to nourish their national confidence in Him, as a community; and to do all this in a manner the most promising of success, because the best adapted to their genius, the various circumstances of time and place in which they then were, and subsequently were to be, situated, and the prejudices of the most various kinds and powerful influence, by which they were surrounded, and under which they laboured.

II. METAPHYSICS AND PHILOSOPHY OF THE RABBIES.

Sepher Ikkarim : "THE BOOK OF PRINCIPLES:" BY R. JOSEPH ALBO.

(Concluded from page 397.)

CHAPTER XLVI.

No man can be certain that he has a firm hold on his faith—that he is true to the covenant and the law, and serves his God with uprightness—as long as he dwells in peace and comfort, while happiness reigns in his abode, and prosperity crowns his undertakings, so that his crops are not withered, nor his vines blighted. But when the storms of affliction assail him, when misfortunes befall and pursue him unto the extreme of misery, then is the time when the righteous man tries the purity of his devotion, and examines himself to know whether he worships the Deity out of love, and is immovably steadfast in his faith; while his trust in the Lord remains at all times unaltered. For in the days of peace, comfort, and pros-

perity, he knows that whatever he enjoys is the gift of God. He presumes not to say, 'by mine own might have I acquired all this wealth,' for he well knows, that the industry by which his wealth was acquired is a boon of the All-bounteous, to whom he prays that his prosperity may be lasting. In the hour of adversity he does not despond; on the contrary, his trust in God increases, and, with unabated confidence, he prays for relief. Accordingly, the Psalmist says, "Trust in him at all times" (Ps. lxii. 8). His meaning is, in prosperity be not presumptuous, in adversity be not desponding; in either state trust in God. In the same sense the sons of Korah sung the 44th Psalm, beginning with the words, "We have heard with our ears, O God, our fathers have told us the

* In *Cratyl*.

great deeds thou didst in their days in the times of old," &c. In this psalm the sacred singer dwells on the constancy of Israel, who, in success, as in misfortune, still put their trust in God, and confess his aid. In the former state they acknowledge, "I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all day long and praise thy name for ever. Selah" (Psalm xlv. 6, 8). As our trust was not in our might, we do not arrogate to ourselves the merit of our success; but as, on the contrary, we acknowledge it was thine aid by which we prospered, thou art our only boast, and thy great name is the unceasing theme of our praise. Having thus shown that when favoured by fortune, the Israelites had not 'waxed fat and kicked,' the sacred singer next proceeds to notice their constancy in affliction and suffering: "But thou hast cast us off and put us to shame; thou hast given us like sheep appointed for meat, and hast scattered us amongst the heathen. My confusion is continually before me, and the shame of my face hath covered me. For the voice of him that reproacheth and blasphemeth, by reason of the enemy and avenger" (Ps. liv. 9, 16). The Psalmist enumerates the sufferings and misfortunes to which the Israelites were exposed, the manifold cruelties practised against them while in exile and scattered among the nations. And, worse than all, the scoffs and derision which their firm adherence to the faith of their fathers calls down upon them, the mental torture the scorn of their enemies inflicts upon them; and which it is far more grievous to endure than bodily pains. This is what he particularly alludes to when he says, "My confusion is entirely before me," &c.: my misery is en-

hanced by the taunts of the blaspheming foe, who tells me, 'Vain is thy hope, no relief will ever be granted thee; for He, on whose aid thou dost rely, is powerless.' For when a man places all his hopes and trust in an object that is unable to help him, he must become disappointed and put to shame. Accordingly, we find that holy writ cautions us against placing our trust on that which is powerless in time of need, as Solomon saith, "He that trusteth in his riches shall fall" (Prov. xi. 28); and the prophet declares, "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jer. xvii. 5), which is most strongly contrasted with the exclamation of David, "O, my God, I trust in thee, let me not be ashamed" (Ps. xxv. 2).

But notwithstanding all the sufferings of Israel, the cruelty and scorn, the persecution and contumely, to which they are exposed, their trust in God is still unshaken, as the Psalmist testifies: "All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy covenant; our heart is not turned back, neither have our steps declined from thy way" (Ps. xlv. 17, 18). Neither in thought nor in deed have they renounced their trust in God, or obedience to his law. Not in thought, as the Psalmist says: "Our heart is not turned;" or in deed, as he says, "our steps declined not from thy way."

Having thus proved the constancy and unbending faith of Israel, the Psalmist goes further and appeals to the Omniscience of the Deity, and to his mercy: "If we have forgotten the name of our God, or stretched out our hands to a strange God. Shall not God search this out, for he knoweth the secrets of the heart" (Ib. verse 20, 21). If, in the midst of our afflictions we had been tempted by the prosperity of the nations

who oppress us, and had withdrawn our trust and allegiance from thee, O God, could I presume thus to appeal to thee who knowest the most secret thoughts of the heart? But such has never been the case! On the contrary, "For thy sake are we killed all the day long; we are counted as sheep for the slaughter" (Ib. v. 22). It is our trust in thee, our unyielding constancy, and firm refusal to forego our faith, which provoke the rage of our persecutors. Then have pity on us. "Arise for our help, and save us for thy mercies' sake" (Ib. v. 26). We do not claim any merit on account of our sufferings and our constancy. Thy aid, which we implore, we crave as a boon of thy mercy, for thou hast caused it to be said, "He that trusteth in the Lord, mercy shall encompass him" (Ib. xxxii. 10). Therefore, however unworthy on mine own account, still I implore thy mercy, which, of thine own free grace, thou dost grant to those who centre all their hopes in thee.

CHAPTER XLVII.

Hope and confidence in God are necessary consequences of a belief in the divine laws, and which every professor of these laws must entertain in order to render himself in some degree worthy of the divine mercy, as the prophet declares, "The Lord is good unto them that trust in him" (Lam. iii. 25). Therefore David commends himself by saying, "In thee I trust all the day" (Ps. xxv. 5). This confidence and hope in God arises from three different sources. 1. Confidence in the divine mercy; the hope that God, of his own free grace and mercy will aid and redeem us, although we have no claim whatever upon him. 2. Hope founded on a due sense of the divine dignity and honour; the expectation that as the Deity has hitherto on all occasions been our great aid and

Saviour; he will likewise continue so to be for his own honour sake; for if a master has been in the constant habit of protecting and defending his servant, but all of a sudden forsakes him, the inference drawn by the generality of mankind is, not that the servant is become unworthy of legitimate protection, but that the master is become powerless and unable to defend him. 3. Confidence in the divine truth and faithfulness; the firm and heartfelt reliance that the Deity is both able and willing to keep his promise, and that consequently that promise will assuredly become fulfilled.

Of these three species of confidence in God, that founded on his mercy, is in itself the most praiseworthy, though not always the most efficacious; for as man knows his own unworthiness, he fears that Divine mercy is too far above hearing his orisons; he therefore begins to doubt whether the relief for which he prays will be granted unto him. His trust in God thus becomes impaired, and he himself is the cause why the divine mercy is not extended unto him. For the Almighty is ever ready to grant the prayers of those who approach him in the fulness of confidence, as the sacred singer declares, "The Lord taketh pleasure in them that fear him, in those that hope for his mercy" (Ps. cxlvii. 11). Those who are conscious of their own unworthiness, and therefore fear the Lord, but who still remain steadfast in their hopes, and unshaken in their confidence, because they know that his boundless goodness transcends their demerits, these and their prayers are acceptable to the Lord; but he who fears and doubts undermines his own confidence, and is himself the cause why he is not heard.

The hope founded on a due sense of the divine honour and dignity,

and what is due from the Deity to the glory of his own name, is more efficacious. Accordingly we find that the sacred singer invokes the Deity, and says, "Help us, O God of our salvation, for the glory of thy name" (Ps. lxxix. 9): His meaning is, Thou who hitherto on all occasions hast been our saviour, defender, and protector, do not now abandon us: we know that we are not worthy of thy aid, and have no claim whatever on thy mercy; yet extend thy protection unto us, not for our sakes, but for the sake of thine own glorious name. "Wherefore should the heathen say, Where is their God?" (Ib. ver. 10). If now thou dost leave us to our deserts, our unworthiness will not be considered as the cause, but the heathen who does not acknowledge thee, will call thine omnipotence in question, and deride thy supposed want of power. Such is likewise the plea of which Moses made use, when the Israelites had incurred the divine anger to that degree, that they were menaced with instant destruction. To avert their well-merited punishment Moses urges, "If thou shouldst kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore hath he slain them in the wilderness. And now I beseech thee let the power of my Lord be great," &c. (Numb. xiv. 15—17). This appeal proved successful, and the reply given was, "I have pardoned according to thy word" (Ib. v. 20).

Confidence in the Divine truth and faithfulness is the best founded and most efficacious among the three species of trust in God which we have enumerated, inasmuch as it is altogether abstractedly from man's own worthiness, or want of merit, but has for its basis truth, which is the immutable essence of the Deity.

Therefore David says, "Remember thy word unto thy servant, upon which thou hast caused me to hope" (Psalm cxix. 49). For the slave has no claim upon his master, except such as the promise of the master confers on him; but when the promise is once given, the claim becomes fully established; therefore the trust and confidence which are founded on the predictions of the prophets—whose words, as we have shown in the 44th chapter of this division, are true, and emanate from the Deity,—establish a claim on the divine faithfulness; consequently he to whom those promises have been addressed can set his heart at rest, in the fullest assurance that they must at all events become fulfilled. For although the things foretold are in themselves but possible, yet emanating as these predictions do from the Deity, they at once become absolute; so that he to whom they are addressed must feel positive and assured that they must become as true as that the sun will rise to-morrow, which, though a future event, that as yet has no actual existence, must nevertheless unavoidably take place, and cannot be looked upon as a probable or barely possible occurrence.

It is to such an absolute and unavoidable, but future, event that the Psalmist compares the words of the prophets, when he says, "My soul does trust in the Lord more than they that watch for the morning" (Ps. cxxx. 5). The nightly watch stationed on the barbican and walls of a city is relieved at stated times, the last and longest of which ends with the break of dawn. Those now, whose watch terminates at a certain signal, to be given by the commanding officer, may or may not be disappointed, inasmuch as there is no certainty that the signal will be given; but they whose watch ends with the approach of morning, cannot by any possibility

be disappointed, nor can they harbour any doubt lest the signal should not be given, for the dawn is sure to break. And as theirs must be the fullest conviction and confidence that human mind can entertain, since it rests on an event which though future is not problematical but certain, the Psalmist declares that his confidence in the Lord is equally full and certain, as he looks upon the events predicted by divine authority, not as problematical or barely possible, but as absolute, so that although they relate to the future, and have not yet any actual existence, they are nevertheless positive and sure to be fulfilled.

CHAPTER XLVIII.

The trust and confidence in God, from whichever of the three sources we have enumerated it may spring, is either general or special; that is to say, the hope that the Divine aid will be extended to the whole nation generally, and to every individual member especially. As regards the latter, man places his trust in God, and hopes that in his great mercy and free grace the Deity will vouchsafe to smoothen his path before him; that He will save him from every evil, and grant him what is for his real good and happiness. This man may hope if he fully makes up his mind to do what is good, and to avoid what is evil. But in order to do this he needs the assistance and grace of God; for truly does Solomon say, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xvi. 25). So also the Psalmist, "The steps of man are ordered by the Lord" (Ps. xxxvii. 23). Thus it behoves man at all times to place his trust in God, so that the aid of divine grace may be afforded unto him, and he be thereby enabled to do good and obey the law. This trust and confidence in God to be enter-

tained by every man is indicated by the Psalmist, when he says, "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine" (Ps. xxxiii. 18, 19). In the midst of perils the most extreme, of sufferings the most grievous, while the horrors of famine surround him, and instant death seems his doom, man must not despair, but still preserve his faith in God, and remain steadfast in his hope.

But while such is the nature of the special hope entertained by every man, that it is at once the touchstone and support of his faith, such is equally the case with the hopes entertained by the whole nation generally. Therefore the sacred singer counsels his people, "Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities" (Ps. cxxx. 7, 8). He tells them, however ye may despond on account of your sins, and though you may feel that the punishment inflicted on you is just, and that exile and affliction are still far short of your deserts, yet do not despair, nor renounce your hope in God; for it is not your merits that will ever work out your redemption from exile and restoration to your land. To effect that great purpose they are utterly insufficient: it is the mercy of God alone that can and will relieve you: and though your sins are great and manifold, "with him is plenteous redemption." His mercy, like all his other attributes, is boundless: it is therefore impossible that the power of the sinner to transgress and offend should transcend or exceed the power of the Deity to pardon and forgive. Therefore "He shall redeem Israel from all his iniquities," so that however greatly you have

offended do not despair, but still trust in his mercy.

The essential difference between the hopes and confidence of the individual especially, and of the whole nation generally, is, that if the former is perfect in his trust and devotion to God, there is nothing to prevent his prayers from being granted; but this cannot be the case with the whole nation, the majority of whom will ever be found wanting. This induced our Rabbies,—commenting on the words of the prophet, “I the Lord will hasten it in its time” (Is. lx. 22),—to say, “The restoration of Israel is the work either of their own worthiness or of time. Should they be worthy of so great a mercy, the Lord will hasten that great event; if not, it will take place ‘in its time’ at the period pre-determined by the Divine Wisdom.”

CHAPTER XLIX.

Before we dismiss this subject, it behoves us to meet an objection which certainly can be raised against what we have stated respecting the necessity and efficacy of hope to the believer. It is a well known fact, that longing and expectation are pernicious to our nature, inasmuch as they fatigue the mind, consume its strength, and render the soul so diseased, that, eventually, it loses all energy and force. For the constant longing, wishing, and hoping for any one object, and cogitating on the means of attaining it, so completely absorb the faculties of the mind, that it cannot devote itself to any other subject of thought, until the whole force of the soul is concentrated in one fixed idea, which dims the light of reason. To this fact the sacred scriptures afford their testimony, as it is written, “Hope deferred maketh the heart sick” (Prov. xiii. 12). Therefore it is the duty of every wise man to banish hope and expectation from his

mind; for if its powers be not absorbed by that which is beyond its reach, and therefore most difficult to attain, but, on the contrary, are directed to that only which comes within its scope, they will not become fatigued, but acquire fresh increase from every advance he makes in the pursuit of knowledge, science, and those subjects that add to the light and brilliancy of reason.

If such be the fact—as is confirmed by daily experience, in addition to the evidence above quoted from holy writ,—how comes it that hope and confident expectation are declared to be indispensable to the believer? For the prophet who says, “Therefore turn thou to thy God, keep mercy and judgment, and trust in thy God continually” (Hosea xii. 6), places hope on a par with the sacred duties of mercy and justice; and in so doing, declares that all three are equally incumbent on the pious man.

To this objection we answer, that the expecting, or longing for, any object, the attainment of which is doubtful, certainly proves injurious to man; inasmuch as his mind is agitated by the fluctuations of hope and fear, and its faculties are engrossed by cogitating on the means of success. But where the expectation, or hope, is fixed on an object, the attaining of which, although not instant, is sure and certain, like the suns rising on the morrow, it cannot agitate the mind, nor fatigue its powers. On the contrary, such an expectation, or hope, tranquillizes and comforts the mind, as the sacred singer declares, “Be of good courage, and let your hearts be strong all ye that hope in the Lord” (Ps. xxxi. 24). The certainty that your wishes will be accomplished, affords you the anticipation of their actual enjoyment, and diffuses a benign complacency over the mind, which adds to its strength and firm-

ness. Accordingly we find it said, "Even the youths shall faint and be weary, and the young men shall utterly fall: But they who trust in the Lord shall renew their strength" (Isa. xl. 30, 31). Whoever is upheld only by physical strength becomes wearied, exhausted, and his powers will at length utterly fail him. But he whose support is his trust in God, will find his strength increase, and become continually renewed. For his confident hope begets strength and steadfastness, which again confirms his hope. Thus hope and firmness, (or mental strength) go hand in hand, which induces the Psalmist to exclaim, "But I will hope continually, and still add to all thy praise" (Ps. lxxi. 14). At first sight it may appear strange why the sacred singer couples his hopes with the praises due to God, and also that he should proclaim his ability to add to all these praises, as if finite man could ever comprehend all the excellence of an infinite Being. But if we more maturely examine his meaning, it will appear that he says, the greatest praise which man can yield to God is implicit and unbounded reliance on Him: and as the Psalmist professes his determination "continually to hope in God," he exclaims, "In so doing I shall add to (or excel) all the praises which human tongue can yield to thee."

Thus we have not only fully met the objection we mentioned at the opening of our chapter, but also proved the great efficacy and virtue of implicit confidence and trust in God. And as He has promised redemption unto Israel, it behoves us to place the fullest reliance in that promise, however delayed, as the prophet exhorts us, "Though it tarry, wait for it, because it will surely come; it will not tarry" (Hab. ii. 3). This sentence offers an apparent contradiction—as it

opens with, 'though it tarry,' and closes with, 'it will not tarry.' But the meaning of the prophet is, However long the period of your restoration be delayed, it behoves you to trust in God, and to hope, that as it will surely come, it will not tarry.

CHAPTER L.

The complaints in which sacred writers indulge respecting the length of our captivity, are by no means so numerous and forcible as are those called forth by the unequal dispensations of Providence, which grant prosperity to the wicked, and adversity to the righteous. For it is not the justice of the punishment inflicted upon us that is ever called in question in holy writ; but the complaints we there find, are appeals, either to the mercy, the dignity, or the faithfulness of God, according to the three principles whence the trust in God arises.

The appeal to the divine mercy urges, that the less worthy is the object commiserated, the more perfect is the mercy accorded unto him. As we (Israelites) at present have reached the extreme of degradation and lowliness, so as to be almost entirely lost, we require the aid of the greatest possible mercy to raise us from the dust. And as the greatest possible mercy is that of God, the sacred writer implores him to take pity on us in our utmost need. Thus the Psalmist says, "Behold as the eyes of bondmen look unto the hand of their masters, and as the eyes of a bondwoman unto her mistress: so our eyes wait upon the Lord our God until that he have mercy upon us" (Ps. cxxiii. 2). The sacred writer compares our wretched condition to that of a hopeless bondman, who has neither parent, son, brother, or friend, to redeem him from bondage, but who, enthralled to a ruthless master, is deprived of every good, cannot obey the dictates of religion, and has

neither wealth, honour, nor children, for whatsoever a bondman acquires, becomes the property of his master. Such an one has no hope in this life; all that he expects is the slender pittance doled out to him by the rigid hand of his master, to sustain his miserable existence. Even so reduced is Israel, almost despairing of redemption, and narrowing their hopes, so that they only pray for existence even in their degraded and captive state.

Having instituted the comparison, the sacred singer continues the appeal, "Have mercy upon us, O Lord, have mercy upon us, for we are exceedingly filled with contempt," &c. (Ib. ver. 3, 4). If it is thy intention, O God, to display in us the extreme fulness of thy mercy, by raising us from the most abject state, we have already reached it; the scorn and contempt with which we are overwhelmed cannot be carried further, therefore in mercy redeem us. A similar spirit pervades the appeal of Heman the Esrahite, when he says "My soul is full of troubles," &c. (Ps. lxxviii. 3, 8). He confesses the justice of the punishment, and implores pity; so that he resembles an invalid who laments his illness, although he is compelled to own that his excesses have produced his disease, and that his own constitution is too decayed to permit the hope of restored health, unless by means of outward remedies.

But the same author, in another hymn, appeals at once to the divine dignity and faithfulness. Thus he exclaims, "Remember, O Lord, the reproach of thy servants," &c. (Ps. lxxix. 50, 51). Remember that when thy people are reproached thine own dignity is insulted, and that in redeeming them thou dost vindicate thine own glory. And, to render this appeal more impressive, he moreover says, "Lord, where are thy former loving-kindnesses

which thou swearest unto David in thy truth?" (Ib. ver. 49). Need I do more to call forth thine instant aid than to remind thee of thy promise, and invoke thy truth? And as these appeals, in themselves more forcible than the prayers for mercy, are irresistible, the Psalmist concludes with the expression of his gratitude, "Blessed be the Lord for evermore" (Ibid.) The Lord is the source of every good, and whatsoever proceeds from him is good; therefore although we behold a something which we deem evil, we may rest assured that it contributes to the general good; for it cannot be either want of power or of knowledge in the Deity, nor yet carelessness or indifference that permits what we deem evil to exist; but whatever is contributes to the good of all, according to his purpose, though we cannot comprehend it. And the Psalmist closes his hymn with the repetition of the word amen, to teach us that it is equally our duty to thank God for the seeming evils which we endure, as for the good which we enjoy.

CHAPTER LI.

Perfect good is that which cannot be subjected to any change, so as to become either lessened (worse) or increased (better). One or other of these mutations affect every object that is exposed to change, but neither of them applies to that which is perfectly good. As the first proves the imperfection of the object, in being at all liable to alter, as the second does by pointing out some good which it did not possess, but had to acquire. All inferior beings are subject to mutation, because they are composite, and combine within self-antagonist principles or elements; for the changes which take place in any object are wrought by the preponderance which some one of its component principles or elements gains over its an-

tagonists. And as this is the general law of nature, some of the ancients were of opinion that there is not any one created being or thing of which it can with propriety be said, that it is to-day precisely what it was yesterday; and as they are thus subject to continual alteration, no perfect good can be found among them. Therefore the prophets and pious sages, such as Elijah, R. Chanina, the son of Dotha, and others resembling them, despised the good things and transient pleasures of this life, in order altogether to devote themselves to spiritual preparation for the life to come, which is durable and unchanging. Accordingly they submitted to suffering here in order to obtain the lasting joys of an after-state. For they knew that joy does follow grief, because it is the nature of antagonist principles to sway alternately and to succeed each other.

Such being the case, that opposite alternations prevail in succession, it follows that exaltation succeeds degradation; and accordingly we find that when the Israelites in Egypt were oppressed and degraded in the extreme, the Deity announces to them their approaching exaltation, as it is written, "I have surely seen the affliction of my people, &c. and I am come down to deliver them out of the hand of the Egyptians, and to bring them up," &c. (Exod. iii. 7, 8), which is at once an example and a consolation for us.

We have stated that the various changes wrought in every created being or thing are caused by the unceasing conflict waged by the antagonist principles of which it is composed, and the alternate preponderance of one over the other. But as these conflicts hasten the decay or dissolution of the being or thing, so, on the contrary, the absence of such internal struggles secure its continued duration: The superior

creatures, or intelligence combined with matter in a durable and lasting body, are not subject to the many changes which are continually working on the inferior creatures, because in the former the antagonist principles being all of equal force and influence, so that one cannot by any effort preponderate over the others, they are by that very equality reduced to a state of quiescence, as any conflict between them would be useless. Accordingly, the superior creations being free from the internal convulsions which agitate inferior creatures, are incomparably more lasting and less subject to decay.

This nice adjustment of antagonist principles and powers which produce a state of perfect quiescence, is, in holy writ, called שְׁלוֹם, "peace." This is the blessing invoked by the Psalmist, when he says "The Lord will give strength unto his people; the Lord will bless his people with peace" (Ps. xxix. 11). The strength for which he prays is not that one may be more powerful than others, so as to attempt to subjugate them, for that would produce strife and confusion; but that their respective powers may be so nicely adjusted and balanced as to produce that state of perfect quiescence and tranquillity called peace. This name is likewise given to the bliss of a future state, to teach us that nothing disturbs the tranquillity of the blessed; and as it is this perfect quiescence which promotes durability, the promises which the Deity vouchsafes to grant the righteous contain the assurance of peace. As the Lord says of Phinehas, "Behold I give unto him my covenant of peace" (Numbers xxv. 12). The want of this tranquillity and quiescence forms a chief punishment of the wicked in the life to come, as the prophet declares, "There is no peace, saith my God, to the wicked" (Is. lvii. 21).

This state of peace being the best and most perfect to which man can aspire, we find that the blessing, which the descendants of Aaron are bid to bestow on the congregation of Israel, closes with the words, "The Lord give thee peace" (Num. vi. 26), and this is promised by the sacred singer as the highest re-

ward of virtue and piety, when he says, "Mark the perfect man, and behold the upright, for the end of that man is peace" (Ps. xxxvii. 37).

That this promise may be fulfilled, and this blessing granted unto our nation, is the sincere wish with which we close our book.

III. APPENDIX TO "THE SECT OF THE CARAITES."

(Concluded from page 384.)

NOTWITHSTANDING the strict adherence of the Caraites to their ritual, a reformation proceeding from their own "Chachamim" is more probable to take place among them than among the Talmudical Jews, inasmuch as precepts founded on tradition only have no authority with them. They say that such commandments only as are mentioned in the law in express terms, such as the prohibition of eating swine's flesh, and similar "מ"ע ולא תע", affirmative and negative precepts, are unalterable, and can never be abolished, but that alterations may be effected by their "Chachamim" in such observances as are only the result of tradition. A sufficient proof of this is furnished by the custom of burning candles on the Friday evening, which was introduced about 200 years ago by the grandfather of R. Aaron, author of the *אדרת אליהו* (vide p. 32, b of the said book), and which mitigation of the strict letter of the law was received by all the Caraites in Europe, notwithstanding the protest of a considerable number of the sect in Luzk and in Torok. The possibility of a reformation becomes already probable from the single circumstance of their profound ignorance, and their want of acquaintance with their own ritual; so that if any reform was to be introduced among them, they would be unable to oppose it by argument;

their "Chachamim" are in consequence held in greater repute by them than are the Rabbins among the Rabbinical Jews, who commonly oppose every innovation (even if introduced by their own Rabbins), with the *בוסקים ראשונים* ואתרוגים, "ancient and modern doctrinal decisions." To this may be added, that the Caraites have introduced many usages among themselves in order not to be too glaringly opposed to the Talmudical Jews; such as the *מוזזה*, which however is only used by a few; also to kiss the *ציצית*, &c., to admit of mitigation of the strict letter of the law, such as the permission to remove on the sabbath 2000 ells from their dwelling-place, &c. They have other customs instituted with the view to obstruct their communication with Jews; such, in my opinion, is the origin of their peculiar mode of slaughtering cattle. In all similar customs, and, indeed, in every thing which owes its existence among them to tradition only, alterations may be effected, provided these were to proceed from their own "Chachamim."

It is owing to two causes that the "Chachamim" have such great authority and influence among these ignorant people. First, on account of their exclusive knowledge of the calendar by which they determine the days on which the various festivals are to be celebrated; also for

their knowledge of the Hebrew language in which they write and use in conversation. To this may be added, the necessity of their being present on several festive occasions; and that they are the chief agents in religious ceremonials, such as to bless the congregation after the sabbath-prayers are concluded, to call the **אָרעָה קרואים**, and to read to them the Thora, &c.

Secondly, in a civil capacity : They are the advisers of the community, and their advocates and agents in transactions with the government. They are the arbiters whenever any difference exist among themselves, for the Caraites seldom or ever bring complaints against each other before the magistrates of their place. These reasons suffice to procure them an implicit obedience from their communities.

Nothing unfavourable can be said with regard to the moral character of the sect, at least respecting the small number of them who reside in Gallicia. They are very honest here in all their transactions, and not one of them, in this country, has ever been accused of having committed a theft; this is admitted even by the Rabbinites of Halicz. The Caraites who, on account of their trade, reside at Odessa, are very honest. When it happens that one of them is unfortunate in business, the others are ever ready, and take the greatest pains, to assist and support him, so as to sustain his credit. They do, in fact, assist each other on every occasion, according to their means; and it is then that their Chachamim exhibit the greatest activity. The Chachamim are selected by the congregation. Their learning is limited to the knowledge of the writings of their predecessors, which writings are not at all numerous. Of these, a small number may be pronounced as excellent, but the remainder do not rise beyond mediocrity.

With the exception of the Chachamim, there are but few *lirerati* among them, although the Caraitic books are all written in the easy and popular style in which the **יד החזקה** of Maimonides is composed. Their books treat chiefly of their ritual laws, or are theologico-scientific disquisitions, the last mentioned are only such as they derived from the scholastic philosophy with which they became acquainted from Arabic translations of the works of Aristotle, or, learned during the last centuries, from the perusal of the **מורה נבוכים** of Maimonides : a partiality for this system of philosophy exists even at this day among their Chachamim, as in their sermons they always explain the Bible with it. In this respect the Caraites are, indeed, more learned than the Jewish Rabbins; but this is easily accounted for, when it is considered, how very limited the Caraitic literature is, and which, consequently, must leave them a vast deal of time to obtain a solid grammatical knowledge of the Hebrew language, which, alas! is not often the case with the Rabbins, who are obliged to study an enormous library to be at all ranked among the learned **רבנים**.

Sermons composed in Hebrew, but spoken in the Tartaric language, are periodically delivered by the Chachamim on days selected by them. They treat on moral subjects, and on the ceremonies of the festivals, &c. Consequently, they are of greater practical use than those of the Talmudists, which are more like polemical treatises than sermons.

Their prayers, which are read by men and women upstanding, and with a loud voice, last more than an hour, as they have many more prayers than the Jews; those of the sabbath last nearly four hours, although they have no singing whatever in their service, which is altogether recited in a uniform tone of voice, and according to the ancient

method. The number of persons who must be present in the synagogue at the commencement of prayers is immaterial. But the (חזן) minister may commence the prayers aloud as soon as three persons have assembled for the purpose of prayer.* Those that enter the synagogue after prayers have commenced, continue to read with the minister at the place they first hear him, without saying again the prayers which have already been read. On entering and leaving the synagogue every one bows, and the doors are then kissed by them. They often kneel down during the service, which is concluded by a short ejaculation prayer, uttered in a low voice. In the week-days, some of the women are present at prayers in an adjoining room, separated from the male portion of the congregation; but on festivals they all attend the synagogue. The prayers must be read in the Hebrew language only (see *Adereth Eliahu*, fo. 275-6); but some additions are said in Tartaric. The synagogue is lighted with wax candles on every evening, excepting that of Friday.

They frequently visit the (בית חיים) burial places, particularly on the 7th and 10th of Ab, before the feast of New Year and the day of Atonement, when prayers for the rest of the souls of their deceased (הזכרת נשמות) are read; lying-in women visit it at the end of their period of uncleanness. The 7th or the 10th of Ab are observed as fast-days; also on (ערב פסח) the eve of Passover. The Caraites have a great opinion of the efficacy of fasting, and the number of days they thus observe exceed that of the fast-

days kept by the Rabbinites. Many Caraites fast also on the Monday and Thursday of every week, and often on the Friday also. Children from the age of seven are made to fast.

All females, married or unmarried, are considered unclean during their menstrual period: no one may then touch them, nor may they, during that time, touch any thing in the house, as every thing touched by a female in that state would remain unclean for seven days. All their females therefore live, at that period, quite separated from their families: they are not allowed to eat, drink, or sleep with a clean person; they therefore have dresses and utensils which they only use during that period. Furs are then generally used by them for dress and bedding. During the whole of that time they may be considered as dead to their families, and all their household affairs are managed for them by another person. At the end of the time of their separation, tepid water is poured over them by clean women—but they are not immersed up to the waist as Mr. Beer asserts. The Caraites are so strict in this respect, that any transgression of this custom will afford cause, and confer a right, to demand a divorce, as actually occurred some years ago in the case of a "Chacham" at Kokisew.

When any member of the sect dies, they hire Rabbinites to clean and wash the body, who also put it in the coffin, which is filled up and covered either with cotton or with hemp, according to the circumstances of the family of the deceased: it is then carried by Caraites to the synagogue, when the "Chacham" often delivers a funeral sermon; after which it is borne to the burial place by four or eight persons of the sect. They are careful to remove every article of furniture from the room of a dying person, that it may not contract pollution. This, of course,

* This appears a contradiction. Mr. M. apparently means that the "Minyan," a number of ten male persons required to commence prayers, so as to constitute a congregation among the Israelites, is not considered necessary by the Caraites, who only require the presence of three.—TRANSLATOR.

can only be done when the approach of immediate dissolution is plainly discernible.

יִיבום is not in vogue, as **חליצה**, of which it is only a substitute, cannot be observed at the present day.

Females are not considered bound to observe those commandments of the law in which the expression **לבניכם** occurs. They observe the precept of **חלה**; and also that of **כדון הבן**. But in the absence of a "Cohen," the "Chacham" acts as his substitute. The redemption-money is applied to the use of the synagogue. Interest on money is taken from (**נכרים**) non-Israelites, but not from Jews. They do not observe **הושענה רבא**, as it is not mentioned even in the Mishna. They say a great many **סליחות** during the whole month of Elul, and they go to the synagogue for that purpose as early as three o'clock in the morning. Their Cohen and Levites possess documents attesting their descent. The **הפטר** is read in the Tartaric language.

The custom of **נזיר**, *nazin*, is general among them, and is observed in the

following manner: every male child is devoted to it from its birth, till it has attained the age of seven years. It is then solemnly released from that vow in the synagogue. The child and its parents fast the whole of the day the release takes place. Friday is generally the day selected. Towards evening all Caraites, of both sexes, assemble at the synagogue, when the "Chacham" delivers a sermon in the Tartaric language, after which the child's hair is cut for the first time: every person present endeavours to take part in this ceremony. On that occasion, too, the seven-year old child acts as (**חזן**) minister. After the service is over, they go home to dine at the house of the child's parents, and afterwards to the Chacham's house, where the said boy commences to eat meat and to drink wine, which were hitherto prohibited to him.

I consider it unnecessary to state any further particulars concerning the Caraites, as what has already been stated contains the most essential points of information I have to communicate.

IV. THE SECT OF THE SAMARITANS.

(Concluded from page 400.)

THE greater part of the Samaritans live in extreme poverty: those who are most easy in their circumstances are employed as collectors of customs and taxes in the Pacha's service: some act as *seroofs*, or brokers, to the native and European merchants. Most of them subsist by handicraft work, or petty trade. But notwithstanding their great poverty, they dress respectably, and are better treated by the Turks than other Jews. Their language is the Arabic and a corrupt Hebrew.

They call themselves Israelites, or Hebrews, claim the patriarch Jacob as their progenitor, and assert that they are descendants of Joseph, of the tribe of Ephraim. Occasionally, they also adopt the appellation

שומרים, "Samaritans," but altogether object that of **שומרנים**, "Samaritans," as they do not derive the name they adopt from the city of Samaria, but from the Hebrew word **שמר**, "to observe," to indicate that they are the true observers of the divine law. Their priests claim to be descendants of Phinehas, the son of Eleazar, the son of Aaron. They also pretend that they possess a copy of the Pentateuch, which Abisha, the son of Phinehas, wrote at the entrance of the tabernacle, in the thirteenth year after the arrival of Israel in the land of Canaan. The rest of the sacred writings they reject, as they also do the traditions of the Rabbies. But they have a short chronicle, from

the beginning of the world unto Mahommed, written in the Arabic language, with Samaritan characters. This they call the book *Josun*. Their notions of the Messiah, whom they call *חשוב*, "the respected," are very confused; but they always speak of him with great veneration. As their year is made up of lunar months, they intercalate one month in every thirty-three years. From the creation of the world till the present time, they compute 6276 years, differing from the Jews with 780 years. In addition to the *Hegira*, as Mahometan subjects, the Seleucidan era (*מנין שטרות*) is commonly used by them.

Their Pentateuch, in many instances, differs considerable from that of the Jews. They substitute the word Gerizim for Ebal*, in order to prove that the site of their temple was pre-eminent and superior to that of Jerusalem, because even in the days of Moses an altar had, by divine command, been there erected.

In order to reconcile some apparent contradictions in the Pentateuch respecting the time the Israelites sojourned in Egypt, the Samaritans introduced the following variation: "The time the children of Israel and their fathers dwelt in the land of Canaan and the land of Egypt was 430 years." (Compare with Exodus xii. 40). As they assume that the antediluvians did not possess the faculty of procreating after the age of 150 years, they deduct 100 years from the age of every one who, in Genesis, is stated to have had children after that age.

Professor Ludolf, of Frankfort, in the year 1684, sent a letter to the Samaritans by means of one Jacob Levi Tomerita, of Hebron, who at that time passed through Frankfort. He received an answer, in which they thank him for the donation he had sent, and solicit his contribution towards repairing their house of

prayer. In order to keep up the correspondence which he thus had opened with them, Ludolf availed himself of the assistance of Joseph Hottington, agent to the English factory at Aleppo, who in the space of five years twice visited Naplos. There he found about thirty Samaritan families, and as many more at Gaza. They inquired whether any Hebrews resided in England, and expressed their dislike upon hearing that Hebrews in England were called Jews, as the ancient hatred between the two nations has not yet subsided; but when Hottington told them that he was conversant with their letters, and could read any of their books, they concluded that the Jews of England must be Samaritans, as, according to their opinion, none other could teach him a knowledge of their characters.

Having arrived at this conclusion they confided a copy of their Pentateuch to Hottington, through whom they also, in the year 1685, sent a letter in Hebrew, but written with Samaritan characters, to their supposed brethren in England. From that letter, which throws great light on their religious observance, the following is an extract:

"We salute you, synagogue of Israel, people of our Lord and Master, who hath chosen this people from amongst all the nations of earth. Ye are a nation sacred unto the Lord. We call ourselves *Samaritans*, and assure you, who are our brethren in Israel, that we are greatly attached to the holy law of Moses the prophet. We celebrate the Sabbath as the Lord hath commanded. On that day no man leaves his dwelling, except for the purpose of performing his devotion in the house of the Lord. As of old, all who sought the Lord went to the tabernacle, even so do we at present. We read the law, praise God, and recommend ourselves to his mercy. While the Jews ride and walk about, kindle fire, and

* Deut. xxvii. 1.

embrace their wives on the Sabbath, we abstain from doing all these things. We pray twice a day, because the law commands the daily sacrifice of two lambs, one in the morning, and the other at twilight. When we pray we prostrate ourselves on the ground, and turn our faces towards mount Gerizim and the holy temple.

"We celebrate seven annual festivals, on which we all assemble. The first is the anniversary of our fathers exit from Egypt. We sacrifice a lamb on the fourteenth day of the first month, towards the evening, after sun-set. This lamb we eat roasted, and with bitter herbs, having kept it in readiness from the first day of the month, and sacrificed it on mount Gerizim.

Seven days we keep the fast, during six of which, we eat unleavened bread. On the seventh day, early in the morning, we all assemble on mount Gerizim, there to read the law, and to celebrate the festival. After the service is ended, the priest, placed on the summit of the eternal mount, pronounces a benediction over the people, who then retire to their homes. We do not, like the Jews, begin to count the fifty days to the harvest-feast, from the second day of pass-over, but from the morrow of the sabbath of the passah-week. The harvest-feast we celebrate on mount Gerizim, as also the feasts of the seventh month, commencing with the New Year's Day. Ten days later is the feast of atonement, which is consecrated to prayer. From one evening to the other, during the night, as well as the day, our sole occupation is to sing hymns, and to invoke the mercy of God. Women and children fast as well as the men; infants at the breast, are alone exempt from fasting, whereas the Jews extend that exemption to children under seven years of age. The feast of tabernacles, we keep on the fifteenth day

of the seventh month, and celebrate according to the manner which the law of God commands, when it says, "Ye shall take the fruit of a goodly tree," &c. We pass these seven days of joy, we pass in our arbours, and close the festival on the eighth day, with songs of praise to the Lord.

"We believe in Moses and in mount Gerizim. We have priests of the tribe of Levi, who are lineal descendants of Phinehas the son of Eleazer, the son of Aaron, the first high-priest. But we all are descendants of Joseph of the tribes of Ephraim and Manasseh and have our abode in Shechem, the holy city, and in Gaza. We possess a copy of the law written in the time of grace, in which the following inscription is to be read. "I Abisha, son of Eleazar, and grandson of Aaron have written this copy of the law at the door of the tabernacle in the thirteenth year after the entrance of the children of Israel unto the land of Canaan.

"We write this letter at Shechem, near the mount Gerizim, on the 15th day of the sixth month, in the year 6111 after the creation of the world, and 3411th after the entrance of the Israelites into the land of Canaan.

"With the help of God, may this letter arrive safely into the city of England, to the synagogue of the Samaritan children of Israel, whom God preserve. This is written by the synagogue of Israel, which dwells in Schechem, and signed by Mechab, the son of Jacob, a descendant of Ephraim, the son of Joseph."

In the year 1807, the Bishop Count Gregoire requested the French consuls, at St. John d'Acres, Tripoli and Aleppo, to send him every intelligence they could obtain respecting the Samaritans, and to answer thirty questions, which he addressed to them, relating to that sect. The consul at Aleppo transmitted these questions to the Samaritans at Na-

plos, and received an answer in Arabic from the chief of their synagogue, of which the following is an extract.

"Written at Schechem, the 14th of July, according to the Greek calendar, in the year 6246 after the creation of Adam, and the computation of the Hebrews; the year 3256 after the deliverance of the Israelites from Egypt: Tuesday the 3d Jumaelhy, in the year of the Hegira, 1223.

"I, Salam, the son of Tobias, levite and priest at Schechem, praise the Lord, amen.

"1. In the east no Samaritans are to be found, except at Naplusa and Jaffa.

"2. Exactly 100 years ago some Samaritans lived in Egypt.

"3. The number of Samaritans at Naplusa and Jaffa amounts to 200 persons, men, women and children.

"4. They form about thirty families, and dwell in that part of the town called "*Rhadera*," which received its name from our father Jacob, king of the Samaritans, who resided there, as it is related in our holy Bible.

"5. We are genuine descendants of Jacob, also called Israel, whose son Joseph was our immediate ancestor.

"6. Our law is the same as that of the Jews, and contains 613 commandments. The sole difference between us (Samaritans and Jews) relates to purifications which we observe, but they, having been expelled from Jerusalem, can no longer observe.

"7. Their law is precisely the same as ours from beginning to end; but our pronunciation differs from theirs.

"8. Our law is written in genuine Hebrew, the same language that

was engraved on the sacred tablets which God gave unto Moses.

"10. The adoration of a turtle-dove would be rank disobedience to the word of God, who in the decalogue forbids the worship of images and of strange gods. How could we, after that prohibition, worship the image of a dove?

"11. Our worship is that of the one true God, the Creator of heaven and earth.

"14. The passah is universally kept on the fifteenth day of the first month in every year.

"15. On the eve of that day, near midnight, we offer a lamb, which is roasted and eat, as commanded by the law of God.

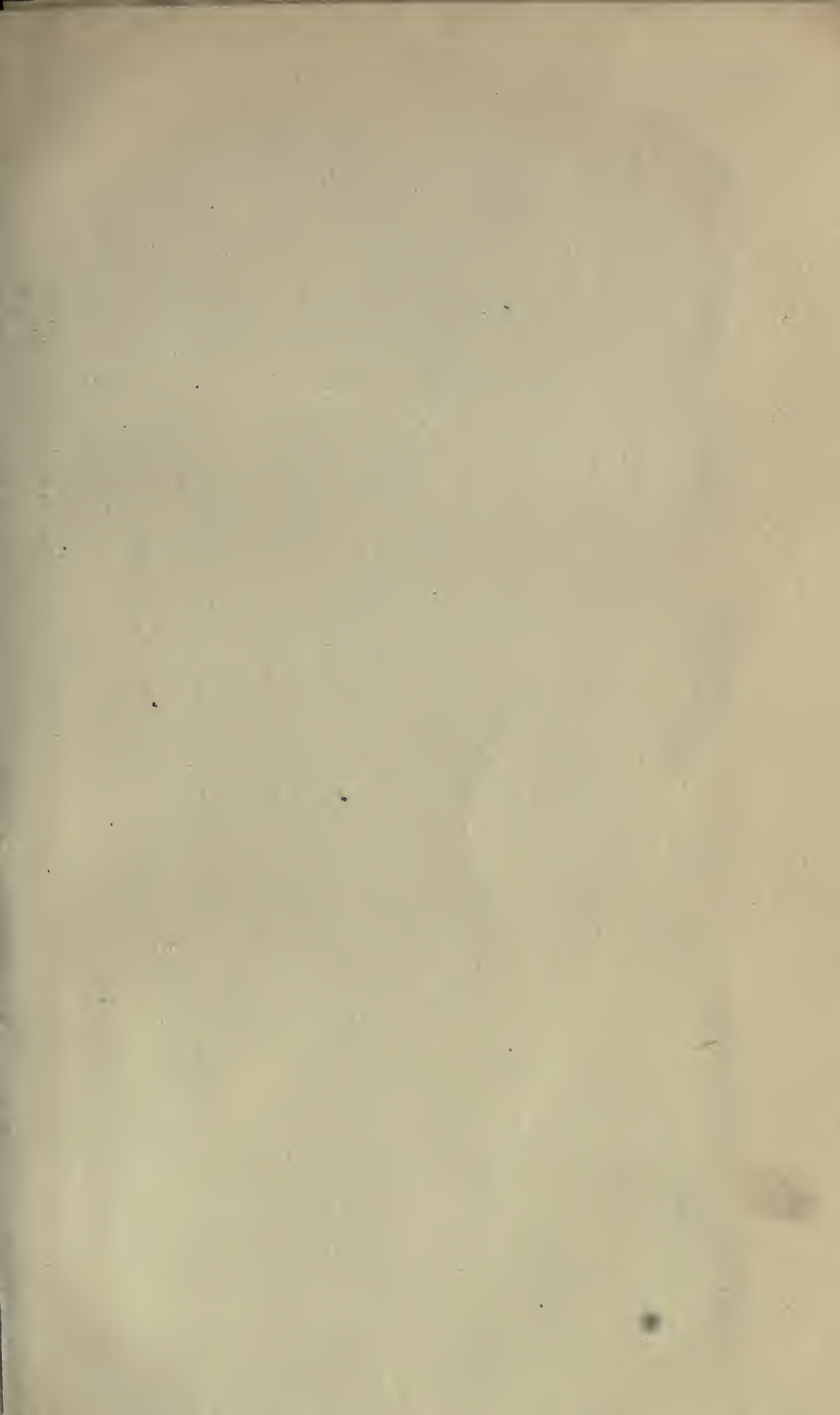
"16. All sacrifices must be brought in the place selected by the Lord, which is mount Gerizim. But as we may no longer repair to that mount, we have, during the last twenty years, offered the paschal lamb within the city, as it forms part of the sacred place appointed by the Deity.

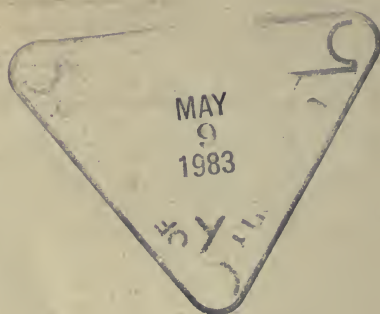
"19. Our priest is of the tribe of Levi. We have now no high-priest, as the family of Aaron has, for the last 150 years, been extinct in these countries.

"24. We have no community with other nations, and keep our temples and houses to ourselves.

"26. In our dress we are distinguished from others, and always wear a turban. When we assemble on the sabbath, or feast days, we all appear in white garments.

"30. Our nation used to live in Egypt, Damascus, Ascalon, and Cesarea. But 600 years ago, they were captured by the Franks, who carried them to the western countries, where they still are. This is the cause why our numbers are so scanty."





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